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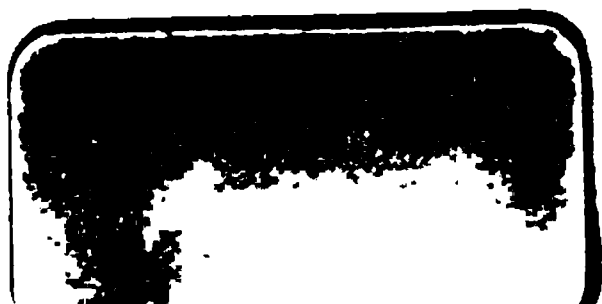
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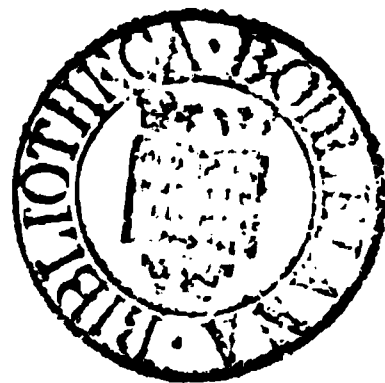
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MODERN HAGIOLOGY.*

NO III.

THE justice of the observation with which the second of these papers concluded—namely, that the fanatical language used by Mr. Newman and his party regarding celibacy and marriage, is likely to bring into contempt and suspicion a class of persons every way to be respected and loved, must be sufficiently obvious to every one who has thought attentively on the subject. On the other hand, when young people are set a talking about holy virginity, when they are taught to speak of “*ardent longing*” for it, “*panting after*” it, “*pursuit of*” it; and further, to talk of the state of religious celibacy as “the sensible cuttings of the very cross,” and “the preservation of holy Virginity” as like nothing less than “an actual, protracted, life-long crucifixion,” it is impossible to avoid asking one’s self, what sort of ideas of purity and chastity they are likely to acquire. But, in effect, what is to be thought of Mr. Newman’s notions of *sanctity*? that state, which we are told is a totally distinct and different sort of thing from the mediocrity to which the holiness of ordinary Christians aspires. A *saint*, according to Mr. Newman’s teaching, is plainly, a person of no ordinary degree of natural viciousness, and of unusual, and almost preternatural violence of animal passions. His sanctity consists mainly, in the curious and far-fetched ingenuity of the torments by which he contrives to keep himself within the bounds of decency. The story of St. Cuthbert and St. Ebba has already been alluded to. It is related in these words:—

“We are told that the whole kingdom regarded Ebba as a spiritual mother, and that the reputation of her sanctity was spread far and wide. And one fact is recorded which of itself speaks volumes. It is well-known that St. Cuthbert carried the jealousy of intercourse with women, characteristic of all the saints, to a very extraordinary pitch. It appeared as though he could say with the patriarch Job, ‘I made a covenant with mine eyes; why then should I think upon a maid?’ [Just as if Job, who was a married man and had twenty children, meant by these words that he had taken a vow of celibacy!] And for many ages after, females were not admitted into his sanctuary. Yet such was the reputation of St. Ebba’s sanctity, and the spiritual wisdom of her discourse, that St. Bede informs us that when she sent

* Numbers I. and II. have been reprinted as tracts for distribution.

messengers to the man of God, desiring him to come to her monastery, he went and stopped several days, in conversation with her, going out of the gates at night-fall and spending the hours of darkness in prayer, either up to his neck in the water, or in the chilly air."—St. Ebba, pp. 113, 114.

What an extraordinary idea of religious intercourse between two canonized saints—a bishop and an abbess! And what notions of sanctity Mr. Newman's party must entertain! Nor is this the only passage of this character. In the life of St. Wilfrid we are informed that—

"He watched over his chastity as his main treasure, and was by an unusual grace preserved from pollution; and *to this end* he chiefly mortified his thirst, and even in the heats of summer and during his long pedestrian visitations, he drank only a little phial of liquid daily. So through the day *he kept down evil thoughts*, and when night came on, *to tame nature and to intimidate the dark angels*, no matter how cold the winter, he washed his body all over with holy water, till this great austerity was forbidden him by Pope John. Thus, year after year, never desisting from his vigilance, did Wilfrid keep his virginity to the Lord. In vigil and in prayer, says Eddi the precentor, in reading and in fasting, who was ever like to him? Such was the private life of that busy bishop: so words sum up years, and cannot be realized unless they are dwelt upon, any more than that eternity by which they are repaid."—pp. 64, 65.

Here, then, is a bishop going on visitation; and not only a bishop, but a saint; one whose virtues soar into the heights of heroicity—one who worked miracles when living, and whose relics wrought miracles after his death. And yet, during the progress of his episcopal visitations, this saint and bishop is obliged, in order to preserve his chastity and keep down evil thoughts, to punish himself by day with the tortures of thirst, and at night to wash his body all over with holy water, in order "to tame nature and intimidate the dark angels." If such be Mr. Newman's notions of the purity of saints, what must be his standard for ordinary Christians!

What follows in the story is rather an interruption to this part of the subject, but it may as well be transcribed here, since it will serve as an additional illustration of the spirit of Mar-Prelacy, one has so continually to notice in the writers of this school.

"A bishop of York traversing his huge diocese on foot! *Surely this in itself was preaching the gospel.* Fasting and footsore, shivering in the winter's cold, yet bathing himself in chilly water when he came to his resting place at night;"

which "fasting," "shivering," and "bathing," it is to be supposed, were performed in public: otherwise they could hardly amount to "preaching the gospel;" but this is a point which will require further notice as we proceed.

"fainting beneath the sun of midsummer, yet almost grudging to himself the little phial of liquid"—

"*the little phial*," as being "in itself" "preaching the gospel," it may be supposed was solemnly carried before Wilfrid by a serving man, or by Eddi the precentor,—

"preaching in market-place; or on village green, or some central field amid a cluster of Saxon farms, behold the *Bishop of York*, move about these northern shires. He was not a peer of parliament, he had no fine linen, no purple save at a *Lenten mass*, no glittering equipage, [surprising!—and in the eighth century, too!] no liveried retainers: [what? not even one to carry the phial,] would it then be possible for those rude men of the north to respect him? Yes; in their rude way: they

had faith, and haply they bowed more readily before him in that poor monkish guise than if he had *played the palatine* amongst them."—Ibid.

Ah, Martin, Martin! thou wilt be at thy old pranks still. For, true it is, the movement did spring from the Low Church party. And no less true is it, that the majority of its most active adherents have all along been collected from the same quarter. And this, perhaps, may go far to account for the Mar-Prelacy they are so prone to indulge in. Old associations are not easily got rid of. Early obliquities are not easily overcome. They would be churchmen; but, unfortunately, they can scarcely think or speak of a bishop, but, presently, their old propensities will steal upon them. If they could only be induced to try Wilfrid's cold-water regimen for a while, who knows but it might help them to "tame nature" and keep "down evil thoughts"? and by and by they might even be able to see a real living bishop—to say nothing of the "purple," the "glittering equipage," or the "liveried retainers"—without having their natural organs of destructiveness excited. At present, they furnish a melancholy, but instructive illustration, of the weakness of a theory to overcome the violence of nature. The voice of instinct will make itself heard; the force of pristine habits will break out, and mar the finest flights of high and holy churchmanship; they will be *playing* the Mar-Prelate still. Perfect as the transformation seems, the first mouse that runs across the floor will suffice to revive the forgotten appetite, and remind one, that, after all, the lady, gentle as she looks, is only a cat in masquerade. But this is a digression.

And yet the context is so very characteristic, that it seems better to go on with the quotation here, although it may not seem to bear directly on the point under consideration at present. The mixture of puerility and Romanizing in what follows is not more striking, than that pharisaical spirit of display, and which one sees all through these *Lives of the English Saints*. What the man *is*, is of little importance, unless he is *seen*. The penitents are, to be sure, most humble and given to concealment—at least, they are perpetually telling the public that they are. But, with all this talk of humility and concealment, nothing is more manifest than that *they do really mean to be seen*—and to allow their austerities to peep out through holes and rents in their humility, so as to be effective, and to produce an impression. Hear this author in a passage already quoted:—

"A hard life—that is the impressive thing, when its secrets escape here and there, at this time and at that time, as they are sure to do, however humble and given to concealment the penitent may be."—St. Wilfrid, p. 207.

Yes; just so. "That is the impressive thing"—and, of course, as it is the plain duty of a saint to make an impression, and his "hard life" is, in fact, preaching the gospel, the penitent must not let his humility and love of concealment go too far; but leave some chinks and crannies in his concealment through which the secrets may escape, and the bystanders and passers-by may peep in and see his "hard life."

Thus, though these writers tell us that St. Cuthbert's hermitage was so contrived, that *he* could see nothing but the sky and clouds, yet

they afterwards mention that there was a window in it, through which the hermit might be seen and touched by those without. Of course the building of this window so very near the ground, and so very convenient for the passers by to take a peep, was only an accidental oversight—and the humble lover of concealment had no suspicion—not he!—that any one was peering in while he was engaged in his self-torments and austerities! (St. Edelwald, pp. 49, 52, and 54.)

Thus, too, Wilfrid. An ordinary Christian, indeed, might have found ordinary and unsuspected methods of taming nature and keeping down evil thoughts; and if he fasted, he would most probably have recollected, that a high authority had commanded us when we fast, not to be like the hypocrites, who disfigure their faces that they may appear unto men to fast, but to anoint the head, and wash the face, that we appear not unto men to fast. But what have ordinary Christians in common with saints, who are a sort of theatrical personages—always speaking and acting for effect, and so as to make an impression? And Wilfrid was a saint, and it was necessary the world should know it; so, in a delicate sort of a way, the secret must be suffered to escape, and the “hard life” be guessed and whispered about and talked of. “That is the impressive thing.” So he must walk on foot, and footsore, from one end of his diocese to the other. He must have no glittering equipage; no coach and four, not even a quiet cabriolet. And then, too, if the weather should be ever so intolerably hot, not one drop must cool his lips, except what was to be got in “*the phial*.” For, no doubt, people heard so everlastingly of this phial, that at last it came to be called “*the phial*.” And one can imagine how anxiously poor Eddi used to peep into *the phial*, to see if he could find a last, last drop, and how he would turn it upside down, while Wilfrid was fainting with thirst at some river’s side; and then one can fancy how whole congregations had to be dismissed, because Wilfrid was so parched, and husky, and exhausted, that he really could not preach—and the wearisome phial would be empty just at the critical moment when every body wanted it to be full; and then one can picture to one’s self how grievously disappointed the poor people were who came for miles around to hear him, and how Eddi would comfort the favoured few, and send them home content with a sight of “*the phial*,” just like the man that went to hear Whitfield preach, and returned satisfied; for though he could not get near enough to hear what he said, he saw “his blessed wig.” And then again at night, in the depth of winter, the ice in the wells and ponds had to be broken, and the water blessed and turned into holy water; and whole pailfulls had to be taken to his bed-chamber, and then such a splashing would be carried on, that folks could not refrain from asking Eddi what all this could mean? And then of course, the secret would escape, and Eddi could not avoid giving them a hint, that the good bishop was always obliged to perform these *shiverings* and *bathings* when going on visitation, just in order to “keep down evil thoughts,” and “tame nature,” and “intimidate the dark angels.” And this was the “impressive thing!” But we must not forget, that all this time the author is waiting to go on with the next sentence.

"Surely if we have half a heart we can put before our eyes as if it were a reality, Wilfrid on foot, Wilfrid preaching, Wilfrid confirming, Wilfrid sitting on a wrought stone watching his commentarii, as Dante sat upon his stone and watched the superb duomo of Florence rise like an enchanted thing; [or as people now-a-days watch the building of the new houses of Parliament;] Wilfrid listening to a new and awkward choir trying the Gregorian tones and keeping his patience, even when Eddi and Eona lost theirs, Wilfrid marching at the head of his clergy up the new aisles of Ripon, Wilfrid receiving the confession of St. Etheldreda, and what was THE FOUNTAIN OF ALL, Wilfrid kneeling with the pope's hands resting on his head and the arch-deacon Boniface standing by."—pp. 65, 66.

No doubt of it. This was "*the fountain of all*;" at least, if we are not convinced of it yet, Mr. Newman and his friends are not to blame. They have done what they can. But as to their notion of a saint, it is quite plain that these people imagine themselves of so much importance, that they think of little else, and really seem to believe that other people have nothing better to employ their minds. Nothing but Wilfrid here and Wilfrid there. And yet these men talk of their humility. And in this way Dr. Pusey, in the preface to one of the works he is editing just now, as his share in the process of Romanizing England, holds up as models of humility the example of St. Dominic, "who ever prayed that his sins might not bring the vengeance of God on the towns where he preached;" and St. Catherine of Sienna, who thought "all the chastisements of divine justice, which desolated the provinces in her time, to be the miserable effects of her unfaithfulness," (Surin, Preface, p. xix.) As if such ideas could ever find entertainment in the mind of any mortal that was not puffed up with conceit and self-importance. Even Wilfrid's going on foot was theatrical; it was for an effect; it was part of the "hard life," and "that's the impressive thing." For, surely, with such an enormous diocese to look after, this peripatetic fancy must have caused great delay, and waste of time, and useless expenditure of strength. And then, possibly, Eddi would sometimes venture to recommend a horse; and folks would say to Eddi, "Good gracious, how fond the bishop is of walking! And so, the "secret" would escape, that this walking system was part of Wilfrid's plan for taming nature and keeping down evil thoughts. In the end, however, Wilfrid did get a horse. The reader shall see in what way. The author proceeds—

"But we must think of another thing also,—Wilfrid riding, riding up and down his diocese; for this walking of Wilfrid's did not quite please St. Theodore; not that it was too simple, but that it was too austere, and the life of such a man needed husbanding for the church's sake. Would that St. Theodore had always thought so! But he was a simple man as well as a wise one, and he too, strange that it should be so, mistook Wilfrid, knew not what he was, and so lost him for a while."—Ibid.

"Strange!" Why "strange?" Is it not obvious from this history that St. Wilfrid was all his life quarrelling with all the canonized saints of his acquaintance? In one council this author reckons up five, all "enemies;" and sums up his account of the matter by saying—

"by whose helpful intercession may we be aided now in the forlornness of our fight."—p. 179.

Forlorn, indeed! if we are reduced to the necessity of applying for such assistance. But to proceed with St. Theodore.

"However, at this time he thought nothing but what was true and good of Wilfrid, and he insisted—for he was archbishop of Canterbury—that his brother of York, who was but a bishop then, should have a horse to ride on during his longer journeys and more distant visitations. He knew this luxury pained Wilfrid; [i. e., Wilfrid lost some degree of celebrity and impressiveness by being mounted; and impressiveness was, of course, the principal end of his "hard life,"] so he made it up to him in the best way he could, for, to shew his veneration for the saint, he insisted upon lifting him upon horseback whenever he was near him to do so."—Ibid.

From which we may gather, that St. Theodore was the stouter of the two. The author, however, seems to wish that this proceeding of Theodore had been established as a precedent:—

"It would have been well for England if archbishops of Canterbury had always been of such a mind towards those who filled the throne of York. However we now behold Wilfrid making his visitation on horseback; for obedience is a greater thing to a saint than even his much-loved austerities."—Ibid.

One would be thankful to see some proofs of it.

"Taking a hardship away from a saint is like depriving a mother of one of her children, [or a pharisee of his phylacteries,] yet for holy obedience's sake, or the edification of a neighbour, a saint will postpone even a hardship."—pp. 66, 67.

And then he goes on to tell how Wilfrid rode along on his new horse:—

"A word here and a word there, a benediction and a prayer, the signed cross, and the holy look, a confession heard, and a mass said, and a sermon preached, and that endless accompaniment of Gregorian tones; verily *the gospel went out from him* as he rode."—Ibid.

There is something in the style and wording of these passages so infinitely burlesque and preposterous, that if one did not know them to be actually and honestly extracted from Mr. Newman's *Lives of the English Saints*, it would be wholly incredible that they could have been written except for the purpose of turning his system into ridicule. Yet, amidst all this wretched childishness, there is a method, a purpose, a deep design to Romanize the church, and to recommend, by picturesque descriptions, a miserable superstition, where humility is but the veil to adorn pharisaical display, where everything is done in order to be seen of men, and the fundamental notions of Christian piety are so utterly perverted and reversed, that a Saint is one whose inward imaginations and habitual propensities would be intolerable, even to a well-regulated heathen.

Though Wilfrid, however, had "no glittering equipage" just then, his austerities gradually brought him both power and riches, and the author tells us how jealous Queen Ermenburga was—

"When she saw how the good bishop was courted by high and low, how the nobles sought to him for counsel, how the court of abbots did obeisance to him, how the sons of princes and peers stood round him, proud to serve in such a service."—Ibid. p. 75.

All which, one would have thought, was not very desirable to a truly mortified mind. But, be this as it may, it is self-evident that the writers of these *Lives* do constantly speak of admiration, and homage, and popularity, as the fruit and reward of asceticism, in such a manner as to demonstrate what is the real spirit of their moral and religious system, however unconscious they may be of it themselves. Observe how this writer speaks, and how clearly he confesses that mortifications and self-inflictions are a source of power to the ascetic.

" ' Look at his riches,' said she [Ermenburga] ' look at his retainers of high birth, his gorgeous vestments, his jewelled plate, his multitude of obedient monasteries, the towers and spires and swelling roofs of all his stately buildings; why, your kingdom is but his bishopric.'—pp. 75, 76.

Which might be supposed, from the former description of his walking and riding, to be a slander on Wilfrid. The author does not treat it as such. He says,—

" Ermenburga was like the world: to the world's eye *this was what a churchman looked like in catholic ages*: yet the world's eye sees untruly. The gorgeous vestments, the jewelled plate—these are in the church of God, the sanctuary of the pious poor: *outside of that is the hair shirt, and then the iron girdles, and the secret (?) spikes corroding the flesh, and the long weals of the heavy discipline, and the horny knees, and the craving thirst, and the gnawing hunger, and the stone pillow, and the cold vigil.* Yet does the world exaggerate the churchman's power? Nay, it cannot take half its altitude; his power is immeasurably greater: but it does not reside, not a whit of it, in the vestments or the plate, in the lordly ministers or the monkish chivalry, but *in the mystery of all that apparel of mortification* just enumerated, that broken will and poverty of spirit to which earth is given as a present possession, no less than heaven pledged as a future heritage. The church is a kingdom, and ascetics are veritable kings."—p. 76.

No words can more clearly express the pharisaical nature of the system Mr. Newman is endeavouring to propagate. The ascetic is powerful and popular. So powerful and popular that princes become jealous and alarmed. Do they overrate his power or popularity? They do not. They only mistake its source. The real secret of his power and influence is his austerities; and the mode by which he uses them to obtain power is, by *letting them be seen*—concealing them just enough to invest himself with mystery—to excite interest, and awaken curiosity; and now and then letting the secret escape so as to secure that power and popularity which, in his estimation, is the inheritance a pure and holy God has promised to the poor in spirit. This is plainly the meaning of the passage. It is capable of no other. For, if these Christian Fakeers did not *take care* to let the world know of *the hair shirt, and the iron girdles, and the secret spikes corroding the flesh, and the long weals of the heavy discipline, and the horny knees, and the craving thirst, and the gnawing hunger, and the stone pillow, and the cold vigil,* how could their power reside "in the mystery of all that apparel of mortification?" How could such arts of pious suicide give them any power or influence at all?

One's heart dies within one at such a disgusting picture of selfish worldliness, making religion the tool to advance its ambitious designs. For, is it possible to imagine the love of the world to exist in more consuming intensity than in the bosom of that man who can subject himself to such tortures, merely that his fellow-sinners may do obeisance to him, and bow down before his power? And yet these are the men who talk of high and holy catholicity! These are the men who sneer at the "high and dry," and scoff at the antiquated piety of the church of England! Surely it is the divine mercy that has permitted them to go to such lengths of fanaticism, in order that their folly should be manifest to all men.

It is not meant by this that such persons are deliberately attempting to impose on mankind. Self-deception is far more prevalent than hypocrisy. And he who habitually imposes on himself has his notions

of truth and falsehood confused, and does a thousand things without being very distinctly conscious of what he is doing, which, if practised by a man of another temper, could be attributed to nothing short of dishonesty and fraud. Some men have such a propensity for effect, that they are acting even when alone.

In reading these lives, it will of course be remembered, that it is rather the author's notions of what a Saint should be which are conveyed to the reader, than an exact account of what he really was. The pretensions of these books to be regarded as anything better than fables will need to be considered hereafter—but the reason of making the observation at present is this, that it is quite possible the persons depicted were not guilty of such practices of pharisaical display, as these authors lead one to suppose. But, then, it is not just now a question of real moment what they were, or, in fact, whether they ever existed at all. *The* question is, what are the notions of sanctity and Christian morality which Mr. Newman and his party are, through these popular fictions, endeavouring to propagate? Let any one of common understanding read the following picture of St. German's austerities, and ask himself, how is it possible for any human being to regulate his life in such a manner, and *honestly* covet concealment? *Honestly*—for if he be not endeavouring to attract attention to his mortifications for a bad and selfish purpose, he must intend to make an impression of some sort. Some of the particular modes of austerity in that description are such as it was not possible to conceal, and such as no person would have dreamt of adopting as his dietary, unless he wished to make a display, whatever end he hoped ultimately to gain by attracting notice. It is not meant that a love of display may not be part of mere fanaticism—a man may likewise have a natural taste for acting and for scenes, and all the while he really may hardly be aware of it himself; but, to hold up for veneration a life so regulated, as that such concealment of mortification as is expressly commanded by Christ is simply impracticable, is a melancholy proof, indeed, of the fundamentally false and unchristian character of the system, which it is the object of these lives, and of Mr. Newman's other labours, to substitute for the faith and piety of the church of England. The passage in the Life of St. German here referred to is as follows. And the reader will not fail to notice, how, in the very first sentence, the author betrays his consciousness of the objection to which such conduct as he is recommending is open.

“ With regard to his austerities, much of course was concealed from the public gaze, as is remarked of our own George Herbert; but though he ever strove to avoid observation, yet as a city built on a hill cannot remain hid, so the brightness of his sanctity shone through all reserve, and spread a glow over his least actions. *What was ascertained* may be briefly summed up as follows: From the day on which he began his ministry to the end of his life, that is, for the space of thirty years, he was so spare in his diet, that he never eat wheaten bread, never touched wine, vinegar, oil or vegetables, nor ever made use of salt to season his food. On the nativity and resurrection of our Lord alone, he allowed himself one draught of wine diluted with water, so as to preserve little of its flavour. Meat was out of the question; he lived more rigorously than any monk, and in those early times no meat was allowed to monks in France, except in the most urgent cases of debility and sickness. What he did take was mere barley bread, *which he had winnowed and ground himself*. First how-

ever he took some ashes, and, by way of humiliation, tasted them. Severe as was this diet, it appears almost miraculous when we are told that he never eat at all but twice a week, on Wednesdays and Saturdays, and in the evening of those days; nay that generally he abstained entirely till the seventh day."—St. German, pp. 52, 53.

Why he ate even then does not appear. To live without food altogether would have given a greater air of piquancy to the miracle, without materially increasing its improbability. But then the "hard life" would not have been quite so "impressive;" for it must have been so edifying to see his periodical winnowings and grindings; and then, too, only think of the ashes to be tasted before every meal "*by way of humiliation.*" Of course, this practice was "concealed from the public gaze," at least it is to be hoped so; and a pan of ashes would be kept in a privy chamber, to which he might retire to take a taste of them before dinner, as folks now-a-days go to make their toilet. But somehow the "secret" escaped. Perhaps the servant whose business it was to keep the pan supplied with ashes told the secret, and so it got to be talked of, and people, to be sure, were edified.

But St. German's clothes and bedchamber were not less "impressive" than his diet. Summer and winter, we are told, he wore nothing but a shirt without sleeves, (tunic,) and a hood, (cuculla.) Under this shirt he "wore the badge of the religious profession, the hair-cloth, (cilicium,) which never left him." As this hair-cloth was a "badge," of course there could be no concealment there; and as it is *known* that it "never left him," no concealment seems to have been attempted. Altogether (as this author chooses to describe him) he seems to have been a person of nasty habits, and to have made a merit of being so.

"He seldom bought a new dress, but wore the old till it was nearly in rags, unless, perchance he parted with it for some person in distress, whom he had no other means of relieving."—pp. 53, 54.

Though really one would have thought a bishop, whose diet consisted of a refection once or twice a-week of barley-bread of his own manufacture, seasoned with a little ashes, could have afforded a poor man a few shillings, instead of giving him his only shirt, and that one, as appears by the sequel, not over and above clean. But then it was so affecting, so very impressive, to see the good bishop taking off his only shirt, and giving it to some person in distress, and going about in his hood and hair-cloth till next quarter day came round, or a renewal fine dropt in, and enabled him to buy another for himself.

"His bed was even more uninviting than his dress. Four planks, in the form of an oblong, contained a *bed of ashes*, which they prevented from being dispersed. By the continual pressure of the body, they had become hard, and presented a surface as rough as stone. On this he lay with his hair-cloth alone, and another coarse cloth for a coverlet. No pillow supported his head, his whole body lay flat on the painful couch. He did not take off his garment to sleep, and seldom even loosened the girdle, or took off his shoes."—p. 54.

Altogether he must have been a most filthy and disagreeable person. One would suppose that a regard for his neighbour's comfort would have prevented his sleeping in the same clothes as he wore by day, and that, on a bed of ashes; and, for anything that appears to the contrary, he never took off the same suit of hair-cloth as long as

it kept together. Even the cold-water system would have been preferable to this—at least, in moderation ; but, unfortunately, the Saints, whatever else is known of them, do not let their *moderation* be known to all men. In fact, they are always in one extreme or another—either spending the best part of the day, or the whole of the night, up to their necks in a well or fish-pond, or else they labour under a spiritual hydrophobia, and become nuisances to all about them. The most delicate instance of consideration for the comforts of other people, that one remembers, in these Lives of the English Saints, is found in the life of St. Bartholomew the hermit, whom his biographer introduces to us by saying—

“ We may feel startled and disgusted that such a figure with an ill smell of goat skins, should come betwixt the wind and our nobility; but, turn away as we will, there he still stands to reproach our sloth and luxury, the genuine product of an age of faith.”—*Hermit Saints*, pp. 132, 133.

Whence it may be concluded, that, in “an age of faith,” cleanliness was not considered to be so near akin to godliness as it has been deemed in the degenerate days of “most erring and most unfortunate England.” However, even in an age of faith, men had noses; and therefore, though one must believe it part of the heroicity of sanctity to have an ill smell, the saints did sometimes condescend to forego that virtue, or at least to restrain it by a sort of a sumptuary law of cleanliness, in condescension to their brethren’s infirmities. So when Prior Thomas was deposed from Durham, and nothing would please him but, of all places in the world, to take up his abode with Bartholomew and his goat skins—but it is better to let the author tell his story in his own way—

“ The coming of this new inmate was a trial to Bartholomew ; he had as yet been uncontrolled in his *religious exercises*, he had now to consult the comfort of another. It was now to be proved whether he was so wedded to his austerities as not to give up as many of them as were shewn to be against the will of God. He began well, for he threw off the hair shirt which he had now worn for five years, because from long usage it had become foul and fetid, and would disgust his companion. An unhappy cause of discussion however occurred, which marred the harmony even of this small society. Thomas could not bear the long fasts to which Bartholomew was accustomed, and Bartholomew would not remain at his meals as long as Thomas wished. The ex-prior, though the brother in every respect gave up to his will, grew angry, and called him a hypocrite.”—pp. 148, 149.

Which really, one must say, was hardly fair; considering that Bartholomew had relinquished his old friend, the shirt, to please him. But will it not be rather a new idea to most people to be told, that wearing the same shirt for five years till it become a downright nuisance, is a *religious exercise*? The heathens had more refined notions. With them a delicious perfume was one of the signs of deity.

“ *Mansit odor ; posses scire fuisse deam.*”

It remained for the advocates of “a deeper and more poetical religion” to reckon ill smells and nasty habits among the notes of sanctity and the heroicities of virtue. Not that these authors consider nastiness as uniformly conclusive of sanctity. There is a curious passage in the life of St. Walburga, (that legend to which Mr. Newman has thought fit to affix an especial imprimatur,) which looks as

if the saints are not the only persons who annoy their neighbours in this way. On the contrary, they sometimes seem to have been annoyed in a similar manner themselves.

"It is said of the holy Sturme, a disciple and companion of Winfrid, that in passing a horde of unconverted Germans as they were bathing and gambolling in a stream, he was so overpowered by the intolerable scent which arose from them, that he nearly fainted away."—St. Walburga, p. 77.

Very remarkable. Yet if these gambolling Germans had been converted, and become disciples of St. Bartholomew or St. German, it may be doubted whether the case would have been much mended.

But all this has led one away from St. German and his bed of ashes. The reader may be curious to know how he slept. This part of the fable, however, assumes rather a serious aspect, as it at once runs into that profaneness of which there is such frequent reason to complain.

"His sleep was such as might be expected from these austerities; it was neither long, nor uninterrupted. Frequently *after the example of our Lord* he would pass the whole night in prayer; and it should seem that these holy vigils had a peculiar efficacy in his case, which manifested itself in the following mornings by miracles and extraordinary deeds. These midnight watchings were divided between the tears and groans of penitence and hymns of praise and intercession. In this manner, says his biographer, as we have before remarked, did the blessed German *expiate any past errors into which* human infirmity may have led him, and set the example of a sudden and transcendent holiness."—pp. 54, 55.

There are some who seem to think *an example is something which nobody is expected to imitate*, and thus the laity are fond of calling the clergy "*exemplary* characters." Really one would have hoped that something of this sort was meant by calling German an "*example*" of "*transcendent holiness*," though, perhaps, it may be better that it is otherwise. False doctrine is deprived of some of its danger when it is made repulsive. If people are to be taught, that they can "*expiate*" their sins by self-torments and a lingering suicide, it is just as well that they should be recommended to eat ashes, and lie in dirt, and wear filthy clothes. The nastiness of one part of the prescription may prove an antidote to the poison of the other. Children have been cured of pilfering sweetmeats, by leaving some within their reach seasoned with aloes. Some young persons will, of course, be found to adopt any eccentricity that promises to make them "*impressive*;" and, now a days, many a one takes up with catholic usages and genuflexions who but lately would have traded on moustaches or a Byron tie. St. German, however, can never find many imitators. The majority are likely to prefer more gentlemanlike modes of producing an effect; and of those who are simply enthusiasts, few will be found to persevere in following an "*example*" of "*transcendent holiness*" of this unclean description. To speak seriously: one may well be thankful that Mr. Newman and his party have taken to make their errors ridiculous and disgusting. As long as penance consists in cold water, there may be something in it of romance and poetry. There is nothing poetical in nastiness—there is nothing romantic in an ill smell. The notions which these writers

are propagating regarding austerities are really most extraordinary. For example, St. Gundleus, the Welsh hermit, built a church,

"And there he began an abstinent and saintly life; his dress a hair cloth; his drink water; his bread of barley mixed with wood ashes. He rose at midnight and plunged into cold water; and by day he laboured for his livelihood."—p. 7.

St. Gundleus seems to have indulged himself in *clean* water for his drink. Not so St. Guthlake and St. Bettelin, of whom we are told that—

"Knowing that *the kingdom of God is not meat and drink*, they lived on barley bread and *muddy water*, with great abstinence."—p. 65.

However, whether it was the food or the drink, was of little moment. The muddy water was fully as "impressive" as the barley bread mixed with ashes; namely, whenever the secret was suffered to escape.

But this is trifling compared with St. Neot's performances, who almost lived in a well that was near his hermitage.

"In the monastery of Glastonbury he had learnt the mode of self-discipline by which St. Patrick had attained his saintly eminence, and now in his hermitage he almost rivalled him in austerities. Every morning St. Patrick repeated the Psalter through from end to end, with the hymns and canticles, and two hundred prayers. Every day he celebrated mass, and every hour he drew the holy sign across his breast one hundred times; in the first watch of the night he sung a hundred psalms, and knelt two hundred times upon the ground; and at cockcrow he stood in water, until he said his prayers. Similarly each morning went St. Neot's orisons to heaven *from out of his holy well*; alike in summer and in the deep winter's cold, bare to his waist, he too each day repeated the Psalter through."—St. Neot, p. 101.

Which must have taken, at a very moderate computation, above four hours—to say nothing of the hymns, canticles, and the two hundred prayers. Why persons should compel themselves to repeat the whole psalter every day, one fails to discover in these books. The authors evidently wish to encourage the Romish notion, that there is something meritorious and expiatory in repeating the same words, crossings, or genuflexions, a certain number of times. Thus they tell of St. Wulstan, that—

"Every day at each verse of the Seven Psalms, he bent the knee, and the same at the 119th Psalm at night Every day he visited the eighteen altars that were in the old Church, bowing seven times before each."—p. 11.

No doubt, this everlasting system of bowing must have been very effective and impressive. For truly it was a "hard life," to say nothing of his bed; which we are told, "was the church floor or a narrow board—a book or the altar steps, his pillow," (*ibid.*) Rather a strange example—going deliberately to sleep in church—for a saint to set, and one which "ordinary Christians" would not think it creditable to imitate.

But is it not wonderful these authors do not perceive how utterly worthless all such performances must be, when they are thus made matters of exhibition and display? In the extraordinary specimen of aquatic piety, which they describe, in the course of a story told in support of the doctrine of purgatory, it is plain that concealment does not seem to have been even attempted.

"He had a more private place of residence assigned him in that monastery, where he might apply himself to the service of his Creator in continual prayer. And as that place lay on the bank of the river, he was wont often to go into the same to do

penance in his body, and many times to dip quite under the water, and to continue saying psalms or prayers in the same as long as he could endure it, standing still sometimes up to the middle, and sometimes to the neck in water; and when he went out from thence ashore, he never took off his cold and frozen garments till they grew warm and dry on his body. And when in the winter the half-broken pieces of ice were swimming about him, which he had himself broken to make room to stand or dip himself in the river, *those who beheld it* would say, 'It is wonderful, brother Drithelm, [for so he was called,] that you are able to endure such violent cold;' he simply answered, for he was a man of much simplicity and indifferent wit, 'I have seen greater cold.' [referring to his vision of Purgatory.] And when they said, 'It is strange that you will endure such austerity;' he replied, 'I have seen more austerity.' Thus he continued, through an indefatigable desire of heavenly bliss, to subdue his aged body with daily fasting, till the day of his being called away; and he forwarded the salvation of many by his words and example."—St. Wilfrid, p. 187.

However, it is a question of secondary importance, whether men are now persuaded to adopt these austerities, for love of singularity, or pure fanaticism, or a wish to gain influence, or popularity, or power, or to attract notice, or without any very clearly defined motive at all.

This inquiry has to do, not with the motives by which men may be induced to take up Mr. Newman's system, but with the system itself. And to recall one's steps from this rambling digression, the question is asked again and again, what must be the effects of Mr. Newman's teaching on the subject of Holy Virginity? It is impossible to read such a passage as the following, without feelings of bewilderment almost approaching to disgust:—

"Sometimes in the same place persons of both sexes, men and virgins, under the government of one spiritual father, or one spiritual mother, armed with the sword of the Spirit, did *exercise the combats of chastity* against the powers of darkness, enemies thereto."—St. Ebba, p. 108.

One would be sorry, indeed, to believe such writing as this to be any worse than fanaticism. But what good or Christian meaning it can have, is inexplicable. Surely, if persons of both sexes congregate together to "*exercise the combats of chastity*," a man must be very enthusiastic indeed who expects anything but mischief to come of it. And that mischief did come of it, is admitted by these authors themselves. They talk, indeed, of "the holy and beautiful theology of monastic vows," (St. Bega, p. 169,) and if we are to believe them,

"Monastic orders are the very life's blood of a church, monuments of true apostolic Christianity, the refuges of spirituality in the worst times, the nurseries of heroic bishops, the mothers of rough-handed and great-hearted missionaries. A Church without monasteries is a body with its right arm paralyzed."—St. Wilfrid, pp. 62, 63.

This is glowing language; still they are obliged to own that now and then unpleasantnesses did occur.

"Some of the nuns of Watton, it is true, did become *savage old maids* instead of virgins of Christ."—St. Gilbert, p. 181.

And from what St. Adamnan told St. Ebba, of the state in which he found her monastery, "the holy and beautiful theology of monastic vows" seems to have had but little practical effect there.

"You and many have need to *redeem your sins by good works*, and when they cease from the labour of temporal things, then to toil the more readily through the appetite of eternal goods; but very few indeed do so: I have but now visited and examined the whole monastery in order, I have inspected the cells and the beds, and I have found none out of the whole number, except yourself, occupied about the health of his soul; but all, men and women alike, are either slothfully asleep in bed, or watch in

order to sin. Nay, the very cells that were built for praying or reading are now turned into resorts for eating, drinking, talking, and other enticements. The virgins, too, dedicated to God, put off the reverence of their profession, and whenever they have time, take pains in weaving fine robes either to adorn themselves as brides, to the great peril of their monastic state, or to win the admiration of strangers."—St. Adamnan, p. 131.

This, too, was in the seventh century, in a monastery of which a canonized saint was the head. And yet the restoration of monkery seems one of the most favourite projects of this school.

But, besides the tendency to evil of this sort, consider how the superstitious exaltation of virginity tends to destroy right notions on other subjects. On charity, for instance.

"The youthful Ebba was not allowed quietly to *satisfy her thirst for holy virginity*; the dazzling offers of the world must come and try her strength; the snare of seeking what is now-a-days called a more extended sphere of usefulness must tempt the simplicity of her self-renunciation. Alas! what a miserable, dwarfish standard of religious practice do these smooth words bring about among us now! The highest notion we are allowed to have of rank, wealth and mental powers is that they should be exercised to the full as means of influence for good ends. The world understands this and does not quarrel with the doctrine. But where is there about this teaching that foolishness in men's eyes which must ever mark the science of the Cross? Self-abjection surely is the highest of all oblations: *to forget the world or to hate it are far better than to work for it.* One is the taste of ordinary Christians: the other the object of the Saints."—St. Ebba, p. 109.

Just as if any one who had ever read the New Testament could be persuaded, that to labour to save human souls and relieve human misery is an inferior order of Christianity; or, that if men will be *saints*, they must close their eyes and ears against the sufferings and ignorance of the world, and either bury themselves in some solitary nook, far from the call of charity, or else congregate men and women together in some monastery to "exercise the combats of chastity." But, really, it is useless to appeal to the Bible. Mr. Newman's theory of development makes novelty rather the proof of Catholicity. In his school, it is no small commendation of any form of piety, that (as George Herbert is reported to have said of the style of King James's orations) "it was utterly unknown to the ancients."

Can anything be imagined more improper, than to induce a little girl of six years of age to make a vow of virginity, or, in fact, to suggest to her imagination such a subject at all? And yet this is the conduct ascribed to St. German, who, having observed in the midst of the people, "a little girl about six years old," without having previously known anything whatever about her, not even her name, but merely because he was struck with her countenance, and was, as the author profanely suggests, "endued with a prophetic spirit," requested her—

"to open her mind to him, and *confess whether she intended to adopt the holy life of a Virgin, and become one of the Spouses of Christ.* 'She declared that such was her desire, and that she had cherished it for some time, [being then about six years old,] and entreated him to add his sanction and benediction.'"—St. German, p. 140.

On this, we are told, he led her to the church, and had a very long service performed, during the whole of which he kept his hand on the child's head.

"The following day German inquired of Genevieve whether she was still mindful of her late profession."—p. 141.

On which the author adds, in a note, without seeming in the remotest degree conscious of the monstrous nature of the conduct he is describing—

"This seems decided proof that the child was very young."

The story proceeds—

"Upon which, as if *full of the Divine Spirit*, she expressed *her determination to act up to it*, and desired he would always remember her in his prayers."

Of course the fable is to be propped up by the usual quantity of profaneness. And, therefore, German acts by "a prophetic spirit," and the poor child is described as "full of the Divine Spirit."

"While they were conversing, German beheld on the ground a copper coin with the impression of the cross upon it. *The interposition of God was deemed manifest.*"

On this he took up the coin, and gave it to her, and desired her always to wear it round her neck: which gives the author occasion to remark, "how early the practice prevailed among Christians of carrying at their neck some token of the mysteries of their religion," a hint, probably, of the propriety of wearing the scapular, and other Romish charms. It is really high time for those who value the souls of their children, to consider, whether they choose to have such notions as these put into the heads of little girls of six years old.

Nor are these the only particulars in which the piety of Littlemore differs from the notions ordinary Christians have learned from the Holy Scriptures and the Church of England. The manner in which Wilfrid's conduct regarding Etheldreda and her husband is defended, will afford a sufficiently instructive example.

"It was mainly through Wilfrid's attestation that the Church came to know of the perpetual virginity of St. Etheldreda; and some little of her history must be related here, to clear up what is rather intricate in Wilfrid's life. St. Etheldreda was married to Egfrid in 660 or thereabouts, and desired to live with him a life of continence. The prince felt a scruple in denying this request; but after some time had elapsed, seeing the reverence which St. Etheldreda had for Wilfrid, to whom she had given the land for his abbey at Hexham, Egfrid determined to use the bishop's influence in persuading the holy virgin to forego her purpose. He offered Wilfrid large presents in land and money, if he should succeed. How far Wilfrid dissembled with the king, or whether he dissembled at all, we cannot now ascertain: that he practised concealment is clear, and doubtless he thought it a duty in *such a matter*, and *doubtless he was right*: it would be presumptuous to apologize for his conduct; he is a canonized Saint in the Catholic Church. Of course, it is not pretended that the lives of the Saints do not afford us warnings by their infirmities, as well as examples by their graces. Only, where a matter is doubtful, it would be surely an awful pride not to speak reverently of those whom the discernment of the Church has canonized. The way in which the Fathers treat of the failings of the blessed Patriarchs should be our model."—Wilfrid, pp. 72, 73.

From this it appears, that the theory of "*white lies*" is not so peculiar to the Romanists of the Sister Island, as has been commonly imagined. But what will *Mr. Newman* say to such morality as this? Does he, too, think such disingenuous conduct can be justified, merely by saying that the dissembler was a canonized saint, and that it would be "*an awful pride*" to speak irreverently of such an one? Of course, if he disapproved of such doctrine, he would not have permitted it to see the

light ; though, perhaps, he might have been expected to have brought a little more ingenuity to its justification. In his volume of University Sermons, in a note on the Sermon on Development, he says,

“ it is not more than an hyperbole to say that, *in certain cases a lie is the nearest approach to truth.* This seems the meaning for instance of St. Clement, when he says ‘ He [the Christian] both thinks and speaks the truth, unless when at any time, in the way of treatment, as a physician towards his patients, so for the welfare of the sick he will be false, or will tell a falsehood, as the sophists speak. For instance, the noble apostle circumcised Timothy, yet cried out and wrote ‘circumcision availed not, &c.’—Strom. vii. 9. We are told that ‘ God is not the son of man, that he should repent,’ yet, It repented the Lord that he had made man.”—Univ. Sermons, p. 343.

It is hard to say, whether the profaneness of the latter part of this passage, or the immorality of the principle it is brought to justify, be the more shocking. But what sort of notion can Mr. Newman have of the nature of truth and falsehood ? “ *A lie the nearest approach to truth !* ” Really it reminds one of the old gentleman who used to say, that people complained he was always half a note out of tune ; but, for his part, he was not a very good judge of music, but he thought that was coming pretty near the mark. And to touch, in passing, on another point. Some people are exceedingly sensitive when Mr. Newman’s name is innocently handled, or his integrity questioned. The writer has already stated that he has always disliked allowing this discussion to be made a personal question. But, really, Mr. Newman’s partisans would do well to ask themselves, what they would think or say, if they should find such a deliberate attempt to justify falsehood and dishonesty in the columns of the Record.

The whole subject is in truth most painful and humiliating ; and in its consequences it is impossible to calculate the amount of mischief the system propagated by this party, is likely to effect. Nor is it merely from the revulsion produced by their extravagancies and Romanizings, carrying the public headlong into the extremes of Latitudinarianism, and giving occasion for the enemies of Episcopacy and the Church of England to triumph, terrifying and disgusting serious and inquiring persons, setting the laity against the bishop, and the clergy against their congregations :—these are not all the evils to be apprehended ; but over and above all these, are the consequences resulting from the erroneous nature of their teaching regarding celibacy and mortifications. The former topic has been already touched on more than once, though not oftener than the extreme importance of the subject demands. For certainly it would be absurd to expect any other effects than such as one cannot bear to dwell on, if their notions are suffered to be instilled into the minds of children and young persons. And on the other hand, they are casting suspicion over persons of truly respectable character. While at the same time, their mode of caricaturing the habits of self-denial, and making them odious, by the pharisaical spirit of display with which they are connected, on the one hand, and the fearfully erroneous doctrine of penance and expiation they are mixed up with, on the other, cannot but furnish the worldly and self-indulgent with plausible excuses for closing their hearts against the true and scriptural doctrine of the cross. Hard it is

at all times to induce the luxurious and extravagant to remember, that there is a real meaning in denying one's self daily, and bearing the cross of our Master, and crucifying the flesh with its affections and lusts. Men are ready enough to put from them the consideration of such duties as these—too ready to seize a plausible excuse for rejecting them *on principle*. And certainly, if Mr. Newman and his party had intended to make self-denial ridiculous and suspicious as popery and fanaticism, it is hard to imagine what more effectual methods they could have taken.

SOME NOTICES OF THE EARLY COLONIAL CHURCH.

(Continued from vol. xxvi. p. 629.)

NEW JERSEY.

THE Rev. John Brooke went out as missionary of the Society in 1705, and was placed by the governor, Lord Cornbury, at Elizabeth Town, for the service of that and some neighbouring settlements. The number of churchmen in this mission was at first very inconsiderable, the great bulk being independents, under the instruction of five preachers of their own sect.

Mr. Brooke's practice was to preach at seven different stations, to a distance of fifty miles; and, to use his own expression, he was, "pilgrim-like, scarce ever three days in a place." Shortly after his arrival he laid the foundation of a church at Elizabeth Town, and reported that churches had been commenced both at Amboy and Freehold; while at Piscataway they had repaired a dissenters' meeting house as a temporary arrangement. To each of these Mr. Brooke contributed the sum of ten pounds from his own salary. His exertions were suddenly terminated by death in 1707; and several years afterwards he was still remembered with honour by his parishioners as "our worthy and never-to-be-forgotten pastor, Mr. Brooke, whose labours afforded universal satisfaction to us."* He was succeeded by the Rev. Edward Vaughan, who reported his arrival in 1709, after a tedious voyage, in which he suffered frequent indisposition, "occasioned by the preposterous motion of the ship." He found himself "in the midst of a vast number of Deists, Sabbatarians, and Eutychians, as also of Independents, Anabaptists, and Quakers, from which absurdities Mr. Brooke brought a considerable number of them to embrace our most pure and holy religion;" and he adds, "I hope my labours also will be attended with no less success."†

He officiated alternately at Elizabeth Town and Woodside—a settlement about ten miles off; and his half-yearly reports evidence the success of his labours. Thus his communicants, at the principal station, were, in 1712, *thirty*; in 1734, *seventy*; and in 1740, *eighty-four*.

And not only did his flock in the more settled towns increase, but he had also a numerous congregation "in the mountains," where he sometimes went to preach and administer the holy communion. His

* Humphrey, Hist. Acct. p. 190.

† MS. Letters, 73, vol. v.

report in 1731 states, that in the several stations which he visited, he had, within the compass of two years, baptized 556 children and 64 adults.*

In this useful course Mr. Vaughan continued for the space of thirty-eight years, and died in 1746.

The Rev. Colin Campbell filled the office of missionary at Burlington from 1737 to 1766. Besides his principal station, he had a very promising mission at "Mount Holly," about eight miles off, where the congregation gave evident proof that the labour spent upon them had not been in vain, by building a handsome church, and conveying it to the Society, with three other trustees, of which the missionary at Burlington was always to be one. He relates another gratifying instance of attachment to the church. Mr. Paul Watkinson, who had been clerk of St. Mary's, Burlington, for forty-five years, left by will, after the death of his widow, his house, with a lot of land, worth 100*l.* for the repairs of that church for ever.†

The name of the Rev. — Thomas should also be recorded. He resigned his fellowship at Christ's College, Cambridge, "out of pure zeal to become a missionary in the cause of Christ," and for five years did faithful service in Monmouth county; but having come to a resolution to devote himself to the instruction of the negroes on the coast of Guinea, he announced this intention to the Society in 1750. He had deliberately made up his mind, expecting to fare hardly, and not sanguine of great success. Indeed, he saw that in the ordinary way one labourer could do but little; yet that God, who made the largest tree to spring from one poor grain of seed, might bless the labours of the meanest of his servants. He argued that if ever the church of Christ is to be founded amongst the negroes, somebody must lay the first stone; and in this spirit of self-devotion he requested of the Society to name him their missionary for this purpose, and appropriate such a salary for his support as they might deem suitable. The Society accordingly appointed him a salary of 70*l.*, "in a firm reliance on the good providence of God, whose grace is abundantly sufficient to perfect strength in weakness, by his blessing on our poor endeavours."‡

The Rev. Mr. Houdin, formerly superior of a convent in Canada, having been received into communion with the church of England in 1749, and being well testified of by various clergymen, was appointed missionary of Trenton in 1753. He had the agreeable duty of announcing to the Society the conformity to the church of two hundred Presbyterians, and some families of Anabaptists, in the town of Amwell; and many of them "observing the peace and charity among our congregations, and the troubles and dissensions among others, contributed towards the erection of the church." §

There is hardly any name in the annals of the American which is better known than that of Dr. Chandler. In whatever character he be regarded, as a missionary, theologian, controversialist, biographer, or champion of the American episcopate, in every way he seems to demand a separate notice. Like many of the best missionaries in

* Report for 1731, p. 51.

† Report for 1750, p. 51.

‡ Report for 1753, p. 50.

§ Report for 1754, p. 56.

America, he was recommended to the Society by Dr. Samuel Johnson, who thus introduces him :—

“ January 12, 1747.

“ I write a few lines at the desire of the good people of Elizabeth Town, and of Mr. Thomas Bradbury Chandler, who they desire earnestly may succeed Mr. Vaughan, as they are entirely well satisfied in him, and he in them ; and he, on that account, may be very likely to do much good there. And concerning him I can truly give this testimonial, that as he was bred at this college,* and I have known him three years at least, he appears to me a truly valuable person, of good parts and competent learning for his time and our circumstances, being bachelor of arts of nigh two years and half standing, and of good morals and virtuous behaviour ; and on all these accounts is of good estimation of all that know him. And I make no doubt that he will do every good service in answering the pious ends of the Society, if they shall think proper to employ him as catechist for the present, and in orders when he shall be of age, about a year and half hence.”†

He was further commended by the Rev. Samuel Seabury, who had been personally acquainted with him at Yale College, as a person “ of good character, descended from a family of honour and reputation in this country,” and as one who, “ from his furniture in learning, prudence, gravity, sincere piety, and good temper, as well as agreeable voice,” was likely to prove “ very useful in the designs of the Society.”‡ It is interesting to know that Mr. Chandler, as well as both Johnson and Seabury, had been educated in principles of dissent, but, on conviction, conformed to the church. He had first been designed for the office of catechist at the station of Bedford and Northcastle, New York ; but, in consequence of the foregoing recommendations, he was, in May, 1748, appointed by the Society catechist at Elizabeth Town, New Jersey, on a stipend of 10*l.* a-year. Soon after his arrival, he reported that he was diligently discharging the duties entrusted to him, by reading prayers and a sermon to “ a full, steady congregation,” on Sundays and many holidays ; catechising between services, and visiting the people of every condition.§

In 1751 he was ordained missionary of the same station, including Woodbridge, on a salary now raised to 30*l.* a-year.

From the date of his first going as a catechist, the congregation, and, what is a better test, the communicants, began to increase. He says, “ December, 10, 1754 :—When I first came to this place, seven years ago, the number of communicants was something above forty ; three years after, when I went to England, they were nigh sixty ; and at present they amount to almost ninety. But the pains I have taken in order to this are considerable, both in visiting and preaching lectures in the distant parts of my mission. By means of a monthly lecture at Woodbridge, ten miles distant, which I voluntarily undertook, (and a regular attendance upon which through all the seasons has cost me

* Yale College, Connecticut.

† Ibid. vol. ix. p. 40.

‡ Orig. Letters, vol. viii. p. 38.

§ Ibid. vol. x. p. 128.

much fatigue and many hardships,) there are now twenty families professors of the Church of England, and several communicants, where, three years past, there was but one family."

These were, in point of fact, recovered from dissent, into which they had fallen from want of the ministrations of a clergyman; and soon after Mr. Chandler commenced his visits they built for themselves a small church.*

There cannot be a doubt that in America, as in England, the mass of dissenters has arisen from the neglect of the church. "As to Roman catholics," says Mr. Chandler, July 5th, 1762, "we have none in this province. The chief enemies of the church are the English dissenters of different denominations, who are thrice as numerous as its professors, and more active against us than our friends are for us."

In 1764, he incurred the displeasure of his congregation by refusing to allow Whitfield to preach in his pulpit, and the rather because this privilege had been accorded to him by the clergy of Philadelphia. But Chandler remained firm, believing that one who had set all the laws and authorities of the church at defiance, could not properly be admitted into the place of the teacher, and all ill-feeling on the subject soon abated. It leads him, however, to the very just remark that, "If the clergy say a word, even to their own people, concerning the unity of Christ's body, the nature of schism, or the necessity of authority derived from Christ in the ministers of his religion, the alarm is immediately sounded, we are stigmatized as factious, and not only so, but the venerable Society is abused on our account. If we are altogether silent on these heads, our own people grow indifferent, and in time may think it immaterial whether they are in communion with the church or join with a conventicle."† And then, after alluding to some other embarrassing questions, occasioned by the intrusion of itinerant preachers into his parish, he continues, "Extremely happy should I think myself in this case, as well as in many other difficulties which frequently arise, was there a *Bishop* in these parts, to whom I could apply for advice and direction. But if this is still judged to be too great a happiness for the church in America, so long persecuted by its enemies, and deserted by many of its pretended friends, we must submit. I hope the clergy will continue in the regular discharge of their duty with as much prudence and patience as possible, and leave the event to Providence."

Allusions now become frequent in Chandler's correspondence to the questions which at this time excited so much animosity between the colonies and the mother country. "It is no secret at home," he says, July 5th, 1765, "that the people in this country are greatly dissatisfied with some late proceedings of the British parliament. How such a general discontent may operate is impossible to foresee. However, I do not apprehend any considerable effects from it in this province; but, should the worst happen, I think I can answer for my brethren, at least, I can promise for myself, that I will exert myself to the

* MS. Letter, Jan. 5th, 1762.

† MS. Letters.

utmost to allay the ferment and to promote a peaceable submission to the higher powers, not only for wrath, but for conscience' sake."

The following year, however, the aspect of affairs appeared more threatening. The spirit of resistance had become as determined as it was universal. Like many of the wisest men in this country, Dr. Chandler was desirous to see a conciliatory policy adopted, and, though resolutely opposed to the proceedings of the popular party, he maintained that much allowance was to be made for them, inasmuch as the home government had taken no pains to diffuse sounder principles among the colonists. From the date of the first settlements successive ministries had shewn the same blind disregard of the interests of the church which Sir Robert Walpole avowed in reference to Bishop Berkeley's noble project; and notwithstanding the stern lesson which the country has been taught by the successful rebellion of her transatlantic provinces, she seems still disposed to acquiesce in a continuance of the same infatuated policy.

The following letter deserves to be recorded as a document full of warning and instruction on this subject;—

" Elizabeth Town, January 15th, 1766.

" The duty of a missionary in this country is now become more difficult than ever. It is hard to dissemble any truths or precepts of the Gospel, and some of them, relating to civil society, it is now become dangerous to declare. Such an universal spirit of clamour and discontent, little short of madness, and such an opinion of oppression, prevail throughout the colonies, as, I believe, were scarcely ever seen on any occasion in any country on earth. And it seems to be the determined, inflexible resolution of most people, from Halifax to Georgia, never to submit to what they esteem so great an infringement of their essential rights as some of the late acts of the British parliament.

" Every friend, therefore, to the happiness of the colonies, or even of Great Britain, who is acquainted with the case as it really is, must wish that the Parliament would relax of its severity; which yet, it must be confessed, will be no easy thing after such provocations as have been lately offered on the part of the colonies. But good policy, I humbly conceive, will rather put up with almost anything than drive matters to a dangerous extremity. Most probably the Parliament are able (although most people here pretend not to believe that they are) to enforce the Stamp Act; yet, should they resolve to do it, a disaffection of the colonies, of which there have been no visible symptoms before, will be undoubtedly established. The government must be put to a great expense, and the commerce of the colonies, so beneficial to England heretofore, will sink comparatively to a mere trifle: for none will dare import anything but the bare necessities of life, and, upon the examination that has been made, it is found that almost every real want can be supplied from ourselves. England has always been benefited nearly in proportion to the wealth and commerce of her colonies. Whether, therefore, any measures that directly tend to lessen that wealth and commerce can finally be of service to Great Britain, is a question which may not be unworthy the

attention even of those who are the guardians of her interests. The Parliament has, undoubtedly, been misinformed; for that the colonies in general abound in wealth, and are able to pay any considerable tax to the government, will, upon proper inquiry, be found to be as true (and indeed the assertion is founded on the same testimony) as that an American episcopate would be utterly disagreeable to more than nineteen-twentieths of all the people in America. However, we thank Mr. H—k that he did not insist on twenty-nineteenths, which he might have done with equal veracity.

“ I do not mean by what I have said to excuse the conduct of my countrymen, for I really detest it, and do endeavour to traverse and counteract it to the utmost of my ability. And yet this apology they are entitled to, that the government has not taken much pains to instruct them better. If the interest of the Church of England in America had been made a national concern from the beginning, by this time a general submission in the colonies to the mother country, in everything not sinful, might have been expected, not only for wrath but for conscience' sake. And who can be certain that the present rebellious disposition of the colonies is not intended by Providence as a punishment for that neglect? Indeed, many wise and good persons at home have had the cause of religion and the church here sincerely at heart; and the nation, whether sensible of it or not, is under great obligation to that very worthy Society, who, by their indefatigable endeavour to propagate the Gospel and assist the church, have, at the same time and thereby, secured to the state, as far as their influence could be extended, the loyalty and fidelity of her American children; for, notwithstanding the general character, there are many persons amongst us governed by those principles which, so far as my observation can reach, are owing chiefly, if not altogether, to the instructions afforded by this venerable Society. That the government may become more sensible of their services, and at length co-operate with them, as it appears to be the most probable means of restoring the happiness of Great Britain and her colonies, is the daily prayer of your very obedient and humble servant,
T. B. C.”

It will be convenient to introduce in this place, as having reference to the same subject, an extract from one of his letters of a later date. He writes, 1771 :—“ Enough has been said to convince unprejudiced persons that it would have been true and sound *policy*, with regard to America at least, if the nation had paid greater attention to the interest of religion and of the Church of England in the colonies than it has hitherto done; and perhaps proofs still more strong and convincing may in time be seen. The dissenters in this country in general, to say nothing of their principles, have evidently too much of a republican *spirit*, which is always infectious; and in proportion as this prevails, loyalty as a matter of duty must and will fail. The present dangerous rebellion in North Carolina would never have happened but in a part of the country where the principles of the Church of England were but little known and never properly taught.”

In the year 1767, Dr. Chandler published "An Appeal to the Public in behalf of the Church of England in America," the main purpose of which was to re-assert the undeniable claim of that branch of the church to a resident episcopate.

This simple demand of justice for the members of his own communion excited a violent onslaught upon the church from various quarters; for, while the appeal was answered in an elaborate pamphlet by Dr. Chauncy, of Boston; the American Whig, of New York, commenced its weekly attack on the church, the bishops, and the clergy, while the Sentinel undertook the same office in Philadelphia, under the auspices of Dr. Alliston. Thus Dr. Chandler was, in a manner, forced into controversy, and by various subsequent publications proved himself a most efficient champion of the church. In reply to a newspaper attack upon the Society and the bishops who preached the anniversary sermons, for "perpetually ringing changes on the necessity of a bishop in the colonies," he said, "I will tell him for his comfort that these changes will continue to be rung, and that this object will be perpetually aimed at, until the desired episcopate shall be granted, which we hope and doubt not to obtain, in a short time, at farthest."

He did not, however, allow either the political struggle which was going on before his eyes, or the part he was compelled to take in defence of his order to divert him from the routine of his ordinary duties. In January, 1770, he thus reports, "Besides a regular attendance upon the public service of the church, and all parochial duties here, I have frequently gone back into the country and preached lectures on week days in the summer and autumn past, and more than once I have preached four days successively at different places, chiefly within the bounds of my mission." And in July of the same year, "My congregation is as regular and respectable as it ever was, consisting of about 100 families, in which there are between seventy and eighty communicants; and the dissenters of late have become, in appearance, more friendly than ever. Some years ago few of them were to be seen in church upon any occasion; but now they sometimes crowd thither in such numbers as to be more numerous than our own people that are present. This is an indication that their prejudices against the church abate in this place, as I believe they do throughout the country in general, notwithstanding all the arts that are used to keep them up and increase them."

And while, on the one hand, he was cheered with the hope that those who had separated themselves were becoming reconciled to the church, he recorded his sincere gratification at the zealous efforts and sacrifices for the "settlement of the church," which he had witnessed in the district of Amboy, where he had been making a missionary tour, and preaching every day in different places. "One subscription," he says, "had been made for erecting a parsonage-house, and another, amounting to 30*l.* sterling, for the yearly support of a clergyman. I can hardly conceive that the poor people are able to pay such a subscription; yet they assure me they can and will, and some of the ablest of them offer to be sponsors for the rest. In short, I never saw

any people more warmly engaged in such a cause, or that were, in my opinion, so proper objects of the Society's charity."

But Dr. Chandler did not limit himself to the religious instruction of his own countrymen. His own convictions, and the express directions of the Society, led him to the consideration of the best means to be adopted for the conversion of the Indians. He says, "The necessity of some more general attempts for this purpose becomes every day more evident, whether the case be viewed in a religious or political light. Dr. Cooper and Mr. Inglis lately took a journey to Sir W. Johnson's, in order to have an opportunity of a full and free conversation with him on the subject, the result of which they have transmitted to the Society. It will, undoubtedly, be difficult at first to find proper persons to engage in such a service; but the greatest difficulty of all, I apprehend, will be to support them. If the nation will not contribute to so good a work, I beg leave humbly to suggest whether it might not be proper for the Society to erect a separate fund for this use; whether a Brief might not be obtained for a general collection throughout the kingdom, the income of which, when put out upon interest, shall be appropriated to the use of converting the American heathens; and whether it is not probable that this, with such benefactions as might be annually expected, would be sufficient to support as many missionaries, catechists, and schoolmasters, as the Society now maintains in Nova Scotia.* If such a number could be employed, much success might be expected; at least a fair trial would be made of what can be done, and a very great national reproach would in some measure be removed."

Dr. Chandler was now an old and experienced missionary, well acquainted with the condition of the church and the character of the clergy in New Jersey, and the following is the testimony which he gives to both in the year 1774:—

"The church in this province makes a more respectable appearance than it ever did till very lately, thanks to the venerable Society, without whose charitable interposition there would not have been one episcopal congregation among us. They have now no less than eleven missionaries in this district, none of whom are blameable in their conduct, and some of them are eminently useful. Instead of the small buildings out of repair in which our congregation used to assemble twenty years ago, we have now several that make a handsome appearance, both for size and decent ornament, particularly at Burlington, Shrewsbury, New Brunswick, and Newark, and all the rest are in good repair; and the congregations in general appear to me as much improved as the churches they assemble in."

The year 1774 was a disastrous season for the missionaries. Dr. Chandler's controversial antagonist, Mr. Livingston, author of the violent letter to the Bishop of Llandaff, in 1768, and a principal writer of the American Whig was sent to Congress as one of the delegates from New Jersey; and the interest which returned him was, it is needless to say, adverse to the church. The doctor afterwards published the

* In the year 1770, there were six missionaries and seven schoolmasters in Nova Scotia.

Friendly Address, to point out the dangerous consequences of resisting the Parliament, and another pamphlet under the title of 'What think ye of the Congress now?' But these efforts in favour of the Government were prejudicial to his own interests as minister of Elizabeth Town, The 'Friendly Address' had the effect of diminishing the contributions of his parishioners, some of the wealthiest of whom withdrew for a season from the church. Partly, therefore, starved into a surrender, and partly under the apprehension of some violent proceeding against him, Dr. Chandler withdrew from the scene of trouble, and sought refuge in England, in 1775.

The struggle for independence in America was almost fatal to the church. During that unnatural war the voice of religion was drowned in the clamours of party; and the clergy, naturally attached to the ecclesiastical and civil institutions of their own country, were the special objects of hatred to the "sons of liberty." But, independently of their unpopularity with the partizans of independence, they were exposed to all the manifold evil and oppression which are inseparable from civil war. And herein they had to dread almost equally the approach of friend and foe. For a while Amboy was made a garrison town by the rebels. The missionary, Mr. Preston, was obliged to withdraw for a short time. "On his return he found the parsonage-house so demolished that it was not habitable, the windows broken to pieces, the partitions torn down, the outhouses and fences all burnt and destroyed."* On the other hand, the royal army, which was besieging the place, laid waste all the surrounding country, to prevent the garrison obtaining subsistence from it; while alternately, by one party or the other, the churches were converted into barracks or hospitals.†

E. H.

(To be continued.)

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON THE PECULIARITIES OF CULDEEISM.

SIR,—While perusing the paper on Culdeeism, and especially that portion of it affecting the ancient British church, the prevailing idea in my mind is, that the learned author has not paid sufficient attention to the ancient religion of the British Isles; otherwise, I dare venture to say, he would have paused, and paused long too, before he would have imputed such grave and weighty charges to a church, which, whether in practice or in doctrine, though not in wealth and grandeur, was, to say the least, equal to any of her contemporaries. What appears to me, as plain as anything can appear, to be nothing more than rank Druidism, the learned author seizes upon immediately as some damnable heresy that has risen within the pale of the church *subsequent to the introduction* of Christianity. He does not seem to be aware how

* Letter, Jan. 2, 1777.

† Letters, January and May, 1777.

proud the bards were of their order, their doctrine, and their ceremonies, as totally distinct from Christianity, and how ready they were at all times openly to avow them. In treating of the ancient British church, this must always be kept in view, otherwise an injury, and a grievous one, is inflicted.

It is, indeed, hard to think that the church in Wales has been scarcely anything but a scene of spoliation and robbery, from the time of Barnard, the Norman plunderer and first alien bishop of St. David's, to that of Bulkeley, the bishop of Bangor, who in the sixteenth century sold the cathedral bells as a portion for his daughter. But surely it is harder still to think that, in addition to all this, her fair name, too, should be abstracted from her—and that without a struggle. He who steals our purse, steals trash. Take from us, if you will, our bishoprics, our tithes, and our offerings. Whether you assign their profits to the *new* bishopric at Manchester, or the *old* one at Lichfield, it is in reality but of little consequence to the principality. We have been so accustomed to be stripped first and skinned afterwards, that it is not the piercing blast of our bleak mountains, nor the drizzly rain of our barren hills, that can make us feel the cold. We have been accustomed to see our children, not, like those of our own order in England, sent to Marlborough, to Rossal, or to Harrow, but to see them guide the plough in spring, feed the pigs in summer, and dive for sheep through beds of snow in winter. All this we are accustomed to. Whether we feel it or not, we have no wish to let you know—we are content therewith. But do not add insult to injury. Represent our church as our fathers held her; extenuate nothing—set not aught down in malice. This we ask for—this we demand. True it is, and there is nothing more true, that the writings of the British bards are heretical. But, then, why make the church answerable for their abominable vagaries?—yet not so abominable either as they have been represented. That they were but *half* Christians we have already seen. Such the church regarded them; accordingly, as such they were treated. It does, therefore, appear strange to me, and I can scarcely bring my mind to believe it, that the learned author has not detected the true source, the real cause of this species of writing. He must be aware, equally so with every one who has in the least dipped into the bardic poems, how large a portion of them is taken up with nothing else but druidism. Yet in no one instance, unless I am mistaken, does he allude to the fact: certainly he does not argue upon it. There have been others who have read the British bards as diligently and as faithfully as himself. Some of these were shining lights within the pale of the church. Bishop Lloyd, author of Church Government, had no mean knowledge of history as well as of doctrine; the translators of the Bible into Welsh did, it is presumed, from the high station some of them held in the church, know a little of the rudiments, at least, of Christianity; Vaughan, the antiquary of Hengwrt, friend and correspondent of Archbishop Usher, was not probably altogether so great a barbarian, though he lived in the sixteenth century, and was born and bred a Welshman, but that he had some rude knowledge of the church into which he

was baptized. One thing, however, is certain of them: they were all well and intimately acquainted with the writings of their countrymen; yet it is not on record that they discovered the least vestige of such frightful heresies as are now made known to the world. Probably they entered into a conspiracy to suppress the fact. They may have been anxious to preserve at any cost—even that of honesty—the integrity of their old church. If, indeed, they were so minded, it is greatly to be lamented that they did not take a more effectual course by burning their MSS. This would have been final. The old church would then have been handed down to posterity as spotless as her neighbours; no one *then* would have been able to say of her, “that duplicity of doctrine furnished a solution to her wild extravagancies;” “that she buried the living;” “stifled the babbler;” “assigned our Saviour a caldron for a mother;” “encouraged voluntary sacrifice:” in short, that she was guilty of every crime which might tend to render our religion odious and disgusting, not fit to be professed even by the most stupid cannibals of New Zealand, or the most loathsome beings who wander naked and senseless over the wildest regions of Terra del Fuego.

Let it not, however, be supposed that I would represent the ancient British church as pure in doctrine or in discipline. I am far from thinking so. Indeed, every one knows how futile would be the undertaking were any one to attempt such a representation. All I contend for is, that she be represented as she really was, and not moulded into this shape or into that shape, simply to serve the purposes of a theory, which, however applicable it may be to other churches, is not, most assuredly, to the ancient British. And now to the proof.

1. One of the first heresies imputed is, “that the bards of Great Britain, neighbours and kindred spirits of Columba’s saints, recognised a *dyddbrawd*, or *day of judgment*, sæcular, or in this life.”

To prove this, the learned author gives an extract from a poem attributed to Taliesin; which, by the way, demands much greater elucidation than is bestowed upon it, before it can be expected that any one should assent to so novel a theory. Independent of this, however, the whole question, as there exhibited, rests—first, on a *mis-translation*—secondly, on an *interpolation*—which, if proved, are, I submit, sufficient to shake, at least, if not to upset the theory.

In page 250 of the last volume, the reader will observe, that the two lines—

Pan vo’n barnu
Pa gerddor a gan :

translated

“When he shall be judging
Where bards shall be singing,”

imply *two* things. First, that there is a *judgment* going on; and secondly, that *the bards are there singing*: or, in other words, that the judgment is *irrespective* of the *bards*; that it would be still acting, whether *they were there* or not. This, however, is by no means the case: the judgment refers to the bards, and the *bards only*. And this, be it observed, is a very material point, as it changes the very *nature* of the *view* taken by our author. From a *general* it becomes a *particular*

judgment; and that judgment not a *dyddbrawd*, or judgment where every one is judged, but a judgment of which the *bards only* form the subject. For the judgment is not *where bards shall be singing*, but *WHAT BARD shall sing*, *WHAT BARD is fit to sing*. The learned author should know that the *pronoun* PA, what? does not, and cannot mean *where*. He will not, surely, be so rash as to contend that it is the *adverb* PA. Granting, however, that he does; he must, in that case, re-construct the entire sentence;* he must make it *interrogative*, and introduce an expletive; but what sense is then to be squeezed out of it (saying nothing of the metre) may be more decently guessed at than explained, since even the adverb *pa* never means *where*, except in such phrases as, *I ba le yr av?—where shall I go? Pa van y byddi?—where wilt thou be? &c.* And when he has got over this difficulty, he must then do something with *Cerddor—bard*: for before it can be translated *bards*, it must become *Cerddorion*. Here, again, the metre would be sacrificed.

I apprehend that there are not many now who can have any very great doubt as to the *particularity* of this judgment with reference to the two lines in question; they will probably have less when they have read the entire passage. The *interpolation* I have referred to consists of the line,

Gar bron yr Jesu.

It has no business whatever in the poem; and it has been introduced according to a practice which I shall notice presently. The true reading of the passage is this:—

TRANSLATION.

Pwy a wyr canu
Yngwydd y tri llu
Pan vo nwy'n barnu
Pa gerddor a gan
Pan alwer Cynan
I ddyvyn gader
Gerbron Cadwaladr
Pan vo dranc enaiar
Ar Conan ap Bran.

Who knows how to sing
In the presence of the three tribes,
When they shall judge
What Bard SHALL SING
When Cynan shall be called
To the chair of citation
Before the face of Cadwalader
When ruin on the earth
Shall fall upon Conan ap Bran.

The line in *italics* I have restored† from the general sense of the passage and the *law of Cynganedd, harmony*, which facilitates the restoration of Welsh poetry more than anything belonging to any other language that I am acquainted with.

What Conan had done to be summoned *before* Cadwallader, or what this has to do with the whole poem, I for one do not pretend to know: the poem itself gives no explanation of the matter. The probabilities are, that it formed no part whatever of the original poem. It is, however, absurd to suppose that Taliesin (if the poem be his) should regard *Conan* and Cadwallader “as the types of the Armorican and insular Britannias, familiar to most people through the medium of Merlin’s prophecies.” Familiar, no doubt. But the learned author should have also told the *people* in what age, in what century, these

* Of course I mean these *two* lines *independent* of the sentence where they are found, which is *interrogative*.

† Whether this be the true reading or not, it does not affect the sense of the next line, which *only* decides the nature of the “judgment.”

"prophecies of Merlin" *first appeared*, to make them so *very* "familiar to most people." Was it in the age of Taliesin? Was it in the age in which this poem was written? When "the people" are further informed of *this* fact, I shall re-consider this part of the argument; until then, I content myself simply by observing that *second-hand* authorities are not the props by which grave charges of heresy are to be supported, unless, indeed, it be expected that they should tumble about our own ears. It is not by a mountebank such as Alanus de Insulis, nor yet an old woman like Geoffrey of Monmouth, that the stability of the British church is ever to be shaken. Fortunately we have documents in our own tongue which completely and satisfactorily supersede the romantic lucubrations of those fathers of British lies.

Nevertheless, they had "a day of judgment" even in this world, "*secular*," as the learned author terms it; not, however, *as Christians*, but *as druids*; not *general*, as belonging to a people, but *particular*, as belonging to an *order*. In selecting the church's manifold heresies, the learned author, as I have already said, has put druidism entirely out of the question. It is to him as a country that has had no existence. He never thinks of it; and well, too, for the sake of his theory; for if he had, it is probable that he would have paused before marshalling so gallant an array of deadly heresy.

2. The *second* important charge is, "that there was to be a deluge"—"a deluge of blood!"—"blood!"—"O fearful, up to our hips!"—"and that deluge"—observe it well, beloved reader—"not a *fact*, but a *mystery*"—thank God for this—"a matter of study or learned interpretation."

It is not an uncommon thing for a person after a crab supper, or hot goose with the usual stuffing, to dream that he is falling down some terrific precipice; and it happens that, just as he expects to be dashed into ten thousand atoms, he awakes, and is glad to find that his danger is nothing more than the malady proceeding from a little bile, and a slight difficulty of natural breathing. Now, I confess that my own feelings were, in a measure, sympathetic of this when I first read of the mighty deluge—"the deluge of blood"—"blood up to our hips." And it was certainly a very great relief to find that, after all, it was *not a fact*, but a *mystery*, a *study*; and, consequently, there was no necessity of determining which would be the safest place of refuge in case of this overwhelming flood—whether Snowdon, or Cader, or Plinlumon;—it was, indeed, "but a mystery, a *study*." True, it *was* a *study*, not of Christians, but of the DRUIDS. It was the very essence of their mythology, the foundation upon which the whole superstructure was raised. It entered into every part of their system; it formed the principal feature in their rites and ceremonies. The Triads and Bardic poems abound with continual allusions to it:—"the bursting of the lake Llion;" "the patriarch, distinguished for his integrity, being shut up, together with his company, in the enclosure with the strong door;" "the waves of the sea lifting themselves on high round the borders of Britain;" "the rain pouring down from heaven;" "the water covering the earth;" "the final rescue of the vessel and her holy crew;" these, and other allusions of the same nature, are

continually referred to, applied and typified in a variety of ways by the writers of our ancient literature. But then, no man ever dreamed until now of saying that they implied any other deluge than that universal one, of which every nation, in a more or less degree corrupted, has retained some traces. So important, indeed, was it to their system, that the final act of a probationer, previous to his admission as a complete Druid, was in a high degree typical of this event. To be a Druid, the chief requisite was purity of conscience; to effect this, the probationer had to pass through a series of severe tests, which took up months, or, more probably, years, before they were completed: the last was the severest of all; the probationer was bound in a coracle, launched, like another Noah, to undergo the perils of the deep, until the boat arrived at the wear opposite. If he landed safely, the initiation was complete, his purity was proved: if the reverse, the goddess was said to have exercised her vengeance on the wretch who had presumed to aim at a more intimate acquaintance with the mysteries of her doctrine. There is printed in the *Archæology*, p. 165, a short poem, which completely illustrates this ceremony. The probationer is standing on the shore; he sees the wear afar off, and, trembling at the perilous adventure, he exclaims to the priest—

“Though I love the sea-beach, I dread the open sea: a billow may come undulating over the stone.” To this the priest replies,

“To the brave, to the magnanimous,” &c., “the ascending-stone of the bards will prove the harbour of life. It has asserted the praise of Heilyn, the mysterious impeller of the sky; and till the *doom shall ITS SYMBOL be continued.*” In another reply of the priest, we have, “*The conduct of the water will declare thy merit.*”

Here, then, was a *deluge*; it was symbolical, and its *symbol was* to last *till the day of doom*. To survive it, to land on the wear “unsubmerged,” was indeed, as our author says, “to taste,” and to taste truly, “the glories of a *temporal day of judgment.*” But what has this mummary, this fanaticism of the Druids, to do with Christianity? Why saddle on the ancient British church such vagaries as these? They have no more connexion with it than the Eleusinian mysteries had with the church of Alexandria, or the Hindooism of India has now with the rites and doctrines of the cathedral at Calcutta. As well might it be said that Dr. Wilson was a Bramah, who cut himself every morning with “those hideous *kimes*” of which the Reverend Sydney speaks, as to impute to a British priest any participation in such allegorical mummary as is printed in the *Archæology*.

But, then, it may be said that this does not apply to the deluge treated of by the learned author, since *that* deluge is to be “a deluge of blood,” “a tremendous effusion!”

When I first read the translation of the passage adduced from the *Battle of the Trees* to prove this fact, I immediately inferred that it was a printer’s error, something similar to that celebrated one already alluded to in one of the early numbers of the *Edinburgh Review*, where *kimes* is printed for *knife*, and which is known to have caused at the time so pious a horror among the good people of Clapham, as well as in the humane bosom of the then editor of the *Methodist*

Magazine, that the circulation of the reprint of the article treating on the nature of this dreadful instrument, in the said magazine, amounted to something like three or four tons of paper; that celebrated pious packet, the Margate Hoy, was actually stowed with these tracts from stem to stern.

On proceeding further, however, I was disappointed. "Human blood up to our hips" was neither a misprint nor a misunderstanding; it was a *mystery*, in which the learned author had implicit faith; it was "a matter of *ystyr*, or study—of learned interpretation."

Among a good deal of what is useless, there may be found in the Archæology some fragments of considerable value, whether we look upon them merely as antiquities, or as evidences which may throw light on the condition of the church in the ages that have past; but if this be the species of "*interpretation*" these fragments are to undergo, the sooner the whole work is burnt by the common executioner, the better it will be for the credit of the Principality in *particular*, and the interest and fair name of the church in general. Very true it is that,

Gwaed gwyr hyd am clun

means "human blood up to our hips," if *literally* translated; but when theories are invented, and when it is sought to establish them by isolated quotations from ancient authors, it is above all things necessary that the person so seeking should be acquainted with *every* sense which these quotations will bear, and more especially so with the *particular sense* which the context itself demands. Had this been adhered to, our author would then have seen that *gwaed gwyr* could not mean *human blood* in *this* place; but that it meant that very common signification which it still bears at the present day—not *human blood*, verily, but nothing more or less harmless than that simple *herb* known to old women, and unscientific persons like ourselves, as the herb PENNY ROYAL!

In my next, I shall give a sketch of this poem of the Battle of Trees, after which I doubt not the question of human blood and penny royal will be satisfactorily settled.

I am, Sir, your obedient servant,

J. GRIFFITH.

QUESTIONS RELATIVE TO FASTING.

SIR,—Your papers on Modern Hagiology bring forward a multitude of topics on which I should like to hear the opinions of yourself and your correspondents. Those to which I refer, however, are all of one class, and depend upon the answer to this question, Is self-infliction a duty, *per se*, or a means to an end? I conclude that there is great difference of opinion among those who have no wish to get rid of the whole matter by pronouncing all mortification popish, and therefore abominable.

Some consider that such practices as virginity and celibacy, frequently recurring and severe fasting, and other means of personal annoyance, are the instinctive habits of holy men, and not only the signs of conflict going forward, but the evidence of victory achieved.

Among these, of course, the modern Hagiologists are to be numbered.

Others believe that carrying within them evil hearts, each furnished with an idiosyncrasy of its own, men must be very blind who suppose they have no need of mortification; but they look on this as differing in almost every individual. Labour directed to a good end, fasting the saving by which is made to benefit the poor, forgiveness of injuries, giving without the hope of good name or gratitude, and so far reducing the bodily frame as to keep in subjection every desire which Providence does not allow us innocently to gratify, fills up their idea of Christian fasts, with an exception hereafter to be noticed.

Others look on the whole system of ecclesiastical fasting as a mystery which they do not understand, but will not despise. They have fasted, and can trace no good to it in their own hearts or conduct; but they revere men who have habitually fasted to excess, and they love the church that desires them to fast on certain days. They do so in a sort of doubtful faith. They think if their conduct is not severely rational, their error is on the right side; they fast in memory of the church's ancient practice, in reverence for her saints, and in obedience to her recommendations.

Some fasting, however, is of a kind which no one could deny to possess a high character of spirituality, the power to accomplish which all sincere Christians would envy; I mean, when the mind is really so engrossed with those lofty contemplations of things not seen, which religion holds forth as objects of supreme desire, or so deeply sympathizes with the sufferings of Him who died upon the cross, that hours flit by unnoticed, and the appetites and passions subside like the waters of Galilee at our Saviour speaking.

For the first of these opinions there is a wonderful deal to be said. Wonderful in every way; for something within seems to suggest the idea of self-sacrifice to uninstructed and educated men alike. The tortures of the American Indians and the Oriental Fakeers equal those of the pillar saints, and St. Martin's and St. Jerome's followers. Chaucer makes the "Person of a toune" recommend scourging oneself as piety, and Sir Thomas More used to practise it. Surely such men as he took some view of the case which made it reasonable; and probably that view was, that it was paying for sin with suffering; a view which is not, I conceive, catholic. So firmly convinced, however, are some moderns of the intrinsic value of severe abstinence, that I find in Mr. Morris' work, to which the prize offered, through the Bishop of Calcutta, for the best essay towards the conversion of the Hindoos, has been adjudged by the university of Oxford, whatever of good has survived in the Braminical system is attributed to its retention of the practice of severe fasting.

The second view may be practically lost sight of, but cannot theoretically, by any pious and contemplative person; and yet, by the way, (for I am not writing a sermon, and have no intention "to extract a doctrine or a use" for your readers,) it is sad when a clergyman finds himself so situated that he feels it necessary to say to a parish-

ioner, This or that is your weak point; you must practise special mortification here or there. Five times out of six he will get an answer similar to that which Gil Blas received from the bishop. *In many* points, indeed, the rebuked is faulty. He knows he is far from perfect, very far; but in that one respect he is really very exemplary. Now, sir, God only knows whether this is the case or not. The man who appears passionate and irritable *may* really at that very moment be in self-conflict, and it may be by a greater effort that he restrains any grosser outbreak than he exhibits, than an amiable man may ever have felt in his whole life of amenity. Still this is not likely; and the frequent recurrence of such things in parochial experience makes it too probable that the right fasting and self-conflict is even less common than self-knowledge.

I think, however, I have noticed one or two cases in which fasting, resorted to, I really think, in a spirit conscientious in the main, has, apparently, not been happy in its results. The man who loves too well the pleasures of the table will not love them less for going without his dinner on Wednesday and Friday; and if so, does not such abstinence remove him a step further from the power of self-control? Is he not too likely, as Bishop Hooper said, to redeem one fast with three glutton feasts? And is not fasting, in the strict sense of the word, something like a snare upon his conscience?

Of the third it is difficult to speak. The slightest acquaintance with the early fathers (excluding the apostolic fathers, however, who say less about it than their immediate successors) shews the great importance they assigned to going without food; and advancing onwards, the disagreeable addition of filth, and neglecting of the body, becomes almost equally prominent. Perhaps it was right *then*; perhaps it was the "development" of Christianity from heathenism, and some such severe discipline may have occupied an important place in the providential scheme. But this is far from clear. It should keep every one from boldly condemning the fathers, but it should not make them the unquestioned precedents.

Lastly, however, comes the discipline of our own church, which certainly lays less stress on fasting than ever church lay before the Reformation. Under the pressure of the government, it retained the customary fast-days; but the licences granted to men and certain numbers of their friends, four, six, and even omnibus convescentibus quibuscunque, proved that the bishops looked upon them as set apart for fish-eating on secular grounds, which would naturally fall into oblivion as the emergency which maintained them ceased. On the other hand, the greater fasts—i.e., the fast-days on which, from their rare recurrence, and the grandeur of the events they commemorated, it might be expected that each true Christian would make an unusual devotional effort, and might for a while forget his mortal in his immortal part, are provided for in solemn services; and grace to "use *such* abstinence" during the whole of Lent, "that our flesh being subdued to the spirit, we may ever obey thy godly motions," is implored from the Giver of all good gifts. Now that is just the thing which I conceive temporary and painful abstinence is not.

On the one hand, then, let Christian antiquity be respectfully considered; let our Saviour's miraculous fast of forty days have all the weight a miracle can have as an example, and his statement that an evil spirit of a certain power could only go forth "by prayer and fasting" — i. e., by a spiritual conflict of such intensity as should banish all perception of bodily wants for its duration the same; let his direction for the mode of fasting be taken as an injunction for its use, and St. Paul's example and that of the other apostles be accepted as demonstrative that fasting was one recognised channel for receiving spiritual benefits.

On the other hand, let it be fairly inquired whether the Bible is the only guide of men's actions in matters of faith; and whether, if it must be conceded to one party that tradition is an auxiliary which no church, no dissenters, no schismatics, heretics, nor any others, ever practically rejected, and which, whether we admit it or not, we unconsciously live and move in; it must not be conceded to the other party that there is a great law written by God himself on the page of nature, and copied in the human heart, to which the Bible is, in fact, supplementary, and without which it never could be made intelligible. Among the questions which a review of that law suggests are the following, with which I conclude my letter:—

1. Whether a rejection of his proffered gifts can be pleasing to the Almighty Giver?—in fact, whether such rejection is not taking from him the homage of natural worship?

2. Whether the mind can be in a healthy state which cannot control the passions and appetites of a healthy body?

3. Whether we have a right to injure the one (i. e., to push abstinence to emaciation, or pallor of countenance, or feebleness of limb), in hope of improving the other?

4. Whether the fact that God thus employs sickness and poverty, when they happen to Christians, justifies them more in making themselves sick or poor, than the fact that he takes them out of the world by death would justify them in voluntarily quitting it by suicide.

5. Whether the fasting which leaves a visible impression upon the form, does not violate the spirit of our Saviour's injunction—"When thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast"?

6. Whether ecstasies of devotion, under the stimulant of fasting, can be reasonable service? Be it remembered, for it is written in shame and humiliation, and has been repeatedly witnessed by the writer, that on some persons strong drink produces intense devotional feeling.

I hope these questions do not read dogmatically, like determinations. They are propounded with a sincere wish to know what is right and obligatory on an English churchman in the present day, who holds that long desuetude abrogates positive laws, until revived by the nearest authorities; but that the laws of grace and nature never can by any possibility clash; or, calmly read, present any discrepancy that a little thought will not clear up satisfactorily to any person of ordinary intellectual powers, and pious disposition, who seeks to know the doctrine, by doing the will of God as far as he can ascertain it.

I am, Sir, yours faithfully,

J. O. W. H.

LIVES OF THE SAINTS.

SIR,—Permit me, as an old supporter of the *British Magazine*, to express my regret at the tone of the last Number on Modern Hagiology. Of the production so designated I know nothing beyond what I have seen in the *British Magazine*, and other similar publications, but from the very first I deeply regretted its appearance, and have no wish to shield it from condemnation. What I desire to complain of is, the identifying one individual as the party responsible for the *Lives of the Saints*, without sufficient evidence of the fact. Throughout the article it is “Mr. Newman, Mr. Newman,” in every page, as if he was personally the direct object of the attack. I freely admit that you are likely to be far better informed on such subjects than myself, but must state that, in consequence of what was recently said and published respecting Mr. Newman’s meditated apostasy to Rome, as well as his connexion with the *Lives of the Saints*, I made inquiries from a source to be relied upon, the result of which has satisfied myself of the falsehood of much of the current stories, and that Mr. N. has really been no further concerned with those *Lives* than (as it has been declared) to write a preface, or rather advertisement, to the *first two Numbers*. His doing this, far from defending, I heartily wish undone, as he is thereby clearly chargeable with, at the least, encouraging the publication; but I cannot consider such encouragement sufficient to justify any one in holding forth Mr. N. as solely responsible for the undertaking. I am too completely unacquainted with Mr. N. to be his advocate, nor do I propose becoming such; but I do very earnestly plead for “fair play,” whatever be the matter in debate. It is most painful to observe how little moderation and of the charity which “hopeth all things” is now shewn, by all parties; the proceedings of opponents being, almost universally, regarded through coloured glasses, which, moreover, occasionally distort objects most sadly. Hitherto, the *British Magazine* has steered clear of this fault, and many, doubtless, of its old friends beside myself, will be deeply disappointed if it should, as the last Number shews some indication of doing, fall into the prevailing practice of condemning without allowing the benefit of a doubt. The Scotch verdict of “Not proven,” may very frequently and appropriately be applied in literary as well as in criminal causes: and this, be assured, is all I am contending for—not to judge hastily; but when the guilt of a party is not demonstrated, though his innocence may not absolutely be established, to admit that there *may be* circumstances, of which we are ignorant, to render the decision more favourable than if formed with our present amount of information. Here the case is still stronger—there being a positive disclaimer; and I presume you will hardly imitate the *Record* and the *Standard*, in imputing falsehood or deceit to the opposite party. Yours, &c. A. H.*

* [The Editor begs to assure A. H. that he is much obliged to any respectable correspondent, (especially when he gives his name, as A. H. has done,) for pointing out anything that appears to him objectionable in the conduct of the *Magazine*. In the present case, the Editor has no reason to suppose that his own impression regarding

THE TRIQUETRA.

SIR,—In Fellows' *Lycia* I find the following passage :—"The coins to which I refer (*i. e.*, the Lycian coins, all of a date anterior to B. C. 550), have upon them Bellerophon, Pegasus, the Sphinx, Pan, and the wild beasts of the country; and, on their reverse, a triquetra, an unexplained but very ancient symbol, intermixed with the early language of the country."—p. 252.

Again. "The characters are not Greek, but, probably, of Phœnician origin, and the root of the language, judging from many of the names of the cities, may have been derived also from the same nation, or from the Hebrew, which appears a natural geographical progression."—p. 254.

The triquetra, as shown on the coins, is a circle, with three curved rays diverging from equi-distant parts of its circumference. Is it not a natural conjecture (so natural that I cannot help fearing it must have been made many times already, although encouraged by Mr. Fellows' epithet of "unexplained,") that while one side of the coins in question shows the polytheism into which the tribe of men by which they were struck had degenerated, and were thus made in especial honour of the *genius loci*, they bear on the reverse a mnemonic of trinity in unity, a circle, with three projections?

In Mr. Sharpe's elaborate dissertation on the Lycian inscriptions, he observes of the Lycian coins anterior to B. C. 550, "They have *all*, on one side, a three-armed instrument of unknown use, which has

Mr. Newman's share of responsibility in the *Lives of the English Saints*, is different from that entertained by persons considered to be best informed. He has not asserted that Mr. Newman has actually *written* the whole of these lives, or any one of them. A vast deal of what appears in them is very much in Mr. Newman's style, both of thought and language; so much so, that it is a general impression that they have received assistance from his pen, and that to a considerable extent. But this is not insisted on—nor is it a point of any importance. Suppose it be the case, that those who have carried their adulation of Mr. Newman so far as to imitate even the peculiarities of his gait and manner, have also copied his style so closely as to mislead even those most intimate with his writings; yet this is a question of no concern at present. Whether he has ever written a single line in these books or not, he has made himself responsible for the whole, and such he is considered by every well-informed person whom the Editor has conversed with. In September, 1843, Mr. Newman issued a prospectus, stating that he was about to edit a series of *Lives of the English Saints*: and in the second volume of the *Lives*, which have been made the subject of animadversion in the papers on Hagiology in this Magazine, Mr. Newman put an advertisement, (dated April 1, 1844,) in which he refers to the "earlier prospectus, in which *Lives of the English Saints, by various authors*, were promised under his *editorship*," and distinctly repeats the statement he had made in the first volume, "that the *Lives* now published formed part of that series." It is Mr. Newman himself, therefore, who has informed the public that he is the editor of these pernicious books. He did so, first, in his original prospectus, announcing his intention of editing the series. He has done so since, by stating in an advertisement, prefixed to one of the volumes, that though he is not the *author*, he is the editor, and that these books are part of the series he had "promised under his editorship."

Every word of the articles on Hagiology was written, as these lines are, under a full and conscientious belief that for these *Lives of the English Saints* Mr. Newman, and Mr. Newman *alone*, is responsible. There may be anonymous persons, whose responsibility is devolved on him; but this is done by his permission, and with a full consciousness on his part, that while he thus voluntarily places himself between them and the public, all the praise or blame is exclusively his own.—ED.]

been named by antiquarians a triquetra, and the emblems on the reverse are suitable to the early religion of the country." After the Persian conquest, "The triquetra has gone out of fashion, and different divinities occur on the reverses."—p. 439.

I should like to know from your indefatigable correspondent, Mr. Winning, whether there are analogies for such a practice to be found among the ancient peoples with whom he is so profoundly conversant.

I remain, Sir, your obedient servant,

R. B.

THE OFFERTORY.

SIR,—Will you allow space for a few observations from one sincerely desirous to see the present unhappy dissension in the church healed, and, at the same time, healed in a legitimate way? I am as anxious as any of my brethren can be for the spread of a catholic spirit, and the revival of catholic usages, and yet I never sympathized with the existing zeal for the restoration of the offertory. My reason is this, that such restoration would not really effect the object which the men who have taken a part in this movement aim at—namely, bringing back the church to the observance of neglected regulations; but, on the contrary, would be establishing a practice which the church never intended, and never even contemplated—namely, having the offertory as a stated part of divine service without the communion. That the existing practice of stopping short with the sermon on three Sundays out of four, or oftener, is not according to the church's intention is freely admitted; but then we should not attempt to remedy one violation of the church's law merely by substituting another. The thing, therefore, to be done is, first to ascertain what the church's intention is, and then to carry it out; or, if that cannot be done, to allow the practice which custom has established to remain, at least not to risk the peace of parishes by changing it. Now, the church's intention, I conceive, is plainly this, that whenever the communion service is read, (except in certain cases specially provided for,) *the communion should be administered*. This, I think, is plain on the face of the office itself. Let any candid man, forgetting the prevailing custom to which he has been habituated, read the whole office through, with all its rubrics, and I am convinced he could come to no other conclusion. The *title* of the office is, "The Order for the Administration of the Lord's Supper, or Holy Communion," implying that the church had provided it for that administration, and for no other purpose, just as the title of the "Order for the Burial of the Dead" implies that that office is provided for the purpose specified, and for no other. The preliminary rubrics have all reference to the holy communion; and the rubrics all through the office, as well as those at the end, sanction or contemplate no curtailment of it, except in the special cases alluded to. The excepted cases are when there are not "a convenient number" of communicants present in any parish, and in parishes which do not contain above twenty persons of "discretion to receive the communion," when there

are not "three at the least" present. In these cases, the priest, for the effectual prevention of the corruption of private masses, is *restrained* from administering; but the very restriction implies his readiness to administer when a convenient number *are* present. To these cases the expressions which occur in the rubrics, (such as "when there is a communion,") supposing the possibility of no administration taking place, manifestly refer; and to take these expressions as rubrical *authority* for a systematic curtailment of the office, is to convert a restriction, in certain rare circumstances put upon the *priest*, into a plea for the uniform withholding from the *people* of the means of grace. It is true it is nowhere expressly prescribed that the *whole* of the communion service is to be invariably gone through; but neither is it expressly prescribed that the *whole* of the "Order for Morning Prayer" is to be invariably gone through. In each case it is *assumed*, as it is implied in the very title of the office, that whenever the office is used, it is to be used without curtailment, except when, with regard to each, it is otherwise ordered, and in each case the exceptions only prove the rule; and if, in addition to what has been said, further proof is desired that this is assumed with regard to the communion office, it is to be found in the rubric relating to "Cathedral and Collegiate Churches and Colleges." In these it is universally admitted that it is the law (however grievously neglected) that the communion shall be celebrated "every Sunday *at the least*." But why? That is not what the rubric enjoins. What the rubric enjoins is, that all the priests and deacons belonging to those establishments shall "*receive* the communion *with the priest* every Sunday." But this implies that, as a matter of course, the communion is *celebrated* every Sunday; else how are they to obey the law? But why should it be taken as a matter of course, that in these particular churches there is a weekly celebration of the communion, unless because it is the general law that there shall be a weekly celebration in *all* churches? Surely, if these churches were *intended* to be exceptions to the common rule, and if it was the object to make a weekly celebration compulsory upon them, while other churches were to be at liberty to dispense with it, this is not the way in which so important an intimation of the church's intention would be conveyed. The law would be applied to the officiating priest as well as to the recipient priests and deacons; and *he* would be enjoined to *celebrate* the communion before *they* should be required to *receive* it.

On these grounds, then, I cannot concur with the present movement for the restoration of the offertory, though respecting many of the clergy who have taken part in it, and in other matters coinciding with their views. It is not that I think that that restoration would not be an improvement on the common practice of the church, because I think it would, and a great one too; and to any clergyman who had a willing people, I should say, "By all means introduce the offertory, even though you should be unable to go further, and carry out the full intentions of the church by introducing weekly communion." But when the restoration of the offertory alone is based on the obligation to comply with the rubrics, then I examine the

rubrics, and find that it would *not* be a compliance with them; that it would be, in fact, as I said before, only a substitution of one irregularity in place of another. But it would be worse than that, for it would be the introduction of an irregularity under the guise of being the *opposite*. The existing practice is an *admitted* irregularity, in which the church herself is not implicated, however some may think that custom has legitimated it. But the change proposed is alleged to be a full carrying out of the intentions of the church. As such it is sought to be introduced; and therefore, if introduced in proportion as men were loyal to the church, as such they would be satisfied with it. Their loyalty would indispose them to seek or countenance any further change; they would not set up to be wiser than the church; and thus a formidable obstacle, which at present does not exist, would actually be created by the success of this movement, in the way of the great reform, which we *really* want, and which all good men must desire to see—the restoration of the weekly communion. That would be a real carrying out of the church's intentions; and let the clergy turn their thoughts and their energies to that, not as a matter merely of formal compliance with a rubric, but as the remedying of the great, the crying, the fearful evil of our existing system. There is no sense (to put it on no higher grounds) in a *rule* not to dispense the means of grace to the people oftener than once a month. The difficulties in the way of effecting this reform, I am persuaded, are not so great as is imagined. But let the clergy at least keep it in their view. If there are difficulties, remove them. Prepare people's minds for the change; and if the clergy are sincerely desirous of effecting it, in the end they *must* succeed. They have the church on their side, they have the scriptures on their side, and the piety of the country will go along with them.

Your obedient servant,

F. B. W.

GRADIVUS AND SERAPIS.

SIR,—As Mars Quirinus presided over spring, so Mars Gradivus ruled over scorching summer: Mars, cum sævit, Gradivus dicitur: cum tranquillus est, Quirinus, (Serv. *Æn.* i. 296.) Thus Osiris was considered to be the warmth and moisture of spring, whilst Typho represented the heat and drought of summer, which brought ripeness and decay, (De Isid. c. 33.) The temple of Quirinus was within the city, quasi custodis et tranquilli; whilst that of Gradivus lay extra urbem, quasi bellatoris vel Gradivi, (Serv. in *Æn.* i. 296.) At his temple without the walls was kept the Lapis manalis, which, in seasons of drought, (propter siccitatem,) was drawn round the boundaries, (per limites,) to appease Gradivus, and to obtain rain, (Fulg. et Fest. sub v. *manalis*; see above, vol. xviii. p. 665.)

A Phœnician title corresponding to Mars Gradivus is Baal Chaman. Movers derives it from Hebr. *chamah*, fervere, and explains it by Baal fervidus, or Sol fervidus. (Phœniz. p. 346, 160.) Chemi, the Coptic term for Egypt, is the same word; so that Egypt was sacred

to Baal Chaman, or Ham. Diodorus Sic. translates Chemmis or Chemmo by Panopolis, (i. 18;) but Pan belongs rather to Mars Silvanus than to Gradivus, though it is difficult always to preserve the distinction between them.

Serapis: On the Eugubine Tables, among other deities, is mentioned the god Serphe Marte. As Romulus was son of Mars and Rhea, I suppose the feminine form of Serphe occurs in an unnoticed title of Rhea. According to Ælian, Romulus and Remus were sons of Mars and Servia, *Σερβία*; she was a descendant of Æneas, (Var. Hist. vii. 16.) As this Serbia carries us to the East, I shall not hesitate to connect the name with the lake Serbo, or Serbonis. Egypt, says Herodotus, begins at the lake Serbonis, in which Typho is said to be hidden; the length of the country between the city Ienysus, Mount Cassius, and Lake Serbonis, is about a three days' journey, and is fearfully devoid of water, *ἀνυδρον ἐστὶ δεινῶς*, (iii. 5.) Hence it is evident that the lake was named after the evil spirit hid therein, and that Serbo, or Serphe, was a title of Typho, who, like Mars Gradivus, personified heat and drought, (De Isid. c. 33.) "When the unclean spirit is gone out of a man, he walketh through dry places, *δι' ἀνύδρων τόπων*, seeking rest," (Matt. xii. 43.) On this eastern ground it is easy to discover the meaning of the name Serbo. The optical deception of the appearance of water from the glowing sand of the desert, commonly known as the *mirage*, is called in Hebrew and Arabic, *sherab*, *serab*, (see Isa. xxxv. 7; and Bishop Lowth's note.) The Egypto-Tuscan dialects have no medials, and *sherab* is evidently the same word as *sheraph*, to burn, also a fiery present, (Num. xxi. 6.) Now a serpent of a fiery colour, though of a harmless nature, was the symbol of Serapis or Æsculapius, (Ælian, Animal, viii. 12.) But Serapis, or Serbo, is only another form of Typho, for both were struck with thunder: *Ζεὺς γὰρ . . . Ἀσκληπιὸν στέρνοισιν ἐμβαλὼν φλόγα*, Eurip. Alcest. init.; Æneid, vii. 773. The temple of Serapis in Egypt, like that of Marte Serphe, at Rome, was erected without the walls of the city: *nullum itaque Ægypti oppidum intra muros suos aut Saturni aut Serapis fanum recepit . . . fana eorum extra pomerium locaverunt*, (Macrobius, Sat. i. 7.) The character of Serapis belonged to the mysteries, and was early misunderstood; hence Macrobius has endeavoured to explain away the circumstance, *extra pomerium*; but Mars Gradivus also, whose temple lay without the city, was lord both of the healing and destroying powers of nature. *Mars pater te precor ut tu morbos visos invisosque prohibeas*, &c., (Cato, R. R. c. 141.) Another name of this healing Pluto was Beelzebub: "Go, inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease," (2 Kings, i. 2.) The Pharisees knew of this Beelzebub as the curer of diseases, (Matt. xii. 24;) and, in the pseudo-gospel of Nicodemus, Pilate ascribes the healing power of Christ to Æsculapius, *ἐν θεῷ Ἀσκληπίῳ*, cap. i., (see Münter's Karthager, p. 91.) Under the head of Serapis, Dr. Prichard says, "We now come to a subject which presents greater difficulties than most other parts of the Egyptian theogony—namely, to the nature and relations of Serapis, (Egypt. Mythol. p. 89.) Wilkinson has come to the

conclusion that "Serapis was at no time Egyptian; he was always foreign to their worship, and treated as an intruder by the Egyptians; and at most he may be considered a Græco-Egyptian deity, attached to rather than belonging to the Pantheon of Egypt," (Anc. Egypt. iv. p. 366.) But after what I have said concerning Marte Serphe and the dæmon of Lake Serbo, I cannot suppose that Serapis was quite so foreign to the Egyptians as is commonly thought. Marte Serphe, Serapis, or Beelzebub, was consulted at Babylon on behalf of the dying Alexander. The worship of Serapis was common to the whole Cushite race.

The best known character of Serapis or Æsculapius is Pluto, (De Isid. c. 28; Diodor. Sic. i. 25;) and it is as Pluto that he was the giver of health and productiveness. Februus in Tuscan is equivalent to *καταχθόνιος*, and he was worshipped by the Luperci for productive crops, (Lydus, iv. 20.) When Publicola, in a pestilence, by the favour of Pluto, did not lose his children, he sacrificed to him on a subterranean altar, and instituted games, (Val. Max. ii. 4, 5.) This Pluto was evidently identical with Æsculapius, Serapis, or Marte Serphe; and was the same as Neptunus Equestris, to whom Romulus sacrificed on a subterranean altar, when he wanted wives and children for his people, (xxiii. 418.) The number eight connects Neptune with Æsculapius; it was the sacred number of Neptune, (Plut. Thes. fin. Isid. c. 10;) and also of Æsculapius, according to Damascius. Asclepius of Berytes was eighth son of Sadyc, in addition to the seven Dioscuri, or Cabiri, and was named Esmun, (Octavius.) Being a handsome youth, and fond of hunting, he was constantly tracked by the mother of the gods; and rather than yield, he emasculated himself, (Damasc. in Photio, Jablonski Pantheon, i. 296.) This account is merely a variation of Venus and Adonis, and shews plainly that Æsculapius, or Serapis, was a character of the sun in its yearly course. The consistency of the whole mythologue is preserved by making him the winter sun, when the productive power of nature is exhausted. Serapis was the winter sun, Sol Inferus, or Pluto. Among the Phrygians, Cybele fell in love with Attis, who was afterwards named Papas, (Diodor. iii. 58.) This Papas is Babys, the Egyptian Typho; he is also Abobas, which, according to Hesychius, is a Syrian title of Adonis; all these terms I have already connected with the Roman Fabius and the Aventine, (See "Hebe," vol. xxv. p. 179.)

W. B. WINNING.

Bedford.

NOTICES AND REVIEWS.

Ecclesiastical Antiquities of the Cymri. By the Rev. John Williams, M.A. London, 1844.

It is now considerably more than a century since any inquiry of the least moment has been instituted concerning the early state of the British Isles, and particularly that portion of it affecting the church.

The question, at one time one of great anxiety, seems during this

long interval to have lost almost every hold on the public sympathy. That theme, which at one period employed the most powerful pens in Europe, sank, comparatively speaking, into rest during the cold apathy of the latter part of the seventeenth and nearly the whole of the eighteenth century. The British church was scarcely recognised but to be sneered at; her ancient language was never regarded but as the wild jargon of a rude, uncultivated set of mountaineers. It was therefore no wonder that the dashing pen of a critic like Pinkerton, and the abstruse pages of the Critical Review, should be the sole arbitrators to decide whether so obscure a set of mortals as the Ancient Britons should venture to assert the right of having any national documents of their own. In vain did their partizans appeal to Usher as proof of the fact. In vain had Bishops Godwin, Lloyd, and Stillingfleet, written pages upon pages to prove that the Ancient Britons were really and truly human beings, capable of having a church and a written language of their own. Baronius, too, and Alford, and Cressy, hinted that the Ancient Britons possessed such documents. But these were *Papists*; they had some object in view; they might have been influenced by Rome. The learned author of Celtic Researches, Dr. Owen Pughe, Owen Myvyr, protested they had a literature, and produced their MSS. as vouchers of the fact. But these were Welsh: the critics could not comprehend them; besides, Ossian's poems had been already proved to be spurious; the Welsh, therefore, must follow the same fate.

But the day at length arrived when the hardy Britons were to have their rights. A champion arose in the person of Mr. Sharon Turner, who not only vindicated the ancient literature of Wales, but also awakened the curiosity, if it did not claim the respect, of every learned and impartial man upon this long-mooted question. It is no object of the present article to pass any encomium on Mr. Sharon Turner; his fame is far beyond anything that can be said; but there is a debt owing to him by the Principality, which it is felt assured the Principality will as cheerfully acknowledge, as we are ready to express it.

Notwithstanding the existence of these interesting documents, it is nevertheless a fact, that scarcely ten years have yet elapsed since the first attempt was made to apply them to their proper uses—that is, as subjects of investigation regarding the state of the church during the times in which they were written. It was, therefore, with some feelings of satisfaction we originally looked on the publication of the present subject of review; and more especially so, when we read in the Preface “that it was intended to supply the deficiencies of other more cumbersome and inaccessible works.” But as we proceeded, *in medias res*, this satisfaction grew less and less. We perceived a want of judgment in the selection of materials, a degree of credulity in believing and receiving everything as undoubted history; that we felt it a duty owing to the church and the sacred cause of truth in general, as well as to the Principality, and the welfare of its literature in particular, to exhibit the true colours of most of the information upon which this book is founded. For certain it is,

and this is our anxiety, that nothing can inflict a greater injury on Ancient British literature than neglecting to observe a proper examination of its just value—a clean sifting of the wheat from the chaff. To review, however, the whole of Mr. Williams's book is by no means our intention, as that would be to re-write the History of the Ancient British Church—a task which we are by no means inclined to perform at present.

Mr. Williams has promised in his Preface “a novel and striking source of information—the laws, triads, and genealogies of the Kymri,” “whose respective claims to credit,” he says, “may be gathered from the notes which refer to them, and need not here be investigated.”

Had these notes never been questioned, this species of evidence might have been satisfactory. But as they refer almost in *every* case, that is, in every *questionable* case, to the lucubrations that have, from time to time, emanated from the chair of Glamorgan, it becomes a duty to remind Mr. Williams that the chief qualification of a historian, when he seeks to found a new hypothesis on disputed grounds, is to *get rid of the arguments* which originally caused them to be *disputed*. This he has not done; he has received them all, as if the slightest shadow of a doubt had never been cast upon them. Surely Mr. Williams is not the man who *can* be ignorant of the manner in which the *dictum* of that Chair has been usually received? Is he, possibly, not aware of what a learned and able scholar said, in his Welsh History, of the famous Welsh alphabet—the *invention*, and not the *discovery* of the dictatorial Chair? The quarter from whence this gentleman came would, if anything, incline him to be partial to the great Chair. Yet did he not say how much it was to be regretted, if the alphabet were really a discovery, and not an invention, that the original was never produced and proved, and this more especially when such an opportunity occurred as that of the *Eisteddvod* held at Cardiff in 1834? It was not, surely, because it had never been questioned. The learned author of *Druidic Mythology* (no mean judge in a matter of this kind) did not hesitate, some forty years ago, to denounce this Chair, and to call upon its adherents to produce the *originals* of some of those very documents, which Mr. Williams would have his readers believe to be not only authentic, but from which there is to be no appeal.

So reckless were the promulgators of the doctrine of this Chair, at the same time so tainted were they with the popular axioms of the day—the French revolution—that they forgot, not only what Cæsar had said of the Druids (whose descendants they claimed to be), but actually they forgot what the Druids had said of themselves. One of their favourite maxims was, “that there should be perfect equality among all.” This was put forth in the shape of a triad, concocted, no doubt, by the Chair. Cæsar, however, says “*His omnibus præst unus qui summam auctoritatem inter eos habet.*”

Taliesin, acknowledged even by the Chair to exhibit throughout his works a complete system of Druidism, said of himself—

“Minnau yw Taliesin,
Ben beirdd y Gorllewin.”—Arch. 21.

“I am Taliesin, *Head of the Bards of the West.*”

As far as the Bards and Druids, then, were concerned, there could have been no equality; but the case was not otherwise among the remaining ranks and orders of society. For the same Taliesin says—

“ Ys mwy gog oniant
Vod Urien ai blant
Ai ev yn arbennig
Yn oruchel wledig.”

“ There is more glory that Urien and his children exist, and *he the Supreme, the Sovereign Lord.*”

After this, Mr. Williams has no room to shelter himself by saying, as he does in his Introduction, that Cæsar is not a fair expositor of Druidism, since all that he says can but apply to the Druidism of the Continent. For, the reader will observe, on this important question Cæsar is *not* at variance with *British* Druidism.

Another dictum of the Chair, which is of so great an authority with Mr. W., is, “ that it was unlawful for the bards and Druids to take up arms, and to set one party in opposition to another,” (see p. 20.) That they were not divided into the modern constitutional classes of Whigs and Tories, Radicals and Locofocos is, we believe, a fact. But to say “ that the bards, amid the storms of the moral world, must assume the serenity of the unclouded blue sky,” is as laughable a piece of absurdity as the contrary fact is notorious. Who was Merlin? Was he not a bard and Druid? Yet did he not fight at the battle of *Arderydd*? Aneurin was a most celebrated bard. But was he not the man who saw and mingled among “ the multitude of blood-stained weapons on the fatal day of *Cattraeth*?” So great a *warrior* was the noble *bard and Druid, Llywarch Hen*, and so evident was it to all, that even the Chair of Glamorgan could not but perceive it; consequently it gets over the difficulty by saying (on what authority it is impossible to add) “ that *Llywarch* was not a member of the *regular* order of bards”—that is, it may be presumed, he was not a member of the Chair of Glamorgan:—He did not advocate the principles of the French Revolution; he was not “ for universal peace and perfect equality;” he was too much engaged “ in espousing a cause,” and in supporting it by the manly vigour of his arm, and the soul-stirring spirit of his verse. Besides, has Mr. W. really forgotten how vainly the first Edward endeavoured to put down bardism *in consequence of the great influence it had in rousing the Welsh to arms*? He surely cannot be ignorant how much that “ damned magician, Owen Glendower,” was indebted for the greatest part of his success *to the interference of the bards*? Has he never read Lewis Glyn Cothi, almost the last remnant of genuine bardism, and is he not aware of the part which *he espoused* in the contest of the white and the red rose? Say nothing of the foolish quarrel between the *two great bards*, Davydd ap Gwilym and Gruffudd Gryg, and their final determination of deciding it *by arms*. These things must be known to Mr. Williams; he must have had some vague idea, some knowledge, however scanty, of the very general doubt with which the oracles of the Chair have been commonly received. And yet, notwithstanding this, Mr. Williams passes everything over with no other comment, with no other claim to credit, than “ the notes which refer to them.”

We have dwelt on this subject longer, perhaps, than agreeable to the patience of the reader, but certainly not longer than due to the importance of the subject, particularly if this book is to be the standard of information concerning the ancient British church, and "to supply the place of other more cumbersome and inaccessible sources of information." Nor will any one blame us, when it is considered how largely Mr. Williams draws from this Chair, which vaunts itself as being the *only one* of the four that has retained pure and intact the *genuine* tradition of the British Isles. Absolutely so *genuine* and so *universally known* to the rest of Wales were these oracles of Glamorgan, that the few rustics, *even in the eighteenth century*, by whom the bardic members were noticed in their fanatical and delirious meetings, usually supposed them to be, according to the choice expressions of the great occupier of the Chair, "infidels, conjurors, and we know not what." We may be permitted to add, that they were not very far wrong, provided we except the *conjuring*, of which it is believed no one ever justly suspected them. Yet, this is the very respectable source from which it is sought to write a history of the ancient British church.

There is another source of information of which as yet we have seen nothing more than the specimens printed and referred to by Mr. W. We allude to the genealogy of Jestyn ap Gwrgan. If, however, we may be allowed to form a judgment from these, we do not hesitate to say that it is derived from the same productive source as the lucubrations of the Chair. The full and discursive manner in which it treats of a subject, so utterly at variance with the brief and pithy accounts of those genealogies about which there can be no question, render it exceedingly doubtful whether any credit at all be given to it. For our own part we do not believe one word of what we have hitherto seen, that is not supported by other and better authority. Jestyn ap Gwrgan was a tyrant, a traitor, a robber, and a villain, in every sense of the word. Had it not been for his introducing Robert Fitzhammon and his Norman brood into Glamorganshire, it is more than probable that the riches of that county would have yet remained in the hands of their original possessors, and, what is of still greater importance, that the impoverished church of Llandaff might have retained to this day some of her large revenues, and not be compelled, as we have seen her, to go a begging of other churches to enlarge her scanty pittance. The good Bishop Urban tells Pope Calixtus II. an affecting tale of some of the ravages done to his church, and of which the meddling of this traitor only was the principal cause. Yet this is the man to whom so many Welsh families are more than proud if they can but trace their descent upwards without a flaw. Jestyn lived in the eleventh century—a prolific age for romance and story. It is not, then, a matter of wonder if the genealogy speaks with such extreme accuracy of events that occurred in the *first* and in the *second* century. Mr. Williams values it probably the more for this. As the genealogy is not yet published, it does not appear at what time it claims to have been written. If about the period in which Jestyn lived, that wonder-working age will

account for the record of such strange events. If, on the other hand, it was written later, there will be no difficulty to trace its source. In *either* case, the cause is a bad one.

While perusing this history, it cannot fail to strike the reader how tenacious Mr. Williams is to represent every honour, every good doctrine, every pious and methodical saint, as proceeding solely from Siluria, the region of the Chair. If we would find "pure druidism," we must go to Siluria. "The last remnant of the ancient British throne" is to be seen only in Siluria. Siluria alone "fostered bardism in its native integrity." In point of fact, Siluria has everything short of Queen Victoria, a lord-mayor, and a Buckingham Palace. "And it is remarkable," says Mr. Williams, "that all traditionary documents which relate to the doctrine and the institutes of the primitive system are invariably written in the *Silurian dialect*;" that is to say, *in the dialect of the Chair*. Now, this is remarkable—very remarkable; and for the sake of truth most fortunate is it that it is so, for it strikes at once at the root of the mystery. It proves beyond a doubt the credibility attached to the Chair. When a body of men affirm *their* system to be the *only* vehicle by which truth is conveyed, and if it be known that that system is at issue with all *other systems*, and can claim *neither antiquity of origin, nor the voice of general tradition*, as a means of support, the inference is, that its *teaching becomes* questionable. For instance, suppose my lord-mayor of York were to produce certain documents from the royal archives of that "ancient city," announcing, at the same time, that they contained matter *very new* and of the *greatest antiquity*—written, too, in the *purest Yorkshire Doric*—and that they affirmed, among other things, that the sovereigns of England held their parliaments at all times, and nowhere else, but in their ancient city, down to the close of the eighteenth century—and this, too, let the reader observe, in the face of all that the History of England has asserted to the contrary. To whom, in such a case, ought credibility to be given? To my lord-mayor, or to the printed volumes of the History of England? It is just so with the Chair of Glamorgan.

Apart, however, from these considerations, should any one wish to see some gross misrepresentation, if not absolute forgery, on the part of this Chair, let him consult the first section of Davies's *Mythology of the Druids*.

With respect to "the laws" referred to by Mr. Williams, it is sufficient to observe that the legislator, Dyvnal Moelmud, lived 430 B.C.

The "triads" are many of them of great antiquity, and entitled to much respect, if we except that portion of them called *Triads of Wisdom* and *Triads of Bardism*. These were first published under the auspices of the Chair. "It is remarkable that they, too, are written in the *Silurian dialect*." Their philosophy is peculiar to the seventeenth and eighteenth century. It is of a levelling kind. It is possible that Cromwell was a druid, and that Robespierre and his satellites were *bards* and *ovates*.

The *triad* is a method of recording ancient events without reference to dates, simply as they occurred to the mind of the chroniclers. It

is peculiar to Wales. As each triad is an isolated piece of composition, and the work, probably, of a separate individual, the inaccuracy of one does not of necessity invalidate the correctness of the other. This being the case, it follows that great care should be exercised in comparing them with other sources of information before their testimony is received as final. And when this cannot be done, the probability of the events recorded by the triad ought to be duly weighed and accurately examined. It is this want of caution, and the exercise of his judgment as a historian, that have altogether inclined us to pronounce this opinion on Mr. Williams's book. We do so with pain, for we see that Mr. Williams has bestowed considerable labour on the undertaking.

We are told that Christianity was first introduced into this island by "*Brân*, the Blessed, father of Caradoc, and disciple of St. Paul." As we do not believe that Brân was the father of Caradoc, or that he ever was at Rome under this character, we shall not, therefore, trouble ourselves with confuting the probability of his being a disciple of St. Paul, but proceed at once to shew that Caradoc had no father living when he commenced the war with the Romans, and that, therefore, Brân, as *father of Caradoc*, could not have been the first person who introduced Christianity into the British isles.

Tacitus, in his *Annals* XII., mentions the *wife, daughter, and brothers* of Caractacus. Now, if the *father were present*, is it credible that Tacitus, after describing *these*, should omit to mention so *near a relative* of the gallant chieftain? We think not. Again: Dion Cassius relates "that his father's name was Kunobelinus; that he died before the war with the Romans commenced; and that he was succeeded in his chieftainship by his two sons, Caractacus and Togo-Dumnus." But Kunobelinus (*Cynvelyn*) is a character well known in British and in Roman history. He was a chief of the *Trinobantes*, in the neighbourhood of London. He died about A.D. 40, something about two years previous to the war with the Romans. After the commencement of the war, Claudius, at the request of Plautius, joined the army, and found it *encamped on the banks of the Thames*. Caractacus was at the head of the British army; he fought the Romans, step by step, across the whole island, until he arrived among the Silures. These hardy people soon ranged themselves under his standard, and they were so far successful in making a forward movement, until they reached a spot still called *Caer Caradog*, (Caractacus's fort,) in Shropshire, between the rivers Clue and Clevidia. Here they were met by Ostorius, and defeated. His relatives were made captives, but Caractacus survived this misfortune to experience another still more cruel, namely, to be betrayed into the hands of the Romans by Cartimandua, queen of the Brigantes. From hence he was taken to Rome—and a proud day the Romans made of it. This is history. But what does it disclose? That Caractacus was a chief of the Trinobantes, and not, as is commonly supposed, of the Silures. The manner in which his name became involved with the latter brave people, was because he made his last and his most glorious stand *while fighting at their head*. We meet with him first on the banks of the Thames, two

hundred miles or more from Siluria; nine years after we find him on the other side of the island. It would be absurd to suppose that the inhabitants of East Britain could not, at the commencement of the war, find a leader nearer home than this; and let the reader remember that those were not the days when railways were regularly laid down. The country was wild and almost one continued forest. This seems the more rational way of considering the subject. But Dion Cassius puts the question beyond a doubt. He tells us that Caractacus *was a son* of Kunobelinus, and it is well known that this latter was of the Trinobantes. As for Tacitus there is nothing to infer from his words that Caractacus was *a chief of the Silures*; he merely says, "Itum inde in Siluras super propriam ferociam Caractaci viribus confisos," which, in point of fact, only confirms the view already taken, that the Silures, finding so gallant a chieftain to have retreated among them, rose to a man to resist the Roman arms.

From such evidence as this Mr. Williams must, we presume, give up the glory, not only of having Caractacus as a chief of the country of the Chair, but also the honour of having Brân to be his father. Besides, Mr. Williams must know that there is nothing, even in Welsh records of any antiquity, which would lead one to suppose that Brân was the first man who introduced Christianity into the British Isles. In a poem attributed to Taliesin, and supposed to be written in the sixth century, we certainly meet with the name Brân, not, however, as a *Christian*, but as the *hero of a romance*. From that period to the twelfth century his name does not occur once. In this era, Cynddelw speaks of him as a *distinguished warrior*. If, then, Brân were really the man who did preach the Gospel *first* in Britain, it is not only incredible but almost impossible that the whole host of bards, for a period of so many centuries, should unite one and all to observe such a determined reserve on so important a subject.

(To be continued.)

MISCELLANEA.

MR. WARD'S CASE.

OXFORD, Dec. 12.—At a meeting of the Hebdomadal Board, held this day, it was agreed—That whereas it is notoriously reputed and believed throughout this university, that a book entitled, "The Ideal of a Christian Church Considered" has recently been published in Oxford by the Rev. William George Ward, M.A., in which book are contained the following passages—viz.,

P. 45 (note).—"I know no single movement in the church, except Arianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard as the English reformation."

P. 473.—"For my own part, I think it would not be right to conceal, indeed I am anxious openly to express, my own most firm and undoubting conviction, that were we, as a church, to pursue such a line of conduct as has been here sketched, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman church, to repent in sorrow and bitterness of heart our great sin in

deserting her communion, and to sue humbly at her feet for pardon and restoration."

P. 68.—"That the phrase 'teaching of the Prayer-book' conveys a definite and important meaning, I do not deny; considering that it is mainly a selection from the Breviary, it is not surprising that the Prayer-book should, on the whole, breathe an uniform, most edifying, deeply orthodox spirit—a spirit which corresponds to one particular body of doctrine, and not to its contradictory. Again, that the phrase 'teaching of the articles' conveys a definite meaning, I cannot deny; for (excepting the first five, which belong to the old theology) they also breathe an uniform intelligible spirit. But then these respective spirits are not different merely, but absolutely contradictory. As well could a student in the heathen schools have imbibed at once the Stoic and the Epicurean philosophies, as could a humble member of our church at the present time learn his creed both from Prayer-book and articles. This I set out at length in two pamphlets, with an appendix, which I published three years ago; and it cannot, therefore, be necessary, to go again over the same ground; though something must be added occasionally in notes, and more methodically in a future chapter. The manner in which the dry wording of the articles can be divorced from their natural spirit, and accepted by an orthodox believer; how their *prima facie* meaning is evaded, and the artifice of their inventors thrown back in recoil on themselves—this, and the arguments which prove the honesty of this, have now been for some time before the public."

P. 100 (note).—"In my pamphlets, three years since, I distinctly charged the Reformers with fully tolerating the absence from the articles of any real anti-Roman determination, so only they were allowed to preserve an apparent one; a charge which I here beg as distinctly to repeat."

P. 479.—"Our 12th article is as plain as words can make it on the 'Evangelical' side (observe in particular the word 'necessarily'); of course, I think its natural meaning may be explained away, for I subscribe it myself in a non-natural sense."

P. 565.—"We find, oh, most joyful, most wonderful, most unexpected sight! we find the whole cycle of Roman doctrine gradually possessing numbers of English churchmen."

P. 567.—"Three years have passed since I said plainly, that in subscribing the articles I renounce no one Roman doctrine."

And whereas the said William George Ward, before the publication of the said book, was admitted to the respective degrees of B.A. and M.A. of this university, on the faith of the following declaration, which declaration was made and subscribed by him before and in order to his being admitted to each of the said degrees; that is to say, "I allow the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord God 1562; and I acknowledge all and every the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God."

And whereas the said passages of the said book appear to be inconsistent with the said articles, and with the said declaration, and with the good faith of him the said William George Ward, in making and subscribing the same; in a convocation, to be holden on Thursday, the 13th day of February next, at one o'clock, the foregoing passages from the said book will be read, and the following proposition will be submitted to the house:—

"That the passages now read from the book entitled, 'The Ideal of a Christian Church Considered,' are utterly inconsistent with the articles of religion of the church of England, and with the declaration in respect of those articles made and subscribed by William George Ward, previously and in order to his being admitted to the degrees of B.A. and M.A. respectively, and with

the good faith of him, the said William George Ward, in respect of such declaration and subscription."

Before the question "Placetne," &c., is put, the Vice-Chancellor will give Mr. Ward an opportunity of answering to the charge of having published such passages so inconsistent as aforesaid. If this proposition is affirmed, the following proposition will be submitted to the house:—

"That the said William George Ward has disentitled himself to the rights and privileges conveyed by the said degrees, and is hereby degraded from the said degrees of B.A. and M.A. respectively."

Before the question "Placetne," &c., is put, the Vice-Chancellor will give Mr. Ward an opportunity of stating any grounds he may have for shewing that he should not be degraded.

In the same convocation, the following altered form of statute, which will be promulgated in congregation on Monday, the 10th day of February next, at ten o'clock, will be submitted to the house:—

TITULUS XVII.—Sect. 3.

§ 2. De Auctoritate et Officio Vice-Cancellarii.

1. After the words—

"— Et ut hæreticos, schismaticos, et quoscunque alios minus recte de fide catholica, et doctrina vel disciplina ecclesiæ Anglicanæ, sentientes, procul a finibus Universitatis amandandos curet.

"Quem in finem, quo quisque modo erga doctrinam vel disciplinam ecclesiæ Anglicanæ affectus sit, subscriptionis criterio explorandi ipsi jus ac potestas esto,"—

it will be proposed to insert the following:—

"Quoniam vero articulos illos fidei et religionis, in quibus male-sanæ opiniones, et præsertim Romanensium errores, reprehenduntur, ita nonnulli perperam interpretati sunt, ut erroribus istis vix aut ne vix quidem adversari videantur, nemini posthac, qui coram Vice-Cancellario, utpote minus recte de doctrina vel disciplina ecclesiæ Anglicanæ sentiens, conveniatur, articulis subscribere fas sit, nisi prius declarationi subscripserit sub hac forma:

"Ego, A.B., articulis fidei et religionis, necnon tribus articulis in canone xxxvi°. comprehensis subscripturus, profiteor, fide mea data huic universitati, me articulis istis omnibus et singulis eo sensu subscripturum, in quo eos ex animo credo et primitus editos esse, et nunc mihi ab universitate propositos tanquam opinionum mearum certum ac indubitatum signum.'"

Also in the next sentence of the existing statute, beginning "Quod si quis S. ordinibus initiatus," before the words "subscribere a Vice-Cancellario requisitus," to insert the following words: "una cum declaratione supra-recitata."

2. It will also be proposed in the said sentence to omit the words, "S. ordinibus initiatus."

Should these alterations be approved, that part of the statute Tit. XVII., sect. 3, § 2.—"De auctoritate et officio Vice-Cancellarii," which will be affected by them, will stand as follows:—

"— Et ut hæreticos, schismaticos, et quoscunque alios minus recte de fide catholica, et doctrina vel disciplina ecclesiæ Anglicanæ, sentientes, procul a finibus universitatis amandandos curet.

"Quem in finem, quo quisque modo erga doctrinam vel disciplinam ecclesiæ Anglicanæ affectus sit, subscriptionis criterio explorandi ipsi jus ac potestas esto. Quoniam vero articulos illos fidei et religionis, in quibus male-sanæ opinionis, et præsertim Romanensium errores, reprehenduntur, ita nonnulli perperam interpretati sunt, ut erroribus istis vix aut ne vix quidem adversari videantur, nemini posthac, qui coram Vice-Cancellario, utpote minus recte de doctrina vel disciplina ecclesiæ Anglicanæ sentiens, conveniatur, articulis subscribere fas sit, nisi prius declarationi subscripserit sub hac forma:

“‘Ego, A. B., articulis fidei et religionis necnon tribus articulis in canone xxxvi°. comprehensis subscripturus, profiteor, fide mea data huic universitati, me articulis istis omnibus, et singulis eo sensu subscripturum, in quo eos ex animo credo et primitus editos esse, et nunc mihi ab universitate propositos tanquam opinionum mearum certum ac indubitatum signum.’

“Quod si quis (sive Præfectus Domus cujusvis, sive alius quis) articulis fidei et religionis, a Synodo Londini A.D. 1562, editis et confirmatis, necnon tribus articulis comprehensis canone xxxvi°. Libri Constitutionum ac Canonum Ecclesiasticorum, editi in Synodo Londini cœpta A.D. 1603, una cum declaratione supra-recitata, subscribere a Vice-Cancellario requisitus ter abnuerit seu recusaverit, ipso facto ab universitate exterminetur et banniat.”

B. P. SYMONS, Vice-Chancellor.

Delegates' Room, December 13, 1844.

Saturday, Dec. 14.—Mr. Ward, of Balliol College, called this day on the Vice-Chancellor, and presented him in person with the following letter :

“Balliol College, Dec. 14, 1844.

“Mr. Vice-Chancellor,—I consider it due, both to you and to myself, that I should here place on record my reasons for declining (as, under advice, I did) to answer the questions which you lately put to me ; and if I speak with great plainness on the subject (as my position seems to require), I trust you will not consider me as deficient in sincere personal respect for yourself, or in a desire to shew all becoming deference to the office which you fill. I should not have taken the course I did on Tuesday, December 3rd, but for the interpretation placed upon an important statute of the university in the recent case of Dr. Pusey. It was held in that case by the Vice-Chancellor, with the concurrence, as I presume, of those who assisted him, that in an academical proceeding against a preacher accused of unsound doctrine, it was not necessary or convenient to follow the ordinary forms of justice, and particularly that the person accused was not entitled to be heard before his judges in his own defence. Assuming, as I was bound to assume, that those who adopted such a course of proceeding believed themselves to be justified in doing so, I could not look upon it as improbable that a similar course might be adopted in my own case also. I had, however, one security against it, which was this—that no such proceeding could possibly be taken without a preliminary establishment of the fact of authorship, which (in Dr. Pusey's case) was admitted ; and, without my voluntary admission, this obstacle to such a course of proceeding could not be removed, since evidence taken in my absence would be equivalent to no evidence at all.

“The question then arose, in regard to the challenge which, in my work, I had so confidently thrown out to those who might think my positions open to authoritative censure—whether I were bound by that challenge to relinquish this security for the fairness and regularity of the proceedings which might be taken against me, and to facilitate, by preliminary admissions any and every mode of action by which it might be thought practicable to procure my condemnation ? Or was I not rather bound (by the responsibility, which I had taken upon myself, of vindicating the liberty of those who subscribe to our formularies, to hold the positions I had advanced) to reserve all such admissions till another stage ? to wait until it should be apparent that I should be allowed the right of self-defence, and that the appeal would be made to law and justice, responsibly administered, and not to a supposed summary, secret, and irresponsible power ? I differed most conscientiously (and my advisers authorized me to differ) from every interpretation of the statutes which supposed such an authority as this to exist in the university, at all events, as against any who had attained the degree of M.A. I believed that it was the duty of every member of the university to protest against and oppose the assumption of it ; certainly I could not conceive myself to be bound to invite or assist its interposition in my own case, or in that of any

other man. The action of such a power might have placed me personally in a situation of distress and difficulty, but it could not have advanced in the least degree the settlement of those questions which I had challenged my opponents to bring to a judicial issue. Its censures would have been, in my view (as in the view of my advisers), not less extrajudicial than those of any private individual. For these reasons I thought it proper to withhold a formal admission of the authorship of my work until I should be acquainted with the use intended to be made of that admission, and the whole course of proceeding which it might be purposed to adopt against me, using this technical advantage as my safeguard against the adoption of a process which was not unprecedented, which I did not believe to be legitimate, and by which I should have been excluded from the right of self-defence.

"I now make the admission, because the intended mode of proceeding has now been disclosed, and it appears to be one which will at least give me the opportunity of defending myself before those who are to be my judges. I am not conceding that the proposed appeal to convocation gives me the opportunity of obtaining that calm, deliberate, and dispassionate consideration of my arguments to which, in strict equity, I am entitled; but still, I am informed of the charge brought against me, and I have practically the power of pleading my cause before those who are to be my judges. And this course I intend at once to take. I am actively preparing a pamphlet, the object of which will be to enforce the position (which I most confidently believe to be unassailable) that my subscription to our formularies is as perfectly consistent with "good faith," as the subscription of any single member of our church. And I am most anxious to join issue solely on the merits of the case. If convocation has authority, by the constitution of the university, to deprive a Master of Arts of his degrees for entertaining the sentiments in my book, I desire to interpose no obstacle upon any question of form. Whereas, then, I apprehend that it is no less necessary for convocation than for any legal tribunal to have before it some regular proofs of the facts upon which a penal measure against any member of the university is proposed to be founded, my purpose in writing this letter is to supply that proof. But, in so doing, of course I reserve to myself the right of taking, at the proper time, and in the proper place, all objections which may exist to the exercise of such an authority by convocation.

"I avow myself, then, the author of the work entitled, "The Ideal of a Christian Church Considered;" and I most fully take on myself the responsibility of the passages selected from that work for the judgment of convocation, as expressing sentiments which had by no means been taken up hastily and at random, but which had long been entertained by me, and of which my conviction grows more firm and undoubting every day I live.

"I remain, Mr. Vice-Chancellor, your faithful servant,
"W. G. WARD."

Dec. 14.—Meeting of the Hebdomadal Board.—At a meeting of the Board of Heads of Houses and Proctors, held yesterday, it was agreed to submit three propositions to convocation, on the 13th of February next, at one o'clock. The object proposed is—first, to censure the mode of subscription to the articles advocated in "The Ideal of a Christian Church;" secondly, to deprive the author of his degrees in the university, should he decline to make his submission; and thirdly, to obtain security, in future, for the articles being subscribed in the sense of the parties imposing the same.

AN unsuccessful attempt having been made to obtain some in-college decision against Mr. Ward and his book, the subject, at the suggestion of the Master of Balliol, has been taken up by the heads of houses, who have appointed a committee, consisting, it is understood, of *the late and present Vice-Chancellor*, the provost of Oriel, Drs. Cardwell and Cramer, and (which is especially to be

remarked), the *Master of Balliol himself*: thus carefully excluding from the constitution of this preliminary tribunal all but Mr. Ward's notorious opponents.

It has transpired that the Hebdomadal Board are bent upon an extreme measure, *if practicable*; but, partly from the reluctance to submit the matter to convocation, (with uncertainty of the issue,) partly from misgivings as to their own *independent* competency to a decisive step, they are supposed to be in a quandary, (*i. e.*, in the condition of the "poor cat i' th' adage,") and the probability is, either that they will content themselves with some high sounding, but ineffective "Resolution," or, that they will overshoot their mark, and ensure Mr. Ward (whom we suspect they will find a "tough customer") a victory in a court of law.

Meanwhile, Dr. Symons has justified expectation, by vetoing the names of Dr. Moberly (1), Mr. H. Wilberforce, and Mr. E. Churton, as select preachers, and proposing in their stead a list of names, which, in their turn, have been vetoed by the proctors. Where is all this to end?—*English Churchman*.

To the Editor of the Oxford Herald.

SIR,—In the Morning Post of last Monday is a letter with the signature "Oriensis," which has also appeared, I believe, in the Globe newspaper. From its statements, it might be inferred that the Vice-Chancellor, at the suggestion of the Master of Balliol College, had nominated a board of six doctors, under the statute of Heresy, to "sit in judgment" on Mr. Ward's recent work, "The Ideal of a Christian Church."

Other statements, involving the unjustifiable mention of the names of several heads of colleges, and other respectable members of convocation, (including Dr. Moberly, of Winchester College, and the late Vice-Chancellor,) occur in the same communication, which I need not further notice than to designate them as incorrect, and wholly unauthorized.

The foundation of the principal rumour is doubtless the fact that, on the motion of the Dean of Christ Church, the Hebdomadal Board has appointed a select committee for the purpose of examining Mr. Ward's book, and the fact, also, that certain communications have been made to the Hebdomadal Board on the subject of that book, by several members of the Episcopal Bench.

It is stated by "Oriensis" that this select committee is "composed entirely of Mr. Ward's enemies." I perceive, also, that the English Churchman adopts the same error, and even declares that on this committee are "the late and present Vice-Chancellors." It happens that the present Vice-Chancellor *could* not be, and the late Vice-Chancellor is not a member of this committee. It is composed of gentlemen, not one of whom can fairly be accused of being among "Mr. Ward's notorious opponents." I subjoin the list: The Dean of Christ Church, the Warden of New College, the Principal of New Inn Hall, the Principal of Alban Hall, the Master of University College, and the Provost of Oriel College.

The latter part of the letter signed "Oriensis," (which, like the rest, is adopted by the English Churchman) refers to the appointment of select preachers, and intimates that the Vice-Chancellor had vetoed the nomination of Dr. Moberly and others. I am assured that this is an inaccurate statement. No such power of rejecting the list of select preachers is attached to the office of the Vice-Chancellor or proctors, except in convocation.

I am, Sir, your obedient servant,

A MASTER OF ARTS.

LETTER FROM DR. PUSEY ON THE PROPOSED THEOLOGICAL TEST AT OXFORD.

(*From the English Churchman.*)

[The following important document has been handed to us for publication:]

MY DEAR —, You ask me what I should do in case this new test to be proposed to convocation should pass. I would say at once that others, not so

immediately affected or intended by this test as I am, need not, I should think, make up their minds yet. I plainly have no choice ; it is not meant that I should take it, nor can I. You will not mistake me ; I sign the articles as I ever have since I have known what catholic antiquity is, (to which our church guides us,) in their "literal grammatical sense," determined, where it is ambiguous, by "the faith of the whole church," (as good Bishop Ken says,) "before east and west were divided." It is to me quite plain that in so doing I am following the guidance of our church.

The proposed test restrains that liberty which Archbishop Laud won for us. Hitherto, high and low church have been comprised under the same articles. And I have felt that in these sad confusions of our church things must so remain, until, by the mercy of Almighty God, we be brought more nearly into one mind. But as long as this is so, the articles cannot be (which the new test requires) "*certum atque indubitatum opinionum signum*." How can they be any "certain and indubitable token of opinion" when they can be signed by myself and ———? This new test requires that they should be : one, then, of the two parties who have hitherto signed them must be excluded. We know that those who framed the test are opposed to such as myself. It is clear, then, *who* are henceforth excluded. The test is indeed at once miserably vague and stringent ; vague enough to tempt people to take it, too stringent in its conclusion to enable me to take it with a good conscience. Beginning and end do harmonize, if it be regarded as a revival of the puritan "anti-declaration" that the articles should be interpreted according to "the consent of divines ;" they do not in any other case. This shifting of ground would indeed (were not so much at stake) be somewhat curious ; how those who speak so much of "fallible men" would require us now to be bound in the interpretation of the articles by the private judgment of the reformers (it being assumed, for convenience's sake, that Cranmer, Ridley, and Hooper agreed among themselves), instead of Archbishop Laud's broader and truer rule,* "according to the analogy of the faith." It would indeed be well, if all who have urged on this test could sign the 1st and 8th articles, in the same sense as Cranmer and Jewell. Well, indeed, would it be for our church, if all could sign the 27th in the same sense as all the reformers, except, perhaps, Hooper. One could have wished that, before this test had been proposed to us, the board who accepted it and proposed it to us had thought of ascertaining among themselves whether they themselves all took all and singular of the articles in one and the same sense. And yet, while they enjoy this latitude, how can the signature of the articles be any certain and indubitable token of people's opinions ?

However, this is matter for others ; my concern is with myself. I have too much reason to know that my own signature of the articles would not satisfy some of those from whom this test emanates, since, when a year and a half ago, I declared repeatedly (as I then stated) that I accepted and would subscribe, *ex animo*, every statement of our formularies on the solemn subject upon which I preached, that offer was rejected ; and this on the very ground (I subsequently learnt) that they did not trust my interpretation. When, then, they require that the signature should be "*certum atque indubitatum opinionum mearum signum*," it is plain that they mean something more than what I offered and they refused to accept.

The articles I now sign in the way in which from Archbishop Laud's time they have been proposed by *the church* ; this test I should have to receive not from the church, but from *the university*, in the sense in which it is proposed to me by them. Could I, then, ever so much satisfy myself that I could take the test according to any general meaning of the words, I must know from past experience that I should not take it in the sense in which it was proposed to me. I could not, then, take it without a feeling of dishonesty.

* *Vide* Heylyn's *Life of Laud*, pp. 178, 182.

You will imagine that I feel the responsibility of making such a declaration, knowing, as I must, that in case, in the present state of excitement, the statute should pass, younger men, whom it might involve in various difficulties, might be influenced by my example. I know, too, of course, that some will be the more anxious to press the test in hopes that my refusal to take it may end in my removal from this place. Whether it would or no, I know not. But whatever be the result, it seems to me the straightforward course. It is best in cases of great moment, that people should know the effect of what they are doing.

I am ashamed to write so much about myself, but I cannot explain myself in few words. What is my case would, probably, be that of others. It has often been painful to witness the apparent want of seriousness in people when things far more serious than office, or home, or even one's allotted duties in God's vineyard, have been at stake. But people can feel more readily what it is to lose office and home, and the associations of the greater part of life. It will be a great gain, if what is done is done with deep earnestness. For myself, I cheerfully commit all things into His hands who ordereth all things well, and from whom I deserve nothing.

Ever yours, affectionately,

E. B. PUSEY.

Christ Church, Advent, Ember Week, 1844.—Tuesday.

DOCUMENTS.

CAMBRIDGE CAMDEN SOCIETY.

ONE of the most interesting and important meetings ever held by this society took place on Thursday evening, Nov. 7. The President took the chair at half-past seven, and the balloting for new members having been gone through, thirty-four were elected, and amongst these the following clergymen:—Rev. Dr. Hawtrey, Head Master of Eton; Rev. H. Alford, Wymeswold, Loughborough; Rev. W. F. Addison, Alderley, Macclesfield; Rev. C. R. Bradley, Ash, Canterbury; Rev. W. H. Beauchamp, Christ's College, Cambridge; Rev. W. Brockett, Bromfield, Maidstone; Rev. J. Frome, Leigh Vicarage, Manchester; Rev. Augustus Granville, Piccadilly, London; Rev. C. Reade, Ticehurst; Rev. P. V. Robinson, St. John's College, Cambridge; Rev. F. H. S. Say, Broughing, Ware; Rev. C. Wardroper, Upleaden. Amongst the laymen elected was Earl Somers.

Mr. F. A. Paley read a list of donations since the last meeting, and thanks were given to the donors, after which

The Rev. B. Webb, honorary secretary, read the report of the committee, which, amongst other things, congratulated the society on the steady increase of its members and extension of its operations. It also stated that it had sent models of church drawings to the colonies and the United States, subscribed 10*l.* towards the restoration of St. Mary, Wymeswold, Leicestershire, and that it was contemplated by the committee to increase the society's library, with which view they had subscribed to the proposed series of Architectural Parallels, to the Treatise on Byzantine Architecture, and to Mr. Potter's Monastic Ruins of Yorkshire. The report also set forth that the third volume of the "Ecclesiologist" had been brought to a close—that the publication was not to be continued in the name of the society—and that although the committee might not object to its being carried on by any members of the society, yet "care will be taken that the society shall not be compromised to the views expressed in it." The report then stated that thanks were due to the Lord Viscount Clive for his lordship's present of Mr. Gally Knight's "Architecture of Italy" to the society; and lastly, it announced that a new architectural

association had been successfully established under the auspices of the Lord Bishop of Peterborough in the archdeaconry of Northampton.

During the reading of a most interesting paper on architectural drawing, considered as the handmaid to the study of "Ecclesiology," Mr. Wordsworth, the poet, who is also an honorary member of the society, entered the room on the arm of the master of Trinity College, with whom he is at present on a visit. Immediately all the members rose, and remained standing, until the president, who had also risen to receive him, conducted the venerable laureate to a seat, and resumed the chair. The reading of Mr. Freeman's paper was then continued, on the subject of which Mr. Elliott, of St. John's, made some eloquent remarks.

The president then addressed the members on the affairs and prosperity of the society. He particularly dwelt on the future management of the Ecclesiologist, for which the society was not to be held responsible, and in no respect to be compromised by its faults or eccentricities. The president then proceeded to detail the exertions of the society in sending church drawings and models to the United States, New Zealand, New Holland, &c., and entered upon the case of the Round Church,* which had already judiciously decided in favour of the churchwardens and the parishioners, and which was yet to come before the Court of Arches. The president animadverted on a personal attack which had been made upon him as connected with the society, in a circular entitled, "An Appeal to the Protestant Public," and which had been distributed with malicious industry through the district † with which he was ecclesiastically connected. If those who attacked his motives had first exhibited the good manners and Christian charity to ask himself relative to them they might have been satisfied. The president next adverted to a letter which, no doubt, they had seen, written by that distinguished foreigner, the Count De Montalembert, of whom he should be very sorry ever to speak but with respect, and who had been an honorary member of the society, having been elected on account of the zeal he had manifested in rescuing and restoring the architectural monuments of his country, at the same time and under the same impulses in which the society was similarly engaged in this. That letter had been published, it did not appear whether with the writer's permission or not, in a Roman-catholic review, and an argument greedily derived from it, both by Romanists and by those who wished to involve the society in the charge of Romanising, to the effect that it had no right to employ itself in the restoration of chalices and church ornaments, without going over to the Roman-catholic faith. This kind of argument would equally tell against those who restored churches, or the Prayer Book, or even the Bible, or anything else which the English church has in common with the church Catholic. He considered this incident one of the most fortunate things that had lately happened to the society; as there could not easily be found a better argument for those who desired to get credit for being what, if he knew the society, its members were, faithful and dutiful members of the church in which they had been dedicated to God, for being, in fact, neither Papists nor Puritans, than to be, as they now were, repudiated both by Puritans and Papists. The rest of the letter in question, now in his possession, was not published in the *Dublin Review*. Had it been so, it would have told a different and triumphant story. The president lastly adverted with great delicacy, and in very happy terms, to the distinguished honorary member present, Mr. Wordsworth. He was one

* This case, which created considerable excitement in the neighbourhood of Cambridge at the time, was, not long since, tried before the Bishop of Ely's Office, who decided against the Rev. Mr. Falkner, the promoter of the charge of idolatry, &c., against the stone altar in the Round Church at Cambridge, to the restoration of which, under the auspices of the Camden Society, it will be recollected, her Majesty subscribed liberally shortly after her visit to the University.

† The President (Mr. Thorpe) is Archdeacon of Bristol.

of the founders of the society, and had sown the seed which was branching out now among them, as in other directions, to the recall of whatever was pure and imaginative, whatever was not merely utilitarian, to the service of both church and state ; their visitor would appreciate the propriety with which the meeting had made no stranger of him ; he had seen them as they were ; he had seen them at work ; and would gather from that view that they were endeavouring to carry out the purposes he (the president) had never failed to encourage them to follow—namely, the increase of their scientific knowledge of ecclesiology and church architecture, as a fertile source of congenial relaxation, always in subordination to the severer studies and more serious interests which claimed their primary attention, whether as students of the university, or children of the church.

The meeting broke up about ten o'clock.

It is stated that this society has been for some time considering as to the most appropriate style and manner of building and fitting cemetery chapels.

The following letter from Archdeacon Thorp, with reference to this matter, has since appeared :—

To the Editor of the Cambridge Chronicle.

SIR,—It having lately become a common practice, and one not unlikely to be imitated, for anonymous publications to issue from the press, purporting to be written by "A member (or members) of the Cambridge Camden Society," I feel it to be due to the society and myself, with your permission, to remind the readers of any works so published, that these are in no way to be considered as having the approval or sanction of the society, or of any of its members.

I might extend this remark to publications, not anonymous, issued by writers known to be, officially or otherwise, connected with the society ; but my present communication has more immediate reference to a new publication, which has just met my eye, and of which I should be sorry to leave any doubt as to my sentiments of disapprobation.

I address you in my personal character, having no opportunity of consulting the committee, which has broken up for the vacation.

I remain, Sir, your obedient servant,

THOMAS THORP.

Trinity College, Friday, December 13, 1844.

P.S.—I shall be obliged to the editors of any other journals who shall transfer this letter to their own columns.

DWELLINGS FOR THE POOR.

In the New Metropolitan Buildings Act, which comes into operation on this day, (Jan. 1,) provision is made in regard to dwellings for the poor. The officers named in the statute have been appointed since the 1st of September, and forms have already been sent to the overseers of the metropolitan parishes to secure the practical working of the section, requiring a return of all rooms in the several parishes which are considered, in the language of the act, to be unfit for dwellings, but which are, nevertheless, occupied by the poor. The returns will be used to improve the existing habitations of the poorer classes in the metropolitan parishes. Close, undrained, and unventilated rooms are not to be used after a certain period. By the 53rd section it is enacted, that from the 1st of July, 1846, it shall not be lawful to let separately to hire as a dwelling, any such room or cellar not constructed according to the schedule annexed, nor to occupy, or suffer to be occupied, any such room or cellar built underground for any purpose, except for a ware-room or store-room, and that if any person wilfully let, or suffer to be occupied in any manner aforesaid, any underground cellar or room, contrary to the provisions of this act, then, on conviction thereof before two justices of the peace, such person shall

be liable to forfeit, for every day during which such cellar or room shall be so occupied, a sum not exceeding 20s., and one half shall go to the person who shall sue for the same, and the other half to the poor of the parish. It is further provided, that on or before the 1st of January, the overseers should return to the official referees the number and situations of the dwellings within their respective parishes of which any underground room or cellar shall be so occupied; and thereupon it shall be the duty of the referees to direct notice to be given to the owners and occupiers of such dwellings as shall appear best calculated to give such owners and occupiers full notice of the existence, nature, and consequence of the enactment; and it shall be the duty of the district surveyors to give full effect to the directions of the official referees. By the schedule it is enacted, that with regard to back-yards or open spaces attached to dwelling-houses, every house hereafter built or re-built must have an enclosed back-yard or open space of at least one square of 100 square feet, unless all the rooms of such house can be lighted and ventilated from the street. If any house already built be hereafter re-built, there must be at least three-quarters of a square, unless it be lighted from the street. The lowermost rooms of houses, being rooms of which the surface of the floor is more than three feet below the surface of the footway, and the cellars of buildings hereafter to be built or re-built, if any such room or cellar be used as a separate dwelling, then the floor thereof must not be below the surface or level of the ground immediately adjoining thereto, unless it have an area, fire-place, and window, and unless it be properly drained. To every lowermost room or cellar there must be an area not less than three feet wide in every part, from six inches below the floor of such room or cellar to the surface or level of the ground adjoining to the front, back, or external sides thereof, and extending to the full length of such side; such area, to the extent of at least five feet long and two feet six inches wide, must be in front of the window, and must be open, or covered only with open iron gratings. To every such room or cellar there must be a fire-place, with a window to be opened for ventilation. This act contains upwards of 100 sections, with numerous schedules annexed.

L A W.

ARCHES COURT, NOV. 2.

THE OFFICE OF JUDGE PROMOTED BY NURSE AGAINST HENSLOWE.

THIS was a proceeding against the Rev. William Henry Henslowe, perpetual curate of the parish of Wormegay (or Woringay), in the county of Norwich, for refusing, on two occasions, the 17th of February and the 3rd of March, 1844, to bury the corpse of Sarah Bowden, a parishioner, who had been baptised by a preacher of a congregation of primitive methodists. This case was brought by letters of request from the Bishop of Norwich. The reverend defendant, who conducted his case in person, at first, on the admission of the articles, had given a negative issue thereto, but afterwards he retracted that plea, and gave an affirmative issue, thereby admitting the facts as pleaded. Dr. Harding and Dr. White, for the promoter, merely opened the case, observing that it was exactly the same as that of "*Martin v. Escott*."

Sir H. Jenner Fust said, that however the court might lament that the reverend gentleman should have placed himself in such a situation, it must pronounce sentence in the terms of the canon, for the proceeding was not under the general ecclesiastical law, so that the court had no discretion to diminish or increase the punishment, which the canon had fixed at suspension from the ministry for three months. He (the learned judge) must observe, that a long protest, in arrest of judgment, had been delivered to the registrar by Mr. Henslowe, which he (the learned judge) had read, and he was sorry to say that it went into a history of which the court could take no notice, referring,

as it did, to persons not before the court, to whom malevolent motives were imputed, and to matters with which the court had nothing to do. The court lamented that a case of this kind should be brought to its notice, and that a clergyman should place himself in a situation from which the court could not relieve him; and it would be wise on the part of clergymen to recollect, that in every case of this kind, an opposition made to a claim of a large body of persons in the country of a legal right, should it prove unsuccessful, only afforded an additional triumph to persons who were seeking the downfall of the established church. Under these circumstances he must pronounce that Mr. Henslowe had incurred the penalty affixed by the canon, unless he had anything to urge to the contrary.

Mr. Henslowe.—I wish to explain myself. The end of the law is to elicit the truth, and to establish justice; but the truth has not been elicited, nor justice established in my case.

The Court.—You have admitted the facts.

Mr. Henslowe.—I did so because I was intimidated on the ground of the costs. I complain of the proceedings.

The Court.—It is too late to complain of the proceedings. You have admitted the facts.

Mr. Henslowe.—I admitted the facts because I was sensible there was a predetermination.

The Court.—I cannot hear this. I must desire the registrar to record, that the Rev. W. H. Henslowe is suspended from the ministry for the space of three months, and condemned in the costs of the proceedings.

Mr. Henslowe.—I solemnly protest against this judgment, and I appeal to the great council of the realm, and to the convocation.

The Court.—If you mean to appeal, you must appeal to her Majesty in council. Let the sentence take effect from the 10th of November.

THE OFFICE OF JUDGE PROMOTED BY TITMARSH V. CHAPMAN.

THIS is a criminal proceeding, by way of articles, against the Rev. H. Chapman, vicar of Basingbourne, in the diocese of Ely, for having refused to bury the body of a parishioner, in defiance of the canons and constitutions of the church of England. The facts have been frequently stated. The articles charged the reverend defendant with having twice refused to bury the corpse of a girl (Jane Rumbold), the daughter of John Rumbold, a parishioner of Basingbourne. Rumbold belonged to the sect of independents, and his child had been baptised by a minister of that persuasion. This baptism Mr. Chapman considered heretical and schismatic, and, consequently, not entitling the recipient to be buried according to the rites and service of the church of England. The corpse was carried by the father to the porch of the church. He there left it, and at once proceeded to the vicarage, at the door of which he met the vicar, who declined to read the service over the body. This refusal led to the present proceedings, which have been instituted under the 58th canon, which directs the clergy to read the burial service of the church over all persons, except those unbaptised or excommunicate, convenient warning having first been given. The articles laying the charge having been admitted, a responsive allegation was offered on behalf of the Rev. H. Chapman, disputing the validity of a baptism performed by a heretic or schismatic, and contending that the child, Jane Rumbold, was unbaptised within the meaning of the canon. This allegation was rejected, and the case now came on for hearing. The depositions of the witnesses having been read, her Majesty's Advocate and Dr. Haggard contended that the offence was clearly proved. The reverend defendant was well aware that the body was to be brought on the occasion to the church-yard, and therefore had that due notice which the canon insisted upon. He had twice refused to bury the corpse, under a mistaken belief that dissenters, though baptised, were not entitled to the privi-

lege of the church burial. In that view the court had already decided that he had erred, but he could not now avail himself of the petty legal excuse that he had not had sufficient warning. Dr. Phillimore and Dr. Elphinston *contra*. The only evidence as to notice was, that the body was taken to the church-yard, there left while the child's father ran for the vicar, and requested him to read the service. Was this the necessary warning required by the canon? That warning was enjoined that the clergyman should make inquiry whether the person to be buried had been baptised, and was not excommunicate. Could he do so on the instant? To hold that the notice in this case was sufficient, would be to introduce scandal and confusion into every parish of the land. It was true that the reverend defendant had objected to bury the corpse for another reason; but, in a criminal suit, was he to be barred from a legal defence, because he had not raised it on the spur of the moment?

After the reply, Sir H. Jenner Fust regretted that the evidence was so scanty as to the facts connected with the notice. Taking it, however, as it was, he would look into it, and pronounce his judgment on a future day.

Thursday, Nov. 21.—Sir H. Jenner Fust gave sentence in this case, which was a proceeding under the 68th canon against the Rev. W. H. Chapman, vicar of Basingbourne, Cambridgeshire, for refusing to read the burial service over the corpse of an infant, the child of a parishioner. The defensive allegation pleaded that the baptism of the infant, which had been performed by a minister of the class of dissenters called independents (to which the parents belonged) was heretical, and, consequently, the child was unbaptised, or excommunicated, within the meaning of the rubric of the Book of Common Prayer, prefixed to the order for the burial of the dead. This allegation was rejected by the court, which held that the child had been "sufficiently" baptised, notwithstanding the person performing the rite might be a heretic. The case consequently came now to be decided upon the evidence adduced, to show that the canon had been violated. The canon declares that no minister shall refuse or delay to bury any corpse that is brought to the church or church-yard, "convenient warning being given him thereof before," unless the party deceased was denounced excommunicated, *majori excommunicatione*, on pain of suspension for three months. The learned judge was of opinion that it had been proved that Mr. Chapman did refuse to bury the child, and that the child was not unbaptised within the meaning of the rubric; the only question was, whether he had had sufficient notice, which was essential to the proof of a canonical offence. There was no evidence, however, that Mr. Chapman had had notice until the corpse was brought into the porch of the church. Each of the witnesses, J. Rumbold, the father of the child, Mr. Morse, the independent minister who had directed the proceedings, and Hopkins, the only other witness, had expressly denied having given him notice before that time, and the learned judge was of opinion that this was not the "convenient warning" to be given "before," within the intent of the canon, which meant "before the corpse was brought to the church-yard." It might be extremely inconvenient to the minister, who might be absent from home, or engaged in other clerical duties, to be called upon to perform the services *instantly*, and it was a part of his office to meet the corpse. Preparations were, moreover, necessary for decent interment, and the warning contemplated by the canon must be one convenient to all parties. The articles expressly pleaded that "convenient warning" had been given; the promoter, upon whom the onus lay, had not, therefore, been taken by surprise, and as this was a criminal proceeding, the court was bound to require strict proof. Unless proper notice had been given, no canonical offence had been committed; no such notice had been proved, and he (the learned judge) therefore pronounced that the promoter had failed in his proof, and dismissed Mr. Chapman, with costs.

COURT OF QUEEN'S BENCH, NOV. 6TH.

*(Sittings in Banco.)*THE RECTOR AND SCHOLARS OF EXETER COLLEGE, OXFORD, v. BUTLER, WYATT,
AND WALKER.

Mr. Serjeant Talfourd (with whom was Mr. Pigott) moved for a rule to show cause why the verdict which had been given for the plaintiffs for the sum of 19*l.* should not be set aside, and a new trial granted. He moved on the ground of misdirection. The case had been tried, before Mr. Serjeant Atcherley, at the last Oxford Assizes. This was an action of trespass, brought by the plaintiffs against the two first defendants, who had issued, and a third, who had executed a warrant of distress, under which the goods of the college had been taken to satisfy a claim of poor-rates, ordered to be levied on the ancient part of the college. Up to this time that part of the college had been treated as exempted from liability to rates; but on a recent occasion a rate was assessed on the parish of St. Michael's, Oxford, within which the college was locally situated, and an inhabitant appealed against the rate, on the ground that the college had not been included in the rate. The appeal came on to be heard, no one appeared for the college, and the recorder therefore directed the rate to be amended by inserting the college. The plaintiffs refused to pay, so far as the ancient part of the college buildings was concerned, and the warrant of distress was therefore levied, and the goods were in form taken as a distress, for the purpose of raising the question. The chief question was as to the situation of the ancient buildings, and that the effect of the merger of the parish of St. Mildred in the parish of St. Michael, and on these questions he contended that the learned judge (Mr. Serjeant Atcherley) before whom the cause was tried, had misdirected the jury.

The Court granted a rule to show cause.

COURT OF CHANCERY, DUBLIN, DECEMBER 6TH.

THE ATTORNEY-GENERAL AT THE RELATION OF GEORGE MATHEWS AND OTHERS
v. THE REV. JOSEPH HUTTON AND OTHERS.

At the sitting of the court, his lordship proceeded to give judgment in this important case. He said that the late act 7th and 8th Victoria, had enabled the defendants to come before the court and seek that the information should be dismissed; and that but for that act he would have been compelled to give judgment for the attorney-general. He then proceeded to recite the provisions of the act, and read the second clause, which he considered as applicable to the present case. He considered that the twenty-five years' usage to which the act is limited in respect to the opinions held and preached, gave the property to the unitarians. The defendants had produced the sermon of Philip Taylor, and the affidavit of Mr. Hutton, which proved that unitarian opinions were preached in the congregation twenty-five years ago. He therefore thought that the present congregation fell within the provisions of the act; for they had twenty-five years' usage in their favour. The act provided, unless the deed or instrument by which any trusts were created, declared in "express terms" the particular doctrines or opinions, for the promulgation of which the donors intended to have them applied, that twenty-five years' usage should secure them to the present possessors. Unless the doctrine were so specified, he was now prevented from referring to history or contemporaneous opinions to ascertain the meaning attached to the words used by the donors. This principle applied to the funds created by Damer in 1719, and by Lowton, 1741, which were for protestant dissenters of the presbyterian persuasion, and

the deeds did not in express terms refer to any particular doctrines. His lordship then commented on the several acts of parliament bearing on unitarians, which had been referred to in the argument, and concluded, after alluding to the opinions of the English judges in Lady Hewley's case, by declaring that beyond the twenty-five years' usage he was not at liberty to go, and that he, therefore, must dismiss the informations against the defendants, allowing the relators their full costs out of the charity funds.

AN ACT FOR MARRIAGES IN IRELAND; AND FOR REGISTERING SUCH MARRIAGES.

ANNO SEPTIMO ET OCTAVO VICTORIÆ REGINÆ.

[9th August, 1844.]

(*Concluded from vol. xxvi. p. 572.*)

No certiorari.

80. And be it enacted, That no such conviction, or adjudication made on appeal therefrom, shall be quashed for want of form, or be removed, by certiorari or otherwise, into any of her majesty's superior courts of record; and no warrant of commitment shall be held void by reason of any defect therein, provided it be therein alleged that the party has been convicted, and there be a valid conviction to sustain the same.

Not to affect right of officiating minister to fees.

81. Provided always, and be it enacted, That nothing herein contained shall affect the right of any officiating minister to receive the fees now usually paid for the performance or registration of any marriage.

Registrar-general to furnish notices to guardians of unions, &c., specifying acts required to be done by parties registering.

82. And be it enacted, That the said registrar-general shall, within three calendar months after his appointment to such office, furnish to the respective guardians of every union, parish, or place, printed notices, which the said guardians shall, as soon as conveniently may be after the receipt thereof, cause to be fixed or placed on the outside of the several church and chapel doors, or other public and conspicuous buildings or places, within their respective unions, parishes, or places, and which said notices shall specify the several acts required to be done by persons who may be desirous of solemnizing marriage under the provisions of this act.

Certain marriages celebrated in Ireland to be the same as if solemnized by clergymen of the established church.

86. And whereas marriages have in divers instances been had and celebrated in Ireland by Presbyterian and other protestant dissenting ministers or others, or those who at the time of such marriages had been such, between parties of the same or different religious persuasions, and it is expedient to deem such marriages; be it therefore enacted, That all marriages had and celebrated in Ireland since the passing of an act passed in the last session of Parliament, intituled "An Act for Confirmation of certain Marriages in Ireland," and before the passing of this act, by Presbyterian or other Protestant dissenting ministers or teachers, or those who at the time of such marriages had been such, shall be and shall be adjudged and taken to have been and to

be of the same force and effect in law as if such marriages had been solemnized by clergymen of the united church of England and Ireland, and of no other force nor effect whatsoever.

Extent of act.

84. And be it enacted, That this act shall extend only to Ireland, and shall not extend to the marriage of any of the royal family.

Act may be amended this session.

85. And be it enacted, That this act may be amended or repealed by any act to be passed in this session of parliament.

SCHEDULES TO WHICH THIS ACT REFERS.

SCHEDULE (A.)—NOTICE OF MARRIAGE.

To *A.B.* [*or C.D.*] Surrogate [*or Deputy Surrogate,*] *or*

To the Registrar, of the District of [*Roscrea*] in the County of [*Tipperary,*] [*as the case may be.*]

I **HEREBY** give you notice, that a marriage is intended to be had, within three calendar months from the date hereof, between me and the other party herein named and described ; (that is to say,)

Name.	Condition.	Rank or Condition.	Age.	Dwelling Place.	Length of Residence.	Church or Building in which Marriage is to be solemnized.	District and County in which the other Party resides when the Parties dwell in different Districts.
Lucius O'Hara	Widower.	Carpenter	Of full Age.	High Street. Roscrea.	23 days.	Ston Chapel, Roscrea, Tipperary.	Maryborough, Queen's County.
Margaret Shaw	Spinster.	..	Minor	Grove Farm. Parish Mary- borough.	More than a month.		

Witness my hand this [*sixth*] day of [*May,*] 1845.]

(Signed) *Lucius O'Hara.*

[The particulars in this schedule to be entered according to the fact.]

SCHEDULE (B.)—REGISTRAR'S CERTIFICATE.

[No. 14.]

I [*John Cox*], registrar of the district of [*Roscrea*] in the county of [*Tipperary*], do hereby certify, that on the [*sixth*] day of [*May*] notice was duly entered in the Marriage Notice Book of the said district of the marriage intended between the parties therein named and described, delivered under the hand of [*Lucius O'Hara,*] one of the parties ; (that is to say,)

Name.	Condition.	Rank or Condition.	Age.	Dwelling Place.	Length of Residence.	Church or Building in which Marriage is to be solemnized.	District and County in which the other Party dwells, where the Parties dwell in different Districts.
Lucius O'Hara	Widower.	Carpenter.	Of full Age.	High Street.	23 days.	Sion Chapel, Roscrea,	Maryborough, Queen's
Margaret Shaw	Spinster.	..	Minor	Grove Farm.	More than a month.	Tipperary.	County.

Date of notice entered,
6th May, 1845.
Date of certificate given,
28th May, 1845.

The issue of this certificate has not been forbidden by
any person authorised to forbid the issue thereof.

Witness my hand this [twenty-eighth] day of [May, one thousand eight hundred and forty-five.]

(Signed) John Cox, Registrar.

This certificate will be void unless the marriage is solemnised on or before the [seventh] day of [August,] 1845.
[The particulars in this schedule to be entered according to the fact.]

SCHEDULE (C.)—LICENCE OF MARRIAGE.

Whereas a marriage is intended to be solemnised between *A.B.* of
and *C.D.* of : And whereas application for a licence hath been made
to me, *E. F.* the Presbyterian minister duly authorized by his Excel-
lency the Lord-Lieutenant, pursuant to the provisions of an act passed in the
eighth year of the reign of Queen Victoria, intituled "An Act," &c.
[here insert the title of this act], to issue marriage licences within the bounds
of the presbytery of : And whereas I have received the certifi-
cate required by law from the reverend *G.H.*, minister of the congregation of
of which *A.B.* [or *C.D.*] is a member: And whereas I have
duly ascertained, by the oath [or affirmation] of the said *A.B.* [or *C.D.*], that
the parties are respectively of the ages of twenty-one years, and that there is
no impediment of kindred or alliance or other lawful hindrance to the said
marriage, and that *A.B.* [or *C.D.*] has had his [or her] usual place of abode
for the space of fifteen days last past within the bounds of the presbytery of
, or [in cases where either party is under age, and not a widower
or widow,] that *A.B.* [or *C.D.*] is under the age of twenty-one years, and that
the consent of *I.K.*, whose consent to his [or her] marriage is required by law,
has been obtained thereto [or that there is no person having authority to
give such consent, or, where a party so under age is a widower or widow, that
A.B. [or *C.D.*] is under twenty-one years of age, but is a widower or widow,
as the case may be] : now I do hereby grant unto the reverend or other
the minister officiating in the certified presbyterian meeting-house of
full licence, according to the authority in that behalf given to me by the said
act, to proceed to solemnise such marriage; provided that the said marriage be
publicly solemnised in the presence of two witnesses, within one calendar
month from the date hereof, in the certified presbyterian meeting-house of
[here describe the meeting-house in which the marriage is to be

**(Signed) E. F.
Licensor of Presbyterian Marriages.**

I [*John Mason*], Presbyterian Minister of _____, in the presbytery of _____ do hereby certify, That on the _____ day of _____ notice was duly entered in a book kept for that purpose in my congregation, of the marriage intended between the parties therein named and described, delivered under the hand of _____, one of the parties, who is and has been for the last calendar month a member of my own congregation; (that is to say,)

Name.	Con- dition.	Rank or Pro- fession.	Age.	Residence.	Length of Resi- dence.	Church or Building in which Mar- riage is to be per- formed.	County and Parish in which the other Party dwells, or where the Parties dwell in different Parishes, Con- gregations, or Districts.
John Brown.	Widower.	Mason.	Full Age or 21.	County Down. Parish Comber. Town Comber. Townland Comber.	Two Years.	First Presby- terian Church, Comber.	Congregation of Kilrea. County of Derry.
Mary Mahon.	Spinster.	Milliner.	Full Age.	County Derry. Parish Kilrea. Town Kilrea.			

(Signed) [John Mason,]
Minister of the Congregation of

[The particulars in this schedule to be entered according to the fact.]

A.B., Registrar of **to C.D. of** **and E.F.**
of **sendeth greeting.**

WHEREAS ye are minded, as it is said, to enter into a contract of marriage under the provisions of an act passed in the eighth year of the reign of Queen Victoria, intituled [*here insert the title of this act*], and are desirous that the same may be speedily and publicly solemnized : And whereas you C.D. [or E.F.] have made and subscribed a declaration under your hand that you believe there is no impediment of kindred or alliance or other lawful hindrance to the said marriage, and that you C.D. [or E.F.] have [or has] had your [or his or her] usual place of abode for the space of fifteen days last past within the district of (), and [*in cases where either party is under age, and not a widower or widow*] that you C.D. [or E.F.] are [or is] under the age of twenty-one years, and that the consent of G.H., whose consent to your [or his or her] marriage is required by law, has been obtained thereto, [or,

Before stating the case of the owner of the "Camberwell Rent-Charge," in which the question arose, and was determined, it will be useful to refer to the sections of the Act directly bearing upon the point. The 67th section of the 6th and 7th William IV., c. 71, (the Tithe Commutation Act,) provides, that after the confirmation, by the commissioners, of the apportionment, "the lands of the parish shall be absolutely discharged from the payment of tithes; and instead thereof, there shall be payable to the person mentioned in the apportionment, a sum of money equal in value to certain averages mentioned in the section, in the nature of a rent issuing out of the lands charged therewith, and such sum shall be payable by two equal half-yearly payments, on the 1st day of July and the 1st day of January in every year, and such rent-charge may be recovered at the suit of the person entitled thereto, by distress and entry." Then the 81st section enacts, "that in case the said rent-charge shall at any time be in arrear and unpaid for the space of twenty-one days next after any half-yearly day of payment, it shall be lawful for the person entitled to the same, after having given or left ten days' notice in writing at the usual or last-known residence of the tenant in possession, to distrain upon the lands liable to the payment thereof, or on any part thereof, for all arrears of the said rent-charge, and to dispose of the distress when taken, and otherwise to act and demean himself in relation thereto, as any landlord may for arrears of rent reserved on a common lease for years; *provided that not more than two years' arrears shall at any time be recoverable by distress.*" And by the 82nd section, "when the rent-charge shall be in arrears and unpaid for forty days next after any half-yearly day of payment, and there shall be no sufficient distress on the premises, it shall be lawful for a judge of any of the courts at Westminster to order a writ to issue to the sheriff of the county in which the lands chargeable with the rent-charge are situated, for him to assess the arrears by a jury, and to return the inquisition thereupon taken to one of the courts of Westminster." The owner of the rent-charge (after notice of the inquisition to the landowner) "may then sue out a writ of *habere facies possessionem*, directed to the sheriff, commanding him to cause the owner of the rent-charge to have possession of the lands chargeable therewith, until the arrears of the rent-charge, and the expenses of executing the writ and keeping possession &c. shall be satisfied; *provided always, that no more than two years' arrears, over and above the time of such possession, shall be at any time recoverable.*"

In the Camberwell rent-charge, it appeared that on the 4th or 5th of October, 1841, the owner of the rent-charge, who was the lessee by demise from the vicar of the parish, demanded of the occupier arrears of rent-charge for the last three years, when the tenant stated that he had only held the land from the preceding January, and did not think it right to pay the debt of his predecessor; for by the 67th section of the Tithe Commutation Act, "no one is to be personally liable to the payment of the rent-charge." He, however, offered to pay the rent-charge for the half year ending in July, 1841, which was refused.

In March, 1842, the owner of the rent-charge issued a writ, under the 82nd section of the Act, commanding the sheriff to assess the arrears of the rent-charge due to him for four half years, although it was stated that there had been at all times from January sufficient distress on the premises to answer the whole amount claimed in the writ.

It was objected to this writ, on behalf of the tenant, that it was not competent to the owner of the rent-charge to avail himself of it for the recovery of the rent-charge for the four half years, unless he had endeavoured to keep down the accumulation of arrears by distraining for each half year, under section 82, or unless there had been no available distress for each half year.

But Lord Denman, C.J., said—"This is an important question. The statute, in my opinion, would be a nuisance if enforced in the manner contended for. Its meaning is, that the owner of a rent-charge, if he does not delay his

remedy so as to extend it over more than two years, may recover all the arrears by the process described in section 82; and this, though at the end of each half year there may have been sufficient distress for the arrears then payable."

And Mr. Justice Wightman was of opinion, "that sections 81 and 82 must receive the same construction; and cases of hardship are provided for by the clauses limiting the recovery to two years' arrears."

It will be seen that the Tithe Commutation Act expressly provides, that the sum of money which shall be payable, by virtue of the apportionment, in lieu of tithes, is "in the nature of a rent-charge, issuing out of the lands charged therewith." The effect of this provision is to constitute the rent-charge thus created, a perpetual lien or burthen upon the land, and to bind it whilst in the occupation of any person, always to the payment of the rent-charge. The land is liable to distress, not of common right, but by virtue of the clause in the statute; and, therefore, it is called a rent-charge, because in this manner the land is charged with a distress for the payment of it. (See Coke Litt., 143.)

In the case of a change of tenancy, it is, therefore, the obvious duty, as well as interest, of an in-coming tenant to see that his predecessor has paid the rent to the time of his quitting the premises—or otherwise, he will have no reason to complain, if he is afterwards obliged to pay arrears which were due before his own occupation. He has the means in his power of protecting himself against this apparent injustice, by inquiring, previously to taking possession, and his neglect to do so is his own fault or folly. A tenant who is thus compelled to discharge arrears of the rent-charge due prior to the commencement of his tenancy, may probably be entitled to sue the former occupant of the same premises for money paid to his use, as it might in law be treated as a compulsory payment, for which the new tenant ought to be compensated. But the enforcement of such a demand by legal proceedings would, in most cases, be attended with greater expense and inconvenience to the tenant than the actual loss of the amount out of pocket.

The above decision will not apply to a tenant or occupier of lands who holds under a lease or an agreement made subsequently to the commutation of the tithes in his parish, as by the 80th section of the Act, such person "who shall pay any such rent-charge will be entitled to deduct the amount thereof from the rent payable by him to his landlord, and allowed the same in account with the landlord."

[The case of the Camberwell Rent-Charge is reported in the fourth vol. of Adolphus and Ellis' Queen's Bench Reports, p. 151, *New Series*.]

LETTER FROM THE BISHOP OF EXETER TO A RURAL DEAN.

(*From the Western Luminary.*)

Bishopstowe, 3rd Dec. 1844.

DEAR SIR,—I thank you for your communication. I entirely assent to the reasonableness of your delaying the use of the surplice in preaching until the Sunday after next, or, as has been decided in another deanery, till the first Sunday in January next, in order that you may all be able to satisfy your people that the use of it is adopted by you, not from any preference on your own part, but from obedience to your bishop—obedience which, at your ordination, you vowed to God that you would reverently pay.

My order on this particular is given for the sole purpose of putting an end to *party*—another word for those divisions which the apostle deprecates in terms which no Christian can read without a deep sense of the duty imposed on him. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind, and in the

same judgment." As for the surplice, it cannot be necessary for me to tell you, or any other of my clergy, I hope, that I have no special liking of a thing so merely indifferent in itself. You may all remember (for it is not very long ago) that I positively forbade the wearing of the surplice by the clergy *generally* at the consecration of the chapel at Killerton, *though it had been desired*—and that I issued this prohibition because the surplice is the appropriate dress of the clergy *ministering*—and only of those *who minister*.—(See 50th canon.)

In like manner, a very short time ago, I forbade the clergy of a ruri-decanal chapter (though so desired in the summons) to wear the surplice in church, as many of them as were not *ministering* on that day. You may explain to the people, therefore, the reason of my ordering the surplice. It is because I must make *some order*, if there is to be uniformity. I must order either surplice or gown—and the surplice has the authority of the church, which the gown has not.

If there are any so perverse as to deny to the bishop the right to make such an order for such a purpose, and if they threaten to leave the church on account of it,—use with them all Christian persuasion; let them see that it is not really the *surplice* which is here the point at issue, but it is the right and duty of the bishop to act on the direction of the apostle, that "All things be done decently and in order."

The real question, in short, is, whether there shall be authority or not. Those who say there shall not, must be always separated in heart; and we dare not sacrifice a necessary principle to their pleasure. I have no doubt that calmly stating the matter will suffice with all whom reason can satisfy.

You may also read this letter to your clergy to-morrow. You are at liberty also to let any of them, or any of your or their parishioners take a copy, or make any other use of it.

I am, dear Sir, your faithful friend and brother,

H. EXETER.

Rev. J. Armatrong.

THE following letter appeared in the Western Luminary on Tuesday, December 24th :—

TO THE CLERGY OF THE DIOCESE OF EXETER.

Bishopstowe, December 23, 1844.

DEAR AND REVEREND BRETHREN,—It has been represented to me by many of you, in different parts of the diocese, that the use of the surplice in preaching is more repugnant to the feelings of the people than could have been reasonably anticipated. To those feelings, however erroneous, I deem it my duty to surrender what may be abandoned without the sacrifice of any principle. I therefore withdraw my order, as respects the surplice.

That order was avowedly issued by me, not for the sake of enforcing an express rule of the church, but in execution of the power given to me to "appease a diversity" in Divine worship, and so to remove a symbol of disunion amongst ourselves. If my object cannot be obtained in the way which I had pointed out, without leading to other evils of as grave a kind, let me, however, hope and entreat, that in using your own discretion in this particular, you will so use it as shall least expose you to the reproach of cherishing party spirit. Wherever, therefore, the surplice is now used without offence, there I hope it will be continued in use.

The enforcement of the rubrics rests on different ground. In them the church has spoken clearly; and to the voice of the church, when it gives not an uncertain sound, every true churchman, and especially every faithful minister, will hearken with reverence and submission.

I am, reverend and dear brethren, your faithful friend and brother,

H. EXETER.

CHURCH MATTERS.

EDUCATION IN IRELAND.

AN able pamphlet has lately been published on the subject of education, by the Reverend Doctor Miller, Vicar-General of Armagh, which was noticed last month as deserving of serious consideration. As it is the reverend author's wish to call attention as widely as possible to the circumstances in which the church in Ireland is now placed, no apology, it is hoped, need be made for extracting some passages from his pamphlet, which will serve to convey to the reader the importance of the question at the present moment. The pamphlet is entitled, "The Present Crisis of the Church of Ireland Considered," and the propriety of the title is justified by the opening observation.

"A crisis has arrived in the history of the Irish part of the United Church of England and Ireland, in which it has, I conceive, become the duty of every man, who may consider himself as qualified for the office by the past habits of his life and by his actual position in society, to offer his sentiments on this all-important subject. *The question is not now, whether the Church shall be deprived of some portion of its revenues for the great purpose of maintaining the public tranquillity. To this it has submitted without a murmur, even to the extent of being subjected to the heavy expense of repairing and of erecting the buildings necessary for the public worship of the state, which had before been defrayed by public assessments. We are now called to consider a question of far greater importance; a question not of money, but of principle; a question affecting the conscience of every man professing to belong to this Protestant Church, though more directly and immediately affecting those who are entrusted with the offices of its ministry.*

"This question is, whether the clergy of the Protestant Church of Ireland shall be compelled to co-operate with a Board constituted on a principle, to which a large majority of its bishops, including its chief prelate, and supported by the general sentiment of the clergy, have solemnly declared that they cannot conscientiously accede. The principle of this new Board is the exclusion of the Sacred Scriptures from the public and general course of the National Education; a principle familiar to the Church of Rome, but alien and abhorrent to the profession of Protestants. To enforce it the treasures of the state are lavished with profusion, while *a separate grant to satisfy the scruples of the Protestant clergy has been refused; and even a peremptory denial has been given to a proposal of comprehending them in one common grant to be made to the United Church, in fulfilment of the union of the two Churches of England and Ireland, solemnly enacted in that treaty, on which the legislative union of the two countries depends for its validity.*"—pp. 3, 4.

Having stated the grounds on which the secularized system of national education for England was successfully resisted in England, and shewn that such a system is still less suited for Ireland, Doctor Miller refers to the remarkable language of Sir Robert Peel, with reference to this country, in 1839.

"But, with respect to the Established Church, I hope that, rather than consent to any plan from which ecclesiastical authority is excluded, it would separate itself from the state upon this point; that it would take the education of the people into its own hands; that it would not shrink from insisting on the publication of its own peculiar doctrines; but that it would demand, that

the highest respect should be entertained for its power, by its being inculcated in the minds of children, that religion formed the basis of all education. I very much doubt, whether the principles of the Christian faith, being thus inculcated among children, as good a chance of harmony would not be secured as by telling them religion was an open question, and that each of them was to be instructed by a minister of his own creed, on a certain day set apart for that purpose."—p. 8.

On this, Dr. Miller observes as follows :—

"Ireland, it is true, is a country, in which a large majority of the people are members of a church differing from that which has been established. But it will not be said by any one acquainted with this country, that the Protestant Church of Ireland had on this account failed to discharge its educational duty; for it is notorious that *the success of the church in attracting to its schools the children of Romanists, has been the exciting cause of that clamour of opposition, to which the government appears to be now disposed to sacrifice its dignity and importance, possibly its very existence.* Nor will it be said, that the Romanists generally were adverse to this discharge of the duty of the church, and called for the interposition of the government to protect them against the intrusion; for, it is not less notorious, that *the laity of the Romanists were well disposed to avail themselves of the scriptural education offered in its schools, and did actually so avail themselves, except when they were hindered by their own clergy,* SENDING THEIR CHILDREN AGAIN TO THE SAME SCHOOLS WHEN THEY HAD FOR A SHORT TIME COMPLIED WITH THE PROHIBITION. The true motive, then, for adopting in Ireland this policy of concession is, that there is in this country a very numerous and well-organized body of the Romish clergy, whose favour and support, the government vainly hopes to conciliate by sacrificing to them the Protestant Church. This appears to be the plain statement of the great case of the church now at issue. That church has faithfully and efficiently discharged its duty to the utmost extent of the means with which it has been entrusted, and is now to be driven from its constitutional position, *because its success has alarmed the jealousy and apprehensions of a Romish priesthood.*

"It would seem that a very obvious prudence might have suggested the expediency of considering, whether that priesthood can by any concession be so conciliated, as effectually to relieve the minister from the embarrassment, which he experiences in his government of Ireland. Has he discovered any thing in the history of the Church of Rome, which might encourage him to entertain this hope of deliverance? The very principle of its structure is to effect a combination of a supremacy of this world with the spiritual authority of revealed truth; a supremacy of whatever kind may be attainable, temporal, if temporal supremacy be within its reach, but at least a supremacy over the minds of men, controlling, if possible, their very thoughts, and retaining them in an entire subjection to its dictates. The priesthood of such a church is not one which may be conciliated, except by absolute submission. Their church would cease to be the church of Rome, if it could admit conciliation on terms less rigorous, for it would in so doing, forego the very principle of its constitution. To reject conciliation, except as a mere measure of temporary expediency, is the bounden duty of its ministers, and most faithfully is it discharged.

"Nor can it be imagined that, if Ireland were so wholly abandoned to the church of Rome, as to be held by the Romish priesthood in a sort of feudality under the Protestant government of Great Britain, a different policy could be peaceably maintained in that country. Opinions, especially religious opinions, cannot be thus held in separation and distinctness; neither would the church of Rome remain satisfied with the dominion of the one country, when any favourable opportunity should present itself for acquiring an influence in the

when connected with Presbyterian meeting-houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these we have been, from the commencement of our labours, granting aid, having first communicated with his late Majesty's government upon the subject, and been sanctioned by it in doing so.' It now appears that the relaxation, which has been granted as a favour to the Presbyterians, had been, even from the beginning, and with the concurrence of the government, conceded to Roman Catholics; and it will be remembered that, in neither of the passages here cited, has any reference been made to the limitation of the indulgence to the case of school-houses erected without the assistance of the Board. We are left at liberty to believe, that to the Roman Catholics the relaxation of the principles of the Board, as it had been conceded from the beginning of the institution, before any difficulty rendering indulgence expedient had been experienced, was also perpetual, but only temporary to the Presbyterians, who were thus to be drawn into an ultimate acquiescence in the unmitigated system.

"Here is a consequence which every Protestant must embrace in the very act of connecting himself with the Board, by accepting its insidious accommodation. He must admit the Roman Catholic patrons of schools, and among these the Roman Catholic communities, to enjoy a similar privilege. He must consequently consent, that in these the doctrines of the Church of Rome should be exclusively taught, as those of Protestantism in his own; and that thus, while the children of Romanists are debarred from the opportunity of scriptural instruction which had been afforded to them in the schools of Protestants, the children of Protestants also, in many districts, might be given up to Roman Catholic instructors. Even the hour, conceded by the general rules to the Protestant minister for imparting religious instruction to the children of his congregation, is in these schools refused to him; for, in acceding to the applications from Presbyterians, it has been conditioned, that all religious instruction different from that of the patrons must be sought 'elsewhere;'^{*} and we must presume that the same condition was admitted into those schools of Roman Catholic patrons, in which a similar relaxation had been from the beginning tolerated.

"We may now understand the following very remarkable declaration, made by the Duke of Wellington in a debate on a resolution proposed by the Bishop of Exeter, in 1838, 'that the working of the system [the national system] had tended to the undue encouragement of the Roman Catholic, and to the discouragement of the Protestant religion in Ireland;' for which I am again indebted to a recent number of *The Christian Examiner* :—

" 'I cannot help thinking, that there is great truth in the resolution moved by the right reverend prelate, that the system has operated as a discouragement to the Protestant religion in Ireland. I can have no hesitation in saying, that, if the evidence on the table be true, the system must have greatly tended, among other circumstances which have occurred within the last few years, to discourage the Protestant religion in Ireland. The truth is, that the clergymen have not the power of going into the schools and teaching the doctrines of Scripture; there are not the means of enabling them to give religious instruction to those who desire it.' "—pp. 15—20.

It is extraordinary that any one can seriously expect the clergyman of any established church to connect himself with any system of education in which he can take no part whatever, until he has relinquished his position as the minister of the parish. If he chooses formally to connect his school with the National Board, or to apply for a grant for a school to be placed under the management of the

^{*} Return to an order of the House of Commons, p. 1.

Board, he may then interfere with the conduct of this school as patron. In truth, the Board have at all times been so anxious to obtain adherents, that, practically, the interference of the clergyman, under these circumstances, may (at least for the present, and until the preliminary operations of the Board have been completed) be carried almost to an unlimited extent. He may conduct the religious education of the children pretty much as he pleases. Of course, no one dreams of this connivance of the Board being extended one hour beyond the time when they shall have firmly established themselves, and got the protestant schools into their power, and a sufficient number of their own school-houses built. But, meantime, the parish clergyman may do pretty nearly what he pleases. But in what capacity can he do so? Why, *as the patron of the school*; in other words, *as the official of the National Board*. *As parish clergyman*, he has no power in the school whatever. He is not recognised there. He is admitted inside its door only by courtesy and on sufferance. Suppose a case, of not unfrequent occurrence:—A clergyman is not so far satisfied with the national system that he can conscientiously place his schools under their management; but he finds in his parish national schools already in existence, to which grants have been made by government; and, *as the parish minister, as a member of the established church*, and so part and parcel of the state itself, he considers it to be his duty to see that the government grant shall not be wasted and abused. He does not wish to meddle with the religious education of the children of the national schools in the school-room, or during school hours; but he thinks it would be no harm if he were to drop in now and then in the course of the week, and ask the children a few questions—suppose in arithmetic or geography; or hear a class read; or, in fact, in any other way take part in forwarding their secular instruction. He conceives that *as parish clergyman* he might do good; and, at all events, he would not be going out of his place if he should look after the schoolmaster's operations. Will the National Board permit him to do this? They will not. *As parish clergyman*, he has no right whatever to enter the doors of the school-room. If he attempt to do so, he renders himself liable to be insulted by the schoolmaster before his own parishioners—and Mr. Dunlop's pamphlet has sufficiently exposed the class of persons he would be likely to meet in that capacity. To say that, *as the clergyman of the parish* he cannot give the boys a lecture on the impropriety of lying or stealing—though this be true, it may yet seem irrelevant—for a lecture of that sort might be thought to touch on theology, especially as the correction of such vices might raise a question as to the comparative guilt of venial and mortal sins, or the future punishment of those who indulge in such practices; but come to examine a class in spelling or arithmetic, he has no right; nor would he be suffered to do so *as the clergyman of the parish*. Unless he pledge himself to the whole system and principle, he cannot do it; and even then, he is allowed to interfere, not *as the clergyman of the parish*, but *as the patron of the school*—i. e., *as the servant of the Board*. This is the difficulty which cannot be got over. If government recognise the

rights of the parochial clergy in any way whatever, *as such*, the Roman-catholic priests will at once withdraw, and denounce the system. This being the case, so long as government continues to refuse to recognise their rights, *or even their existence*, as the parochial clergy, it seems an insult to common sense to expect the clergy to have anything to do with the system.

As to the attempts made to beguile the clergy into a compromise, and to induce them to avail themselves of favourable constructions of the rules of the National Board, which the Board will tolerate only until they have entrapped the clergy into committing themselves to the system, and relinquishing their place and existence in the education of the poor as the established clergy, Dr. Miller makes the following observations :—

“The circular address of the Archdeacon of Meath holds out a hope to the clergy, that the indulgence already granted but revocably to the Presbyterians, may for them be allowed by the government to become permanent, so that the former of the two objections,—namely, that it might at some future time be withdrawn according to the pleasure of the Board,—would be obviated. It has not been intimated that this overture has been in any degree authorized ; but the bishop suggests the scheme as one of the success of which he still entertains a hope, if he should be empowered by the united body of his clergy to offer it, as from them, for the approbation of the government. Assuming, however, that he has been in this overture, though without avowal or any direct authority, the organ of the government—and it is not easy to believe that he would have made it without authority—let us consider what opinion we should form of the expediency of complying with it, and thus ranging all our schools under the protection and superintendence of the National Board.

“If the grants to be thus made, were so secured to the clergy of the Established Church as to be permanent endowments of their schools, this would be a direct appropriation of some, perhaps a considerable portion, of the funds of the National Board. Now the government has resisted all applications for grants of money to be made separately to the Established Church ; and within the present year, the minister has given a deliberate and decided refusal to a most reasonable proposal, that a grant for the support of the schools of the Established Church might be combined with that allowed for the national education in England, so that the whole of the United Church might, in this respect, be included in one common provision. It would appear, according to this view of the matter, that it might be expected that grants of money should be made for the schools of the Established Church, but that they must be received as grants issued by the National Board, though under the sanction and guaranty of the government. What could be the object of the government in insisting upon this restriction ? I cannot imagine any other than to degrade our church from its constitutional position, as it is the general organ of religious instruction to all who may be placed within its influence, and sinking it to the same rank with dissenters, whether Protestants or Romanists, to place it under the control of a Board which should for ever preclude it from all interference with their respective pretensions.

“This seems to be a first step in a formed plan for the ruin of the Protestant Church in Ireland, in accommodation to that supremacy of Rome, which it is hoped may establish its tranquillity, and give repose to the minister.

“This view of the matter agrees well with the interpretation, which I have always affixed to two very remarkable passages in a recent speech of Sir Robert Peel, concerning the true import of which, though veiled with some oracular obscurity, I must say I have never seen any reason to doubt. In

that record,* to the fidelity of which all parties are accustomed to appeal, I find the following portentous passages :—

“ ‘ I think therefore I am not going too far in saying that, as far as compact and authority are concerned, they have as great weight as they possibly can have in favour of the Established Church ; but it may be asked, are compact and authority to be conclusive and decisive, if we are now ourselves convinced, that the social welfare of Ireland requires an alteration of the law, and a departure from that compact, and a disregard of that authority ; are our legislative functions to be so bound up, that we must maintain the compact in spite of our conviction ? I for one am not prepared to contend for such a proposition. But at the same time, this compact is a most material claim for our consideration.’ ”

“ As he proceeds, he becomes bolder, for he ceases to consider the compact as constituting any difficulty in the case.

“ ‘ I will not therefore defend the church on the comparatively narrow ground of compact, and will not say I wish I could alter it, I think it is for the interest of Ireland to alter it, but I am bound by a compact. That is not my impediment. My impediment to the undermining and destruction of the Protestant Church is derived from the conviction of my own mind.’ ”

“ In these passages the minister has declared, that the solemn compact for securing the stability of the Protestant Church of Ireland is no impediment with him *to the undermining and destruction* of that church ; and that his sole impediment is derived from the conviction of his own mind. That compact he is accordingly prepared to disregard, whenever it should become his conviction, that the social welfare of Ireland required of him so to do.

“ It has been held by jurists, that a compact concluded between two nations might then only be justifiably disregarded by a contracting party, when to adhere to it would be followed by the ruin of that party, this exception being allowed, because no government could by any compact be bound to effect the ruin of its own people. This was the utmost latitude, which they could sanction for the non-observance of a solemn treaty. Here, however, we find a much wider allowance for infidelity, and this not in an ordinary convention concluded between two states bound together by no permanent interest, but in a treaty of union between two countries so closely connected by natural position, that without a political union they must necessarily be involved in perpetual hostility. Such a compact the minister has declared himself ready to disregard, not when to maintain it would involve the ruin of England, for this calamity would rather result from the violation of it and consequent dissolution of the union, but whenever he should himself have come to the conclusion, that it was required for the social welfare of Ireland. And when would he come to such a conclusion ? Whenever he should find his administration so disturbed by the agitations of this country, that he should be disposed to seek a short way to ministerial quiet by yielding an implicit submission to its authors. His present conviction appears to be that the National Board is at all hazard to be supported. The Protestant Church of Ireland accordingly is apparently doomed to abide the consequences of his steady adherence to that favourite measure, or, as it may be reasonably inferred, to be rejected and destroyed, as interfering with, and obstructing the social welfare of Ireland. He seems indeed plainly enough to have set this alternative before us, for as by acquiescence our church would be *undermined*, so in the case of continued resistance it appears to be menaced with being openly *destroyed*.

“ The compact, which has thus ceased to be in the mind of the minister an

* Speech on Captain R. Bernal's motion on the state of Ireland, Feb. 23, 1844. *Hansard*, vol. 73, series 3. pp. 244, 245.

impediment to either part of this disastrous alternative, is the fifth article of that solemn and most important treaty, by which the two countries, not yet fifty years ago, were united under a common legislature. This article stipulates in the strongest form of language, 'That the Churches of England and Ireland, as now by law established, be united into one Protestant episcopal Church, to be called the United Church of England and Ireland, and that the doctrine, worship, discipline, and government of the said united church, shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England; and that the continuance and preservation of the said united church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the union.' Well might this union of the two Churches be declared to be an essential and fundamental part of the union of the two countries. For where would be the union of the two countries, if no Protestant interest were preserved in Ireland, to maintain some community of religious and political feeling with the government of England? If the Protestant Church were prostrated, that no obstacle might remain to the predominance of the Church of Rome, no offensive establishment spreading the Scriptures of truth open before the eyes of the peasantry, and enabling them to read and consider for themselves the glad tidings of man's salvation, the continuance of the union would depend upon the continuance of the submissiveness of a Romish hierarchy to an heretical government. This might indeed subsist for a short time, that an effort might be more conveniently made for reducing England also under the same yoke. But whenever it should be found necessary to renounce this other hope of ecclesiastical ambition, a control so uncongenial would at the same time be renounced, and England would have to protect itself against the machinations of Romish independence.

"How strange is it to find the prime minister of this great Protestant empire thus making a common cause with the Romish agitator, who has so long and so seriously disturbed the peace of Ireland, and set the government at defiance! The agitator demands a repeal of the treaty of union, that he may have in this country a parliament, which he well knows he could mould and manage through the influence of the clergy of his church; and the minister declared that this treaty was no impediment with him in the way of any change for promoting the social welfare of Ireland, which, from his conduct, in endeavouring to force upon our clergy an adherence to the National Board, we must interpret to mean, for delivering up the country to the control of that same clergy. If I were disposed to be superstitious, I might be inclined to regard this most extraordinary concurrence as a judicial arrangement of the divine Providence, and despair of resistance. But I am not so disposed, and will trust in the continued protection of that God, who has hitherto preserved our church amidst many trials. To what new trials it may be exposed, it is not for me to predict; but I am humbly confident that it will come forth from them with a spirit, not subdued, but disciplined, and better prepared to perform its part in the religious destinations of this great Protestant empire."—pp. 20—26.

The whole subject is one of far too much importance for a brief discussion. The writer has long been convinced that all questions affecting the church establishment are first tried in Ireland. In that country, the battle of the establishment and the protestant religion is fought, and will either be lost or won. Just now the question of education is to be decided. The Irish clergy have first been deprived of the greater part of their incomes. They are now to be *forced* to give up their position and existence as the clergy of the establishment. On no other terms will government give one single farthing towards the education of the children of the church in Ireland. When once

the clergy have either been starved into submission, or the education of the country has been virtually taken out of their hands and transferred to the Roman catholics and presbyterians, then the government of the day will find itself in a position to remove the English clergy also from the education of the people, and place the whole education of the empire in the hands of a *department*. But, in Ireland, this will include the overthrow of the protestant religion, and the establishment of popery. Will the establishment and protestantism of England long survive their destruction in Ireland, and the violation of the fundamental condition of the act of union, in 1800; that compact, on the faith of which the Irish church surrendered its independent rights for the benefit of England?

It is to be hoped that Dr. Miller's well-timed pamphlet will receive the attention due to his age and learning and abilities. The charge of his Grace the Archbishop of Armagh, reprinted in the last number of this magazine, will show how unchanged are the sentiments of that most venerated prelate, and perhaps may lead some whom it may concern to consider what is the magnitude of the responsibility which laymen are incurring, who thus persist in their experiments on the established church, in utter disregard of the solemn and repeated protest of those whose information, experience, wisdom, character, and station, would, in other times, have entitled them to be regarded as the highest authorities on any question where the safety of religion and the promotion of Christian education are concerned.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of Canterbury, the Chapel of Lambeth Palace,	Dec. 22, 1844.
Archbishop of York, Bishopsthorpe	—
Bishop of Toronto, Toronto Cathedral	Oct. 20.
Bishop of Chester, Chester Cathedral	Dec. 22.
Bishop of Chichester, Chichester Cathedral	—
Bishop of Durham, Auckland Castle... ..	—
Bishop of Ely, Ely Cathedral... ..	Dec. 1.
Bishop of Gloucester and Bristol, Bristol	Dec. 22.
Bishop of Hereford, Hereford Cathedral	—
Bishop of Llandaff, at St. Faith Church, London	Dec. 8.
Bishop of Lincoln, Lincoln Cathedral	Dec. 22.
Bishop of London, Chapel Royal, St. James's Palace	—
Bishop of Oxford, Oxford Cathedral	—
Bishop of Peterborough, Peterborough Cathedral	—
Bishop of Salisbury, for the Bishop of Bath and Wells, Wells Cathedral	—
Bishop of Winchester, the Chapel of Farnham Castle	Dec. 15.
Bishop of Worcester, Worcester Cathedral	Dec. 22.

DEACONS.

Name.	Deg.	College.	University.	Ordaining Bishop.
Ambrose, John	B.A.	St. John's	Camb.	London
Appleyard, E. W.	B.C.L.	Magdalen Hall	Oxford	Chester
Arnott, Samuel	B.A.	Emmanuel	Camb.	London

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Atkinson, Joseph	B.A.	St. John's	Camb.	Abp. of York
Aylward, A. F.	B.A.	St. Edm. Hall	Oxford	Lincoln
Baines, James	B.A.	St. John's	Oxford	London
Baird, James	B.A.	Queens'	Camb.	London
Baker, H. Williams ..	B.A.	Trinity	Camb.	London
Balfour, William	B.A.	Magdalen	Oxford	Oxford
Bartlett, John M.	B.A.	Worcester	Oxford	{ Glouces. & Bristol, by l. d. Exeter.
Bateson, R. K. ....	...	St. Bees'	... ..	Chester
Bell, James	B.A.	Catherine Hall	Camb.	Abp. of York
Bishop, William	B.A.	Corpus Christi	Camb.	London
Blaker, R. Nathaniel	B.A.	St. John's	Camb.	Chichester
Blomfield, J. Charles	B.A.	Exeter	Oxford	London
Bodley, W. Hamilton	B.A.	Queens'	Camb.	Glouces. & Bristol
Brine, Percival J.	B.A.	Fell. of King's	Camb.	Lincoln
Brodie, William	B.A.	Trinity	Camb.	Winchester
Brown, Thomas	B.A.	Christ's	Camb.	{ Abp. of York, by l.d. Bp. of Ripon.
Browne, A. A. ....	...	St. Bees'	... ..	Chester
Brumell, Edward	B.A.	Clare Hall	Camb.	Ely
Buckle, John	B.A.	St. Mary Hall	Oxford	Hereford
Bull, Henry John	M.A.	St. John's	Camb.	London
Burr, G. Frederick ...	B.A.	St. John's	Camb.	Abp. of Canterbury
Burton, Roger T.	M.A.	St. John's	Camb.	Hereford
Butler, R. Jackson ...	M.A.	Brasenose	Oxford	London
Bush, R. W.	M.A.	Worcester	Oxford	Chester
Byers, Sparks B.	B.A.	St. Peter's	Camb.	London
Carter, W. E. D.	B.A.	New	Oxford	Oxford
Carwardine, T. W. ...	M.A.	Clare Hall	Camb.	Ely
Chase, Drummond P.	M.A.	Oriel	Oxford	Oxford
Chretien, C. Peter	M.A.	Oriel	Oxford	Oxford
Clarke, S. Childs	B.A.	St. Mary Hall	Oxford	Ely
Coker, John	B.A.	New	Oxford	Oxford
Cook, C. ....	...	St. Bees'	... ..	Chester
Corfield, F. (Literate)	...	{ Church Mis- sionary, Is- lington }	... ..	{ London, for Mis- sions abroad.
Crump, W. ....	...	St. Bees'	... ..	Chester
Curtis, William	B.A.	St. John's	Camb.	{ Glouces. & Bristol, by l. d. Exeter.
Cutcliffe, C.	B.A.	Magdalen Hall	Oxford	Chester
Daniell, Raymond S.	B.A.	Magdalen Hall	Oxford	London
Dayman, Alfred J. ...	B.A.	Exeter	Oxford	Worcester
Deane, R. H.	B.A.	Trinity	Dublin	Chester
Denman, Lewis W. ...	M.A.	Magdalen	Camb.	Durham
Dobinson, Logan	B.A.	Wadham	Oxford	Glouces. & Bristol
Dodwell, George B.	B.A.	Clare Hall	Camb.	London
Douglas, James .....	...	{ St. David's, Lampeter }	... ..	Abp. of York
Dowton, Charles G. ..	B.A.	Christ's	Oxford	Ely
Dredge, Alfred, (Lit.)	...	{ Church Miss. College, Is- lington }	... ..	{ London, for Mis- sions abroad.
Driffield, V. G	B.A.	Brasenose	Oxford	Chester
Dry, William John ...	B.A.	Wadham	Oxford	Oxford
Easum, Robert	B.A.	Lincoln	Oxford	Abp. of Canterbury
Eaton, Walter	B.A.	Merton	Oxford	Worcester
Eccles, J.	B.A.	Trinity	Dublin	Chester
Edge, Charles Fane ...	B.A.	St. John's	Camb.	London
Ellison, H.	M.A.	University	Oxford	Oxford

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Farr, G. H.	B.A.	Pembroke	Camb.	{ Ely, by l. d. Bp. of Exeter
Fletcher, Henry	B.A.	Brasenose	Oxford	Lincoln
Fry, Thomas Osmond	B.A.	St. John's	Camb.	Lincoln
Gillies, J. ....	...	St. Bees'	... ..	Chester
Godby, Charles Henry	B.A.	Lincoln	Oxford	Oxford
Gordon, John George	M.A.	Sidney Sussex	Camb.	Glouces. & Bristol
Green, James	B.A.	Corpus Christi	Camb.	London
Green, John	B.A.	Emmanuel	Camb.	{ Abp. of York, by l. d. Bp. of Ripon
Grove, John	B.A.	New Inn Hall	Oxford	Worcester
Guscott, W.	B.A.	Trinity	Dublin	Chester
Handcock, W. F.	S.C.L.	St. Mary Hall	Oxford	Chester
Harris, Joseph	M.A.	Pembroke	Camb.	London
Hawtrej, Henry C. ...	B.A.	Emmanuel	Camb.	Oxford
Henderson, W. G.	M.A.	Magdalen	Oxford	Oxford
Hendy, Fras. Paul J.	B.A.	St. John's	Camb.	{ Salisbury, by l. d. Bp. of Exeter
Heslop, A.	B.A.	Trinity	Camb.	Chester
Hiley, Simeon	B.A.	Catherine Hall	Camb.	Abp. of York
Holt, Richard	B.A.	Catherine Hall	Camb.	Lincoln
Hopkinson, Francis...	S.C.L.	Magdalen	Camb.	Lincoln
Howes, John George	B.A.	St. Peter's	Camb.	Ely
Howson, J. P.	B.A.	Trinity	Camb.	Chester
Hutton, Edward	B.A.	Catherine Hall	Camb.	London
Isaac, W.D. (Literate)	...	... ..	... ..	{ Glouces. & Bristol, by l. d. Bp. of Llandaff
James, Henry D.	B.A.	Magdalen Hall	Oxford	London
Jarvis, H.	B.A.	Christ's	Camb.	Chester
Jermyn, Hugh W. ...	B.A.	Trinity Hall	Camb.	London
Jones, Edward	B.A.	Jesus	Oxford	{ Hereford, by l. d. Bp. of St. Asaph
Kelly, J. (Literate) ...	...	... ..	... ..	{ Abp. of York, by l. d. Bp. of Ripon
Kewley, Thos. Rigby	B.A.	Magdalen Hall	Oxford	London
Kirby, H. T. M.	B.A.	St. John's	Camb.	Abp. of Canterbury
Layard, C. Clement ...	...	St. Bees'	Cumb.	Peterborough
Le Maistre, Wm. B. }	...	Trinity	Dublin	{ Winchester, for Isle of Jersey
Student .....	...	...	...	Winchester
Lipscomb, H. Curteis	B.A.	... ..	Durham	London
Loundes, Richard	B.A.	Christ Church	Oxford	Abp. of York
Loveband, Anthony ...	B.A.	Worcester	Oxford	Durham
Low, J. L., Licentiate }	...	University	Durham	Chester
in Theology .....	...	...	...	Chester
Loxham, R.	B.A.	University	Durham	Oxford
Luscombe, A. P.	B.A.	St. John's	Camb.	Worcester
Macarness, John F. ...	B.A.	Exeter	Oxford	Chester
Maddock, E. North ..	B.A.	Worcester	Oxford	Winchester
Magee, W. C.	B.A.	Trinity	Dublin	Chester
Magnay, Claudius	B.A.	Clare Hall	Camb.	Winchester
Marshall, C. ....	...	St. Bees'	... ..	Chester
Marshall, E.	B.A.	Jesus	Camb.	Chester
Mason, John M.	B.A.	St. John's	Camb.	Durham
Meade, William	B.A.	Balliol	Oxford	Salisbury
Merewether, John D.	B.A.	St. Edm. Hall	Oxford	Llandaff
Mildmay, C. A. St John	B.A.	Merton	Oxford	Oxford
M'Leechlan, E. H. ...	B.A.	Pembroke	Oxford	Oxford
Moleyna, W. B. de ...	B.A.	Trinity	Dublin	Salisbury
Moore, G. H. ....	...	St. Bees'	... ..	Chester

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Morgan, E. John	B.A.	Wadham	Oxford	London
Mountain, Jacob G. ..	B.A.	Merton	Oxford	Oxford
Nash, F. Gifford	B.A.	Pembroke	Camb.	London
Nicholls, Jasper H. ...	M.A.	Queen's	Oxford	Oxford
Nunn, T. P.	A.A.	St. Mary Hall	Oxford	Chester
Paley, Thos. Maurice	B.A.	Catherine Hall	Camb.	Salisbury
Palmer, W. Lindsay	M.A.	Trinity	Camb.	Winchester
Parry, E. (Literate)...	...	{ St. David's, } { Lampeter }	... ..	{ Glouces. & Bristol, by l. d. Bp. of Llandaff }
Pengelly, J. W. ....	...	St. Bees'	... ..	Chester
Phipps, G. W.	B.A.	St. Peter's	Camb.	Lincoln
Phipps, W.	B.A.	Trinity	Dublin	Chester
Pinder, G. ....	...	St. Bees'	... ..	Chester
Poigndestre, G.	B.A.	Pembroke	Oxford	Winchester
Preston, G. ....	...	Queens'	Camb.	Chester
Prior, John Lawrence	B.A.	Exeter	Oxford	Llandaff
Pritchard, Henry	M.A.	Corpus Christi	Oxford	Oxford
Puckle, B. Hale	B.A.	St. Peter's	Camb.	Abp. of Canterbury
Rawstrone, W. E.	M.A.	Christ Church	Oxford	Oxford
Reeve, E. James	B.A.	St. Peter's	Camb.	Abp. of Canterbury
Renzy, G. Binks de	B.A.	Trinity	Dublin	Durham
Richards, W.	B.A.	New Inn Hall	Oxford	Oxford
Ripley, Nicholas J. ...	B.A.	Christ Church	Oxford	Winchester
Robertson, John	B.A.	University	Durham	Durham
Robinson, George	B.A.	Trinity	Dublin	Worcester, by l. d. Bp. of Clogher
Robinson, Thomas ...	M.A.	Trinity	Camb.	Worcester
Royds, J.	B.A.	Brasenose	Oxford	Chester
Rufford, P. ....	...	St. Bees'	... ..	Chester
Rust, George	M.A.	Pembroke	Oxford	London
Ryle, Frederick W. ...	B.A.	Brasenose	Oxford	Winchester
Rynd, Henry Nassau	B.A.	Trinity	Dublin	Winchester
Sandford, E. Ayshford	B.A.	Trinity	Camb.	Salisbury
Sankey, Philip	M.A.	St. John's	Oxford	Abp. of Canterbury
Scobell, Sandford G. ..	B.A.	Oriel	Oxford	Lincoln
Selwyn, Sydney G. ...	...	New	Oxford	Oxford
Shean, H.S. (Literate)	...	... ..	... ..	Chichester
Sheppard, Charles A.	...	Queen's	Oxford	Oxford
Shooter, J. ....	...	St. Bees'	... ..	Chester
Stedman, Paul	B.A.	Christ's	Camb.	Ely
Stewart, John	B.A.	St. John's	Camb.	Lincoln
Sutcliffe, D.	B.A.	Catherine Hall	Camb.	Chester
Thomas, John Harries	B.A.	Trinity	Camb.	London
Tickell, Edward A. ...	B.A.	Balliol	Oxford	Salisbury
Trimmer, Robert	B.A.	Wadham	Oxford	Oxford
Tryon, C. Alsager	B.A.	St. John's	Camb.	London
Tryon, George R. J.	B.A.	Clare Hall	Camb.	Ely
Turner, John	M.A.	Balliol	Oxford	Chichester
Tyler, Owen B.	B.A.	Trinity	Oxford	Salisbury
Vaughton, Robert	B.A.	New Inn Hall	Oxford	Lincoln
Venables, Edward	B.A.	Pembroke	Camb.	Chichester
Vernon, W. Tassie	B.A.	Magdalen Hall	Oxford	Hereford
Walcott, M. E. C.	B.A.	Exeter	Oxford	London
Wall, R.	B.A.	St. John's	Camb.	Chester
Walters, Thomas	B.A.	Magdalen Hall	Oxford	Winchester
Waters, Edmond T. ..	B.A.	Worcester	Oxford	Ely
Were, T. Waltham ...	B.A.	St. Mary Hall	Oxford	Peterborough
West, Edward	B.A.	St. John's	Oxford	Oxford
Wheeler, W. ....	...	St. Bees'	... ..	Chester

DRACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>Universtty.</i>	<i>Ordaining Bishop.</i>
White, Charles H.	M.A.	Oriel	Oxford	Salisbury
Willock, Charles W. ...	B.A.	Balliol	Oxford	Chichester
Williams, W. (Liter.)	...	... ..	... ..	{ Glouce. & Bristol, by l. d. Bp. of Llandaff
Wilson, William	B.A.	Wadham	Oxford	London
Woolcombe, W. W. ...	B.A.	Exeter	Oxford	Ely
Worsley, Henry	B.A.	Exeter	Oxford	Lincoln
Wren, Thomas	B.A.	St. John's	Camb.	London
Wright, William	M.A.	Trinity	Camb.	Worcester
Yarworth, W. V.	A.B.	St. John's	Oxford	Lincoln

PRIESTS.

Acland, Peter L. Dyke	B.A.	Christchurch	Oxford	Worcester
Anderson, Thomas ...	B.A.	Corpus Christi	Camb.	Worcester
Akenhead, David	B.A.	University	Oxford	Durham
Aldred, John	B.A.	Lincoln	Oxford	Archbishop of York
Babb, George	B.A.	St. John's	Camb.	Worcester
Bagge, Philip	M.A.	Trinity	Camb.	Archbishop of York
Bagley, Thomas	B.A.	Queens'	Camb.	London
Barker, Arthur A. ...	M.A.	Magdalen	Oxford	Worcester
Barker, F. M. R. ...	M.A.	Brasenose	Oxford	Oxford
Barry, John	B.A.	Caius	Camb.	Lincoln
Bathurst, Lancelot C.	B.A.	Trinity	Oxford	Salisbury
Baylee, W. C. Perry .	B.A.	Trinity	Dublin	Lincoln
Beckwith, H. William	B.A.	University	Oxford	Durham
Bell, Thomas	B.A.	Trinity	Dublin	Lincoln
Berton, Henry	B.A.	University	Durham	Durham
Blackburn, John	B.A.	Pembroke	Camb.	Archbishop of York
Blake, Henry Bunbury	B.A.	Trinity	Camb.	Ely
Boudier, George John	B.A.	Fell. of King's	Camb.	Lincoln
Bowles, C. J. S.	B.A.	Wadham	Oxford	Peterborough
Braekenbury, A.	B.A.	Queen's	Oxford	Archbishop of York
Bradley, Edward	B.A.	Magdalen Hall	Oxford	Chichester
Bruton, Walter M. ...	B.C.L.	St. Peter's	Camb.	{ Glouce. & Bristol l. d. Bp. Exeter
Brunrom, Peter M....	B.A.	St. Peter's	Camb.	London
Buckland, W. Arnold	B.A.	Christchurch	Oxford	Oxford
Buckworth, C. P.....	M.A.	Trinity	Camb.	Lincoln
Bullen, Abraham W..	B.A.	Trinity	Camb.	{ Glouce. & Bristol, l. d. Bp. Exeter
Callendar, William ...	B.A.	Magdalen Hall	Oxford	Durham
Calvert, William	B.A.	Pembroke	Camb.	Archbishop of York
Charles, Samuel	B.A.	Trinity	Camb.	Ely
Collyns, Charles H....	M.A.	Christ Church	Oxford	Oxford
Cowburn, Allen	M.A.	Exeter	Oxford	Hereford
Cox, Charles.....	B.A.	Exeter	Oxford	Salisbury
Danby, F. B.	B.A.	Catherine Hall	Camb.	Chester
Day, Vaughan C. ...	M.A.	New Inn Hall	Oxford	Salisbury
Dickerson, R. C.	B.A.	Worcester	Oxford	Lincoln
Drayton, Philip T. ...	B. A.	St. Mary Hall	Oxford	Chichester
Dunne, J. R.	B.A.	Trinity	Dublin	Chester
East, Edward	B.A.	Magdalen Hall	Oxford	Salisbury
Edgell, Henry Folke	B.A.	Oriel	Oxford	Salisbury
Evans, Evan .....	...	{ St. David's, Lampeter }	... ..	Llandaff
Evetts, Thomas	M.A.	Corpus Christi	Oxford	Lincoln
Farthing, T. N.	B.A.	Catherine Hall	Camb.	Chester
Fell, George Hunter	B.A.	Magdalen	Oxford	Oxford
Firminger, T. A. C.	B.A.	Pembroke	Camb.	Abp. of Canterbury
Flint, W. C. Raffles...	B.A.	Trinity	Camb.	Winchester

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Foord, Richard R. ...	B.A.	Queens'	Camb.	Lincoln
Forbes, A. Penrose ...	B.A.	Brasenose	Oxford	Oxford
Foot, Jeffery.....	B.A.	Sidney Sussex	Camb.	Winchester
Fuge, Henry	M.A.	Magdalen Hall	Oxford	{ Salisbury, by l. d. from Bp. Exeter
Gell, Frederick.....	B.A.	Christ's	Camb.	Ely
Gibbs, Thomas C. ...	B.A.	Trinity	Oxford	Glouces. & Bristol
Glanville, J. Gorden	B.A.	Trinity	Dublin	Worcester
Godfrey, Edward.....	B.A.	Clare Hall	Camb.	Salisbury
Goodford, Charles O.	M.A.	King's	Camb.	Lincoln
Gorton, John	B.A.	Wadham	Oxford	Abp. of Canterbury
Gram, John Willis ...	M.A.	Exeter	Oxford	{ Worcester, by l. d. from Bp. Ripon
Grant, W.....	...	St. Bees'	...	Chester
Green, T.....	B.A.	Brasenose	Oxford	Chester
Gregory, Robert	B.A.	Corpus Christi	Oxford	Glouces. & Bristol
Hamilton, H.H.(Lit.)	...	...	...	Chichester
Hamilton, James A...	M.A.	Balliol	Oxford	Winchester
Hanmer, Henry	B.A.	New Inn Hall	Oxford	Worcester
Harding, G. Rogers...	LL.B.	Queens'	Camb.	Salisbury
Hardy, James .....	...	Queens'	Camb.	Worcester
Harene, Edward	B.A.	Magdalen	Camb.	Oxford
Havergall, Henry.....	B.A.	Christ Church	Oxford	Oxford
Hayes, W. ....	...	St. Bees'	...	Chester
Headley, William ...	B.A.	Corpus Christi	Camb.	London
Hemming Richard ...	B.A.	Emmanuel	Camb.	Worcester
Hext, George	S.C.L.	Fellow of New	Oxford	Oxford
Hookins, Philip	B.A.	Trinity Hall	Camb.	Winchester
Hopper, Augustus M.	M.A.	St. John's	Camb.	Ely
Hotham, Henry	B.A.	Jesus	Camb.	Winchester
Hughes, H. P.....	...	St. Bees'	...	Chester
Ick, William Richard	B.A.	Sidney Sussex	Camb.	Ely
James, James Caddy	B.A.	St. John's	Camb.	Hereford
Jenkins, Jenkin	B.A.	Lincoln	Oxford	Salisbury
Jervis, J. J. W.	B.A.	Trinity	Dublin	Chester
Jones, H.	B.A.	Catherine Hall	Camb.	Chester
Juke, W. M.....	...	St. Bees'	...	Chester
Kemp, W. H.	B.A.	Corpus Christi	Camb.	Chester
Kilvert, Edward	B.A.	St Alban Hall	Oxford	Winchester
Knott, John	B.A.	Christ's	Camb.	Archbishop of York
Lake, William Charles	M.A.	Fellow of Baliol	Oxford	Oxford
Leay, William	B.A.	St. Edmund Hall	Oxford	Oxford
Le Mesurier, John ...	M.A.	Christ Church	Oxford	London
Levien, John.....	B.A.	Wadham	Oxford	London
Lewes, J. Meredith...	B.A.	Trinity	Camb.	Hereford
Lewis, W. Sunderland	B.A.	Trinity	Camb.	Glouces. & Bristol
Lewthwaite, Samuel ..	M.A.	Magdalen	Camb.	Ely
Lloyd, John	B.A.	Worcester	Oxford	Chichester
Loftus, Lord A. R. C.	M.A.	Trinity	Camb.	{ Worcester, by l. d. from Bp. Clogher
Lowden, Charles Fuge	B.A.	Exeter	Oxford	Salisbury
Mare, W. Salmon ...	M.A.	Magdalen	Camb.	Durham
Marsh, John.....	S.C.L.	Fellow of New	Oxford	Oxford
Marshall, James	B.A.	Christchurch	Oxford	Oxford
Marshall, William ...	...	Trinity	Dublin	Archbishop of York
Mathison, W. C	M.A.	Trinity	Camb.	Ely
Merry, Robert	M.A.	Jesus	Camb.	Ely
Mills, Thomas	B.A.	Trinity	Camb.	Glouces. & Bristol
M'Neil, R.	M.A.	Trinity	Camb.	Archbishop of York
Monk, W. J.....	B.A.	St. John's	Camb.	Chester
Mott, Henry Samuel	B.A.	St. John's	Camb.	London

PRIESTS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Murray, Francis H...	B.A.	Christchurch	Oxford	Worcester
Nembhard, H. ....	...	St. Bees'	... ..	Chester
Newell, Frederick C.	B.A.	Clare Hall	Camb.	London
Newman, E. (Lit.) ...	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Niven, James	B.A.	Trinity	Dublin	Glouces. & Bristol
O'Flaherty, T. R. ...	B.A.	St. John's	Camb.	Winchester
Ommaney, G. D. W.	B.A.	Trinity	Camb.	Lincoln
Pochin, W. H. ....	...	St. Bees'	... ..	Chester
Pollit, J. (Literate)...	...	... ..	... ..	Chester
Poole, J. G. ....	...	St. Bees'	... ..	Chester
Power, Henry Bolton	B.A.	Oriel	Oxford	Hereford
Power, John.	M.A.	Pembroke	Camb.	Ely
Price, William .....	...	{ St. David's Lampeter }	... ..	Llandaff
Ravenhill, T. Holmes	B.A.	Worcester	Oxford	Salisbury
Reddall, Enoch, (Lit.)	...	... ..	... ..	Peterborough
Reid, M. ....	...	St. Bees'	... ..	Chester
Ridley, Thomas	B.A.	Catherine Hall	Camb.	Winchester
Ripley, W. H. ....	...	University	Oxford	Toronto
Robinson, John F. ...	M.A.	St. Peter's	Camb.	Ely
Robinson, Thomas J.	...	Queens'	Camb.	Glouces. & Bristol
Rogers, Edward	M.A.	Christchurch	Oxford	Salisbury
Rush, Henry John ...	B.A.	Worcester	Oxford	Chichester
Scott, Edward T. } Literate .....	...	{ Church Mis- sionary, Is- lington. }	... ..	{ London ; for the Colonies }
Scott, J.	B.A.	Trinity	Dublin	Chester
Seymour, Charles F.	B.A.	University	Oxford	Winchester
Shannon, George S...	M.A.	Pembroke	Oxford	Oxford
Sheppard, James H.	B.A.	Queen's	Oxford	Chichester
Sheringham, John W.	B.A.	St. John's	Camb.	London
Shuker, Henry.	B.A.	St. John's	Camb.	Worcester
Simpson, Foster G....	B.A.	St. Edmund Hall	Oxford	Winchester
Skeffington, T. C. F.	B.A.	Worcester	Oxford	Hereford
Sleed, Edward	B.A.	Pembroke	Oxford	Peterborough
Smith, Charles	M.A.	Magdalen	Camb.	Lincoln
Smith, Robert Martin	B.A.	Queens'	Camb.	London
Smith, Samuel	B.A.	University	Durham	Archbishop of York
Smythies, Edward ...	B.A.	Emmanuel	Camb.	Peterborough
Smyth, Thomas C. ...	B.A.	Catherine Hall	Camb.	Durham
Stretton, Henry	B.A.	Magdalen Hall	Oxford	London
Stroud, R. A. H.	B.A.	Wadham	Oxford	Salisbury
Swayne, John	B.A.	Magdalen Hall	Oxford	London
Tate, Francis	M.A.	University	Oxford	Worcester
Taylor, Richard H. ...	B.A.	Trinity	Oxford	Salisbury
Taynton, William ...	B.A.	Queens'	Camb.	Salisbury
Thomas, J.	B.C.L.	Trinity	Oxford	Chester
Thomas, L. Frederick	B.A.	Queens'	Camb.	Salisbury
Trower, Arthur	B.A.	Lincoln	Oxford	Peterborough
Tudbalt, Thomas	B.A.	Emmanuel	Camb.	Salisbury
Turner, Charles	B.A.	St. John's	Camb.	Worcester
Vansittart, Charles ...	B.A.	Oriel	Oxford	Lincoln
Wallace, Richard D.	B.A.	Exeter	Oxford	Ely
Walsh, C. B. H.	B.A.	Trinity	Dublin	Winchester
Walters Henry L. M.	B.A.	Christchurch	Oxford	Salisbury
Watson, J. ....	...	St. Bees'	... ..	Chester
Wicks, W. F. ....	...	St. Bees'	... ..	Chester
Wood, Peter A. L. ...	B.A.	Magdalen	Camb.	London

ORDINATIONS APPOINTED.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on Sunday, the 26th day of January, 1845.

The Lord Bishop of Peterborough purposes holding an Ordination at Peterborough Cathedral, on Sunday, the 16th February, 1845.

CONFIRMATIONS APPOINTED.

The Lord Bishop of London purposes to hold confirmations, in the spring of 1845, at all the usual places in the county of Essex, with the exception of Saffron-Walden, Thaxted, Dunmow, Bishop's Stortford, Harlow, Fyfield, and Epping.

No alteration will be made with regard to the annual and triennial confirmations for the metropolis and its immediate suburbs.

The Lord Bishop of Winchester purposes to hold confirmations throughout the county of Surrey, in the months of May and June next.

The Bishops of London, Durham, Lincoln, and Ely, have given notice, that after the present year they will require from all candidates of the University of Cambridge applying to them for holy orders, a certificate of their having passed the voluntary theological examination. The Bishop of Norwich has given a similar notice, but his lordship intends that it shall apply only to gentlemen seeking admission to the priesthood, and that it shall come into operation after August, 1845.

PREFERMENTS AND CLERICAL APPOINTMENTS.

Adeney, Rev. John, to the R. of Flowton, Suffolk; pat., H. S. Thornton, Esq.

Airey, Rev. Wm., Fell. of Queen's Col., Oxford, to the V. of Bramley, Hants; pat. Queen's College, Oxford.

Applin, Rev. C. D'Oyley, to the P. C. of Stanley, near Wakefield.

Ashby, Rev. Samuel, to the V. of Corpusty, Norfolk.

Atkinson, Rev. Thos., to the P. C. of Copmanthorpe with Upper Poppleton, Yorkshire: these chapelries having been separated from the mother church

of St. Mary Bishophill, Junior, and endowed by the Ecclesiastical Commissioners.

Attree, Rev. Francis Town, to the C. of Lastingham, Yorkshire.

Austin, Rev. G., to be Chaplain to her Majesty's ship "Eagle."

Bagnall, Rev. H., to the R. of Sheinton, Salop.

Barber, Rev. W. H., to the P. C. of Belper, Derbyshire.

Beckett, Rev. H. F., to the C. of Dodworth, near Barnsley, Yorkshire.

Bingham, Rev. R., to the P. C. of Harwood, Bolton, Lancashire.

Bishop, Rev. H. G. Nassau, to the V. of Great Clacton, with Little Holland, Essex.

Blake, Rev. H. Bunbury, to the R. of Hessett, Suffolk.

Bradford, Rev. William M. K., R. of Week, near Winchester, to the R. of Westmeon-cum-Privett, Hants.

Bradshaw, Rev. Jas., to the Incumbency of St. George's Church, Darlaston, Staffordshire.

Browne, Rev. Edw. G., to the C. of Bawdsey, near Woodbridge, Suffolk.

Burrough, Rev. Joseph Ashton, of Emmanuel Coll., Camb., to be Chaplain and Naval Instructor to her Majesty's ship, "Amazon."

Butler, Rev. W. J., to R. of Appleton-cum-Tubney, Berks; pats., the President and Fellows of Magadalen Coll.

Bywater, Rev. J., to the P. C. of St. Simon and St. Jude, Manchester.

Carrighan, Rev. Geo., to be Minister of the new District, Sutton-on-Plym, in the parish of Charles, Plymouth.

Cartwright, Rev. John, one of the Minor Canons, to be Precentor of Durham Cathedral.

Carter, Rev. James, C. of Brewood, to the P. C. of Riddings, near Alfreton, Derbyshire.

Carwithen, Rev. W. D.D., to be Domestic Chaplain to Earl Fortescue.

Cave, Rev. Wilmot, C. B., V. of Hope, Derbyshire, to the P. C. of Derwent, in the same county; pat., Lord Denman.

Chamberlain, Rev. T., Incumbent of St. Thomas's, Oxford, to be Rural Dean of the Deanery of Oxford.

Charles, Samuel, to the C. of Denham, near Newmarket.

Christopherson, Rev. Arthur, of St.

John's Coll. Camb., to the C. of the parish church of Lancaster.

Clarke, Rev. F., C. of Burton-on-Trent, to be Minister of Reddal-hill, a district under Sir R. Peel's Act.

Cobb, Rev. Wm., late C. of Appledore with Ebony, Kent, to that Vicarage; pat., Abp. of Canterbury.

Coldwell, Rev. Thos., V. of Apthorpe, Northamptonshire, and Domestic Chaplain to the late Duke of Grafton, to be Chap. to his Grace the present Duke.

Collyer, Rev. John, A.M., Barrister-at-law, to be Commissary of the Archdeaconry of Norwich, in the room of the Ven. Archd. Bathurst, deceased.

Cragg, Rev. Joseph, C. of Harborough Magna, to the newly-formed district of St. Thomas's, Coventry.

Cramer, Rev. John Anthony, D. D., Principal of New Inn Hall, and Professor of Modern History in the University of Oxford, to the Deanery of Carlisle.

Crekeye, Rev. Stephen, to the R. of Beeford, Yorkshire; pat., the Abp. of York.

Dalton, Rev. John Neale, of Caius Coll., Camb., to the V. of Greetham, Rutlandshire.

Darcey, Rev. John, to the P. C. of Marton, Cheshire.

Davies, Rev. John, B.A., of St. John's Coll., Camb., to the Lectureship of St. Philip's, Birmingham.

Dean, Rev. C. K., C. of Lytham, to the Incumbency of South Shore; pat., T. Clifton, Esq.

Dean, Rev. Thos., P. C. of Berrow and Little Malvern, Worcestershire, and Master of the Grammar School at Colwell, to the V. of Wharton, in the diocese of Chester; pats., D. and C. of Worcester Cathedral.

Dowell, Rev. G., to the R. of Werrington, Devon; pat., the Duke of Northumberland.

Dundas, Rev. Henry, to the P. C. of Warton; pat., the Dean of Ripon.

Dyott, Rev. Wm. Herrick, of Trin. Coll. Camb., to be one of the Domestic Chaplains of Viscount Combermere.

Edwards, Rev. J. Meredith, formerly of Christ's College, to be Chaplain and Moral Instructor to her Majesty's ship "Dædalus."

Edwards, Rev. John, to the C. of the parish church, Rochdale.

Evans, Rev. Charles, M.A., Barrister-at-law, to be Chancellor of the Diocese of Norwich, in the room of the late Chancellor Yonge, deceased.

Evans, Rev. G., V. of Verwice, to the P. C. of Tremaen, Cardigan.

Faber, Rev. F. A., to the R. of Saunderton, Bucks; pats., the President of the Fellows of Magdalen Coll., Oxford.

Fellowes, Rev. T. Lyon, to the R. of Beighton, Norfolk; pat., Henry Fellowes, Esq.

Forbes, Rev. Charles, late C. of Brancepeth, and Chaplain to Earl Grey, to the additional C. of Banbury, Oxon.

Frost, Rev. Robt. Myers, to the Curacy of St. Michael, Lewes.

Gillett, Rev. Edwd., C. of Beighton, to be also C. of Wickhampton, Norfolk.

Goddard, The Ven. Charles, D.D., late Archd. of Lincoln, to be Sub-Dean.

Goodey, Rev. Septimus, to the C. of Christ Church, Chelsea.

Goodchild, Rev. Wm. Geo., Head Master of the Free Grammar School, Audlem, to the living of East Tilbury, Essex; pat., the Lord Chancellor.

Goodlake, Rev. T. W., to the C. of the third portion of Beampton, Oxfordshire.

Goodwin, Rev. H., to the V. of Twynning, Gloucestershire; pats., D. and C. of Christ Church, Oxford.

Gould, Rev. F., to the P. C. of New Hall, Burton-on-Trent.

Green, Rev. G. D., Assist. C. of Petney, to be Chaplain of the Langport Union Workhouse, Somersetshire.

Greenhow, Rev. Edwd., C. of Great Ouseburn, near Boroughbridge, to the V. of Nun Monkton, near York.

Gretton, Rev. Rich. Henry, R. of Nantwich, Cheshire, to be Confrater of Brown's Hospital, Stamford.

Grey, Rev. H., late C. of Jarrow, to the Living of Trent Vale, Staffordshire.

Harrison, Rev. W. Morning Preacher at the Magdalen, to the office of Afternoon Preacher of the Foundling Hospital, London.

Haughton, Rev. Henry Philip, to the R. of Markfield, Leicestershire.

Hawkins, Rev. Ernest, B. D., Fellow of Exeter College, Oxford, and Secretary to the Society for the Propagation of the Gospel, has been collated by the Lord Bishop of London to a prebendal stall in the Cathedral Church of St. Paul.

- Hawkins, Rev. Chas. James, to the V. of Sutton-on-the-Forest, Yorkshire.
- Hildyard, Rev. Alex. Grant, to the C. of King's Cliffe, Northamptonshire.
- Hine, Rev. H. T. C., Reader of St. James's, Bury St. Edmund's, to the R. of Quarrington, Lincolnshire; pat., the Marquis of Bristol.
- Hughes, Rev. John Young, to the P. C. of Trinity Church, Greenwich.
- Hughes, Rev. J. B., Demy of Magd. Coll. Oxford, and Assistant Master to the School for Sons of Clergymen and others, Marlborough, to the Second Mastership of Blundell's School, Tiverton, Devonshire.
- Hunter, Rev. Evan Haynes, to be Assistant C. of St. Ann, Limehouse.
- Hutton, Rev. C. H., D.D., to the R. of Houghton Magna, Northamptonshire; pats., the President and Fellows of Magdalen College.
- Jodrell, Rev. H., Domestic Chaplain to the Duke of Leeds, to the R. of Gisleham, Suffolk.
- Johnson, Rev. Woodthorpe, to the R. of Grimsby, Linc.; pat., R. Johnson, Esq.
- Kitson, Rev. Edw., from Malta, to be Chaplain of Pembroke Dockyard.
- Laing, Rev. W., to be joint Assist. C. at Oldbury, near Birmingham.
- Lewis, Rev. John, late C. of Penarth and Lavernock, near Cardiff, to be Chaplain of the Gaol and Assist. C. of Spalding.
- Lloyd, Rev. T. H., of All Souls' College, to the R. of Hamerton, Hunts.
- Lowe, Rev. John, to the V. of Abbots-Bromley, Staffordshire.
- Manning, Rev. G. W., P. C. of St. Juliot, to the C. of the adjoining parish of Lesnewth, Cornwall.
- Medley, Rev. J., Prebendary of Exeter and Lincoln, and V. of St. Thomas's, Exeter, to the Bishopric about to be constituted in the province of New Brunswick, North America.
- Merry, Rev. R., late Fellow and Tutor of Jesus College, Camb., to the R. of Guilden Morden, Cambridge.
- Milne, Rev. H., to the R. of Holm Hale, Norfolk, on his own petition.
- Mills, Rev. T. S., to the P. C. of Littleborough, Rochdale, Lancashire.
- Moore, Rev. David Brown, to the Chaplaincy of the Workhouse and Asylum, Birmingham.
- Morris, Rev. James, of Catherine Hall, Camb., to be Minister of the new district of Little Dawley, Salop.
- Moore, Rev. W., D.D., to be Archdeacon of Lincoln.
- Morton, Rev. R., to the P. C. of Scissett, near Huddersfield.
- Neale, Rev. Erskine, to the R. of Kirton, Suffolk; pat., the Queen.
- Ormerod, Rev. T. Johnson, to the new church of St. Mark, Lakenham, Norfolk.
- Owen, Rev. H., to the V. of Llanywys, near Ruthin.
- Packe, Rev. Augustus, to the R. of Caythorpe, Lincolnshire.
- Paton, Rev. Alex., to the C. of Donnington-on-Baine, and Market Stainton, Lincolnshire.
- Pelham, Hon. and Rev. T., to an Honorary Canonry in Norwich Cathedral.
- Peyton, Rev. Algernon, junr., to the R. of Lackford, Suffolk; pat., Sir C. W. E. Kent, Bart.
- Poole, Rev. S. C., to the P. C. of Glodwick, near Oldham.
- Prosser, Rev. John, C. of Moreton-in-Marsh, to the P. C. of Upton St. Leonard's, Gloucester.
- Prower, Rev. J. M., Rural Dean of Cricklade, to an Honorary Canonry in Bristol Cathedral.
- Ramsay, Rev. Alex., to the P. C. of Tintinhull, Somerset; pat., the Hon. Gen. Arbuthnot.
- Rawlins, Rev. Fras. Geo., to the R. of Leaden Roding, Essex; pat., the Lord Chancellor.
- Reynolds, Rev. J. Preston, A.M., to the R. of Necton, otherwise Neighton, Norfolk.
- Ridley, Rev. N. J., to the C. of West Meon-cum-Privett, Hants.
- Robinson, Rev. Robt., to the R. of Malerstang, near Kirkby-Stephen, Westmoreland.
- Rogers, Rev. Geo., to the R. of Braceborough, Lincolnshire; pat., the Lord Chancellor.
- Saville, Rev. Bouchier Wray, V. of Okehampton, to be Domestic Chaplain to the Earl of Fortescue.
- Sayce, Rev. Hen. Sam., to the P. C. of Shirehampton.
- Seaton, Rev. Wm., C. of St. Thomas's, Bristol, to be Chaplain to the Mayor Bristol.
- Shand, Rev. George, to the C. of Mendham, Suffolk.

Shurt, Rev. Theodore, to the C. of Southery, Norfolk.
 Sim, Rev. Henry, to the P. C. of Wingham, Kent; pat., John Bridges, Esq.
 Simpson, Rev. W., to the P. C. of Dobcross, Rochdale, Lancashire.
 Skipper, Rev. J. B., to the V. of Marden, Wiltshire.
 Spofforth, Rev. R., to the V. of Weigh-ton Market, Yorkshire.
 Squire, Rev. Edw. B., to be a Surrogate for granting Marriage Licences in the diocese of Lichfield. Residence, Rectory, Burslem.
 St. John, Rev. Edward Beauchamp, to the R. of Ideford, Devon.
 Stocken, Rev. Henry, of Arkendale, near Knaresborough, to the P. C. of Wilton, Yorkshire.
 Stone, Rev. W., Head Master of the Grammar School, Newcastle-under-Lyne, to the Incumbency of the new church at Butterton, in the parish of Trentham; pat., Sir W. and Lady Pilkington.
 Surridge, Rev. Jas. E., to the R. of Greystead, Northumberland.
 Taylor, Rev. Jos., to the V. of Castle Sowerby, Carlisle.
 Thompson, Rev. Sir Henry, Bart., to the V. of Frant, Sussex: pat. Rev. R. Gream, R. of Rotherfield.
 Trench, Rev. R. Chevenie, of Trin. Col., Cambridge, to the R. of Abbotston, with the V. of Itchen, Stoke.
 Trollope, Rev. J., to the R. of Crowmarsh, Gifford, Oxon.
 Vaughan, Rev. C. T., R. of St. Martin's, Leicester, to be the Head Master of Harrow School.
 Walker, Rev. S. Edmund, R. of St. Columb Major, Cornwall, to be Private Chaplain to the Right Hon. Lord Viscount Valentia.
 Ward, Rev. Charles, to the C. of Diss, Norfolk.
 Wilbraham, Rev. Chas. Philip, of St. Peter's College, Cambridge, to the V. of Audley, Staffordshire.
 Williams, Rev. Morris, to the C. of Llanllechid, Carnarvon.
 Williams, Rev. W., to the R. of Llanychan, Denbighshire, and to the Sunday Evening Lectureship of St. Peter's, Ruthin.
 Williams, Rev. T., late C. of Merthyr Tydvil, to the P. C. of Llandwch, in Carmarthen; pat., Bp. of St. David's.

Williams, Rev. Jas., to the United Vicarage of All Saints with St. Peter's, Maldon, Essex.
 Wood, Rev. R. W. Kendall, to the C. of Husband's Bosworth, Leicestershire.
 Wordsworth, Rev. Cullen Forth, to the R. of Fyfield Bavant, near Salisbury.
 Wright, Rev. George, V. of Nafferton, to the V. of Conisborough, Yorkshire.
 Wright, Rev. E. W., to the V. of Great Malvern, Worcestershire.

CLERGYMEN DECEASED.

Bennett, Rev. Thos. Leigh, late V. of Long Sutton, Lincolnshire; and Incumbent of the parishes of Nettlebed and Pishill, Oxfordshire.
 Bower, Rev. John, P. C. of Waverton, Cheshire.
 Grant, Rev. Johnson, P. C. of Kentish Town Chapel, London.
 Hammond, Rev. W. Andrew, at Naples.
 Hill, Rev. Rowland, at Bowness, Windermere.
 Hogg, Rev. James, V. of Geddington, Northamptonshire.
 Holland, Rev. J., V. of Aston Rowant, Oxon, and R. of Greete, near Ludlow.
 Huntley, Rev. Wadham, V. of Aston Blank, Gloucestershire.
 Knight, Rev. John, R. of Petrockstow and of the adjoining parish of Huish, Devon.
 Gray, Rev. C. J., R. of Purley, Berkshire.
 Mules, Rev. Charles, V. of Stapleford and Pampisford, Cambridgeshire.
 Rennell, Rev. George, R. of Greystead, Northumberland.
 Roberts, Rev. Ellis, V. of Llanynys, Denbighshire.
 Sanders, Rev. C., Confrater of Brown's Hospital, Stamford, and V. of Ketton and Tixover, Rutland.
 Smith, Rev. Francis, R. of Grendon, Warwickshire.
 Stopford, Hon. and Rev. Richard Bruce, Canon of Windsor, and R. of Barton Seagrave, Northampton.
 Tiffin, Rev. W., Rural Dean and R. of Beeford, Yorkshire.
 Tothill, Rev. John, R. of Hittisleigh, Devon.
 Yonge, Rev. Wm., V. of Swaffham, R. of Necton and Holm Hale, Norfolk; and Chancellor of the Diocese of Norwich.

UNIVERSITY NEWS.

OXFORD.

November 30.

In a Congregation holden on Thursday, the following degrees were conferred:—

Bachelor in Civil Law—T. H. Haddan, M.A., late Fellow of Exeter, senior scholar on the Vinerian Foundation.

Masters of Arts—Rev. F. E. Lott, St. Alban Hall; Rev. Fulwar Craven Fowle, Merton.

Bachelors of Arts—G. Butterworth, Balliol, (grand comp. ;) W. F. J. Kaye; Balliol: J. W. Slegg, New Inn Hall; Rev. Cullen Forth Wordsworth, Magdalen Hall; T. Harris, Magdalen Hall; R. Calthorpe Whitmore Ryder, scholar of Wadham; J. Goldsmith Orger, Wadham; T. Balston, Brasenose; Arthur Hayne Hamilton, St. John's; J. Banks, scholar of Lincoln; W. Barrett, Lord Crewe's Exhibitioner of Lincoln; E. Tindal Turner, scholar of Trinity; F. Metcalfe, Fellow of Lincoln, (incorporated from St. John's, Cambridge.)

CLASS LIST.—MICHAELMAS TERM, 1844.

CLASS I.—Coleridge, H. J., scholar of Trinity; Fortescue, Chichester S., student of Christ Ch.; Slegg, J. W., commoner of New Inn Hall; Turner, E. T., scholar of Trinity.

CLASS II.—Arnold, M., scholar of Balliol; Blomfield, F. G., commoner of Balliol; Engleheart, Gardner D., commoner of Ch. Ch.; Harper, H. D., scholar of Jesus; Hughes, G. E., commoner of Oriel; Orger, J. G., commoner of Wadham; Prichard, T. J., demy of Magdalen.

CLASS III.—Armitage, E., scholar of University; Balston, T., commoner of Brasenose; Banks, J., scholar of Lincoln; Barrett, W., exhibitioner of Lincoln; Butterworth, G., commoner of Balliol; Hamilton, A. H., bible clerk of St. John's; Kaye, W. F. J., commoner of Balliol; Lloyd, C., student of Ch. Ch.; Ryder, R. C. W., scholar of Wadham; Whately, H. T., commoner of Ch. Ch.

CLASS IV.—Bevan, Beckford, commoner of Ch. Ch.; Brown, H. W., commoner of Ch. Ch.; Calman, John J., commoner of Worcester; Clarke, W. G., commoner of Oriel; Cramer, H. E., student of Ch. Ch.; Cronow, W. L., com-

moner of Ch. Ch.; Lawson, R., student of Ch. Ch.; Lousada, Percy M., commoner of Merton; Marson, C., commoner of Ch. Ch.; Scaife, G., exhibitioner of Lincoln; Smith, Thomas F., commoner of Queen's; Swanwick, P. S., scholar of Brasenose; Walker, H. M., bible-clerk of Oriel; White, Gilbert F., exhibitioner of Lincoln; Wyatt, H. H., commoner of Queen's.

Henry George Liddell,
John Mathias Wilson,
E. Cooper Woolcombe,
Arthur West Haddan, } Examiners.

December 7.

In a Convocation holden on Thursday, the nomination of the following gentlemen to succeed to the office of Select Preachers, at Michaelmas, 1845, was approved by the House:—

Rev. G. Ferris Whidborne Mortimer, D.D., Queen's, Head Master of the City of London School; Rev. C. Atmore Ogilvie, D.D., late Fellow of Balliol, Regius Professor of Pastoral Theology; Rev. A. Page Saunders, D.D., late Student of Ch. Ch., Head Master of the School of Charter House; Ven. Archdeacon Samuel Wilberforce, M.A., Oriel; Rev. T. Johnson Ormerod, M.A., late Fellow of Brasenose College.

In a Congregation holden at the same time, the following degrees were conferred:—

Master of Arts—R. Jackson Butler, scholar of Brasenose.

Bachelors of Arts—G. Montagu Warren Peacocke, New Inn Hall; T. Norton Harper, St. Mary Hall; H. Herbert Wyatt, Queen's; T. F. Smith, Queen's; T. J. Prichard, Demy of Magdalen; M. Arnold, scholar of Balliol; P. Swanwick, scholar of Brasenose; William Wheeler Thornton, Trinity.

On Friday, Nov. 29, the following gentlemen were elected scholars of Balliol College:—Messrs. H. J. S. Smith, from Rugby, and A. Grant, from Harrow Schools, on the old and open foundation. At the same time, Messrs. F. Newman Rogers, from Eton, and C. T. Hoskins, commoner of Balliol, were elected to Somersetshire Exhibitions in the said College.

On Wednesday last, Mr. F. Hugh Deane, B.A. of Magdalen, was admitted an actual fellow of that society.

On Thursday last, Mr. H. Boothby Barry, B.A., Michel Scholar of Queen's, was elected a fellow on the same foundation. Mr. Barry gained the Chancellor's Prize, in 1843, for the best English essay on the "Advantages and Disadvantages of the Feudal System."

On Thursday last, Mr. John Adams Cree, commoner of University, was elected to a Mathematical exhibition in that society.

December 14.

On Tuesday last, Mr. E. Markham Heale, commoner of Queen's, was elected to the vacant Sanscrit Scholarship.

On Saturday last, the following gentlemen were elected Fellows of Brasenose College. There were fifteen candidates:—W. H. Lucas, B.A., of Merton; E. Hayes Plumptre, B.A., scholar of University; G. Ferguson Bowen, B.A., scholar of Trinity.

December 21.

In a Congregation lately holden, the following degrees were conferred:—

Bachelors in Divinity—Rev. Wm. Thompson, Principal of St. Edmund Hall; Rev. J. Hill, Vice-Principal of St. Edmund Hall; Rev. J. A. Emerson, Magdalen Hall; Rev. J. Fisher, Fellow of Magdalen.

Masters of Arts—E. Warner, Wadham, (grand comp.); Rev. C. J. Smith, Ch. Ch.; Rev. Anthony Hart Smith, St. Edmund Hall.

Bachelors of Arts—Clement Moody, Magdalen Hall; J. Gordon, St. Mary Hall; W. Grassett Clarke, Oriel; R. Ogle, Brasenose; G. Scaife, Lincoln.

MATHEMATICAL CLASS LIST.

Michaelmas Term, 1844.

CLASS I.—Harper, Hugo D., scholar of Jesus.

CLASS II.—Balston, T., commoner of Brasenose; Battersby, T., commoner of Balliol; Engleheart, Gardner D., commoner of Ch. Ch.; Kaye, W. F. J., commoner of Balliol; Parkin, Lewis, exhibitor of St. John's; Proby, J. J., commoner of Balliol; Raikes, F., commoner of Exeter; Smith, Fletcher W., commoner of Magdalen Hall.

CLASS III.—

CLASS IV.—Barttelot, D. B., scholar of Corpus Christi; Bell, W., exhibi-

tioner of Trinity; Frith, J., commoner of Ch. Ch.; Hullah, T., commoner of Brasenose; Joseph, A., commoner of Brasenose; Swetenham, Edmund, commoner of Brasenose.

Henry Reynolds,
Nicholas Pocock,
John A. Ashworth, } Examiners.

On Thursday, the 12th instant, the Rev. J. Barrow, M.A., Michel Fellow of Queen's, was elected a Fellow on the old foundation.

On Monday, Mr. Cadwallader Coker, from St. Mary, Winton, was admitted Actual Fellow of New College, being of founder's kin.

CAMBRIDGE.

November 23.

The Vice-Chancellor has laid before the members of the Senate the following particulars respecting a new prize offered to the university:—

The friends of Lieutenant-General Sir Peregrine Maitland, K.C.B., late Commander-in-Chief of the forces in South India, being desirous of testifying their respect and esteem for his character and principles, and for his disinterested zeal in the cause of Christian truth in the East, have raised a fund for the institution of a prize in one of the universities, and for the establishment of two native scholarships at Bishop Corrie's Grammar School at Madras; such prize and scholarships to be associated with the name of Sir Peregrine Maitland.

The founders of the prize have commissioned P. Cator, Esq., M.A., of Trinity College, Cambridge, and the Rev. H. Venn, B.D., Queens' College, Cambridge, to communicate with some English university respecting the proposed prize.

In pursuance of the foregoing scheme, the sum of 1000*l.* is offered to the university of Cambridge, for the purpose of instituting a prize, to be called "Sir Peregrine Maitland's Prize," for an English essay on some subject connected with the propagation of the gospel, through missionary exertions, in India and other parts of the heathen world.

1. It is suggested, that the prize should be given once in every three years, and should consist of the accruing interest of the principal sum during the preceding three years.

2. That the subject should be given out in the Michaelmas Term by the Vice-Chancellor, and the exercises sent in before the division of the Easter Term.

3. That the candidates for the prize should be Bachelors of Arts under the standing of A.M. at the time when the subject is given out.

4. That the Examiners for the prize should be the Vice-Chancellor and two other members of the university, either Masters of Arts, or of degrees superior to the degree of Masters of Arts, to be nominated by the Vice-Chancellor, and approved by the Senate, and that their names should be announced, together with the subject of the essay.

5. That the essay be printed at the expense of the successful candidate; and that fifty copies be distributed to each of the three following institutions:—The Society for the Propagation of the Gospel in Foreign Parts; the Church Missionary Society; Bishop Corrie's Grammar School at Madras.

It is further proposed to give, besides the 1000*l.* before mentioned, the sum of 100*l.* for the first prize; the subject of the essay to be given out before the end of the present Michaelmas Term.

The Vice-Chancellor has issued the following notice:—

"The Vice-Chancellor has been requested by the Lord Bishop of Ely to give notice, that it is his Lordship's intention to throw open to the University his Fellowship now vacant in Jesus College, upon the following terms:—

"Any gentleman may offer himself a candidate for the fellowship, who is an actual Bachelor of Arts of some College in this University, and not of sufficient standing to incept in Arts, provided that he has obtained a place in the first class either of the Mathematical or of the Classical Tripos, or has been elected to an University Scholarship.

"All candidates will be required to produce from their respective Colleges testimonials of their good and moral character.

"The examination, which will be conducted by the Master of Christ's College, Professor Peacock, and the Rev. E. Baines, examining Chaplain to the Bishop of Ely, will be in Mathematical Science and Classical Literature, and will

commence on Monday the 9th day of December next, at ten o'clock, and be continued on the five following days.

"Candidates are requested to present the required testimonials at Christ's College Lodge, on or before the 5th day of December, when they will be informed of the place of examination."

TRINITY COLLEGE. — The annual prize of 10*l.* to any Junior Bachelor of Arts who writes the best Essay on the conduct and character of King William the Third, has been this year adjudged to Joseph Holmes, B.A. [1844], scholar, formerly student in the Leeds Grammar School.

The English Essay Prize for Undergraduates is awarded to the Hon. W. J. Campbell.

A change in the administration of Huddersfield College was to take place at Christmas, on the resignation of William Wright, Esq., M.A. [B.A. 1833], formerly of Trinity College, Principal. A meeting of the proprietors has been held, and the rule which restricted the Council in the choice of a principal to graduates of Oxford or Cambridge has been rescinded, and the Council have appointed the Rev. John Milne, M.A., Vice-Principal of the Church of Scotland, to succeed Mr. Wright. The present First Master, Mr. Richard Deodatus Harris, B.A. [1843], also of that college, will, we understand, be promoted to the rank of Vice-Principal, vacant by the promotion of Mr. Milne, and all the other masters will also be advanced a step higher, leaving the situation of teacher of the lower school to be filled up by a new master.

November 30.

At a Congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts—Baldwin Wake, St. John's; J. Holt Titcomb, St. Peter's; C. Smart Caffin, Caius; Leigh Spencer, Christ's.

Bachelor in Physic.—John Caddell Brereton, Trinity.

Bachelors of Arts—H. Barwell Greenwood, Catharine Hall; G. Mason Hawkins, Magdalene.

At the same Congregation, the following graces passed the Senate:—

To appoint Mr. W. Spicer Wood, of St. John's College, an Examiner of the Classical Tripos of the ensuing year.

To allow Professor Henslow the sum of 30*l.* for the purpose of visiting, and obtaining information respecting botanic gardens, with a view to the laying out of the new botanic garden.

To accept the proposal made to the University by the friends of Sir Peregrine Maitland, respecting a new English Essay Prize; the particulars of which were explained in a notice of the 19th instant.—

[The notice that appears above, under the date of Nov. 23, was reprinted, with the following slight alteration in the third clause respecting the candidates:—"That the candidates for the prize should, at the time when the subject is given out, be Bachelors of Arts under the standing of M.A.; or Students in Civil Law or Medicine, of not less than four or more than seven years' standing, not being graduates in either faculty, who shall be required, before they are admitted to become candidates, to produce from their respective professors, certificates that they have kept the exercises necessary for the degree of Bachelor of Law or Medicine."]

December 14.

At a Congregation on Wednesday last the following degrees were conferred:—

Masters of Arts.—Charles W. Blunt, Trinity; T. H. Noel Hill, St. John's; J. Colpitts Dean, Christ's; W. Laing, St. John's.

Bachelor in the Civil Law—J. Doe Denman, St. John's, (grand comp.)

Bachelors in Physic—Allen Williams, B.A., Trinity, (grand comp.)

Bachelors of Arts—C. P. Wilbraham, St. Peter's; W. H. Wright, Jesus.

At the same Congregation, the following graces passed the senate:—

To appoint Mr. R. Leslie Ellis, of Trinity, a Mathematical Examiner of the Questionists who are candidates for honours in January next, in the place of Mr. O'Brien, of Caius College.

To re-appoint the Rev. G. Coulcher Chaplain of the Spinning House, from the 30th of Nov. last, to the 30th of Nov., 1845, with a salary (as before) of 40*l.*

On the recommendation of the Observatory Syndicate, to grant to Stinton, formerly porter at the Observatory, a pension of 10*l.* a-year.

The follow grace was non-placeted in the White-Hood House, and rejected by a majority of two, the numbers being seven to five:—

To exempt Mr. Ferrand, of Trinity, from the penalties he has incurred for not keeping a Divinity Act, on the 21st of November and the 5th of December; his absence having been caused by illness.

On Thursday last, Mr. Jones, of Jesus, was elected to one of the Theological Scholarships, founded by the Rev. J. Crosse, late Vicar of Bradford, Yorkshire, and tenable for three years.

December 21.

SIR PEREGRINE MAITLAND'S PRIZE.

The sum of 1000*l.* having been accepted by the University, for the purpose of instituting a prize, to be called "Sir Peregrine Maitland's Prize," for an English essay on some subject connected with the propagation of the Gospel, through missionary exertion, in India and other parts of the heathen world, the prize to be given once in every three years, and to consist of the accruing interest of the principal sum during the preceding three years—the Vice-Chancellor gives notice, that the subject for the first prize is, "The Necessity for Christian Education to elevate the Native Character in India."

Candidates for the prize must be, at the time when the subject is given out, Bachelors of Arts under the standing of M.A., or Students in Civil Law or Medicine, of not less than four or more than seven years' standing, not being graduates in either faculty, who shall be required, before they are admitted to become candidates, to produce, from their respective professors, certificates that they have performed the exercises necessary for the degree of Bachelor of Law or Medicine. The exercises must be sent in to the Vice-Chancellor before the division of the Easter Term, 1845, each bearing some motto, and accompanied by a sealed paper, bearing the same motto, and enclosing the name of the candidate and that of his college. The first prize will be 100*l.*; and the examiners for this occasion are the Vice-Chancellor, the Norrisian Professor of Divinity, and the Rev. W. Keeling, of St. John's College.

PRIZE SUBJECTS, 1845.

I. His Grace the Duke of Northumberland, Chancellor, being pleased to give annually a gold medal, for the encouragement of English poetry, to such resident under-graduates as shall compose the best ode or the best poem in heroic verse; the Vice-Chancellor gives

notice, that the subject for the present year is "Cabul."

N.B.—The exercises are to be sent in to the Vice-Chancellor, on or before March 31, 1845, and are not to exceed two hundred lines in length.

II. The Most Noble the Marquis Camden being pleased to give annually a gold medal, as a prize for the best exercise in Latin hexameter verse; the Vice-Chancellor gives notice that the subject for the present year is—

"——domus Albunæ resonantis,
Et præceps Anio, æo Tiburni lucus, et uda
Mobilibus pomaria rivis."

N.B.—The exercises are to be sent in to the Vice-Chancellor on or before March 31, 1845, and are not to exceed one hundred lines in length.

All under-graduates, who shall have resided not less than two terms before the day on which the exercises must be sent in, or who shall at least be then in the course of their second term of residence, may be candidates for this medal.

III. The representatives in parliament for this University being pleased to give annually—

(1.) Two prizes, of fifteen guineas each, for the encouragement of Latin prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts;

(2.) And two other prizes, of fifteen guineas each, to be open to all under-graduates who shall have resided not less than seven terms at the time when the exercises are to be sent in;

The subjects for the present year are—

(1.) For the Bachelor—"Quæ revera est civitas hominum, eadem civitas Dei sit necesse est."

(2.) For the Undergraduates—"In Platonis Republica, dominantur rationes politicæ an morales?"

N.B.—The exercises are to be sent in on or before April 30, 1845.

IV. Sir William Browne having bequeathed three gold medals, of the value of five guineas each, to such resident undergraduates as shall compose—

(1.) The best Greek ode, in imitation of Sappho;

(2.) The best Latin ode, in imitation of Horace;

(3.) The best Greek epigram, after the model of the Anthologia; and the

best Latin epigram, after the model of Martial;

The subjects for the present year are—

(1.) For the Greek ode—"Napoleon in insulam Divæ Helenæ relegatus."

(2.) For the Latin ode—"Everosque focos antiquæ Gentis Etruscæ."

(3.) For the Greek epigram—"πλέον ἡμῶν παντός."

(4.) For the Latin epigram—"Liber non potes et gilosus esse."

N.B.—The exercises are to be sent in on or before April 30, 1845. The Greek ode is not to exceed twenty-five, nor the Latin ode thirty stanzas.

The Greek ode must be accompanied by a literal Latin prize version.

V. The Porson prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident undergraduates as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse.

The subject of the present year is Shakspeare, Hamlet, Act. I., from the beginning of Scene III. to the words—"though none else near."

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acatalecticum*. These exercises are to be accentuated, and accompanied by a literal Latin prose version, and are to be sent in on or before March 31, 1845.

MICHAELMAS EXAMINATION, 1844.

First Class — Third Year — Rigg; Hoare; Bower, Roughton, æquales; Cooper, J.; Matthews; Bell, Howard, W., æq.; Frost, G.; Wood, J. S., White, W., æq.; Willink; Eastwood, Holt, J. M., æq.; Stocks, E.

Second Year — Headlam; Wilson, W. P.; Hawkins; Newham; Pieters; Gough, Vinter, Hattersley, æq.; Newton, J.; Sutcliffe; Pearnley; Ward, Cargill, æq.; Hazlerigg, Mr.; Goldie; Aston; Read, Millard, æquales; Scott; Newnham; Maudson; Charlton; Anderson.

First Year — Burghley, Lord; Herbert, Hon. G.; Williams, A.; Scratton; Yate; Willington; Dusautoy; Nightengale; O'Brien; Carr; Glover; Humber; Pearse; Hernaman; Snape; Dunn; Martin; Pinhorn; Lee; Davies, C.; Hughes; Frost, P.; Taylor, H. W.; Jones, R. D.; Smith, C.; Stuart, C. P.;

Smith, H. W.; Wilson; Mackenzie; Howson; Graves; Todhunter; Jackson, J. E.; Richards; Burn; Fox; Packer; Stephen; Paul; Simpson; Leicester; Calvert; Gee; Knapp; Hannay; Rogerson; Leighton; Mayor; Ord; Harvey; Stewart, A.; Valentine; Kingsford.

MICHAELMAS EXAMINATION, 1844.

First Class—Alder; Ashwell; Astley; Beck; Blanchard; Bull; Davidson; Edlin; Evans; Hayward; Hillier; Hollway; Ingram; Lomax; Luarg; Macgregor; Mather; Monk; Simpson, sen.; Simpson, jun.; Vansittart; Walker; White, T.; Whittington; Wolstenholme; Wood, J.; Wylie.

Second Class—Bickersteth; Blomefield; Boyer; Eaton; Fraser; Girling; Holland; Ingleby; Marillier; Tait; Wilkinson, C.

Third Class—Bealey; Bendshe; Blathwayt; Brooksbank; Burton; Carter; Cayley; Clifford; Cooper; Dealtry; Fitton; Garfit; Healey; Howe; Hutcheson; Pell, C.; Ramus; Rawsthorne; Ryan; Stevenson.

Fourth Class—Abercromby; Bamford; Beal; Brock; Carne; Clay; Cook; Crewe; Goldfrap; Hill, G.; Horton; King, C.; Lawson; Leacroft; Loch; Major; Mandale; Mersey; Nicholson; Pakenham; Pell; Sedgwick; Shaw; Sheriffe; Sidebottom; Smith, V.; Sperling; Wright, C.

Fifth Class—Clissold; Hanmer; Miles; Moody; Smith, G.; Summer; Townley.

Last Class—Bridgeman; Radford.

Not classed—Goolden; Haines; Shuttleworth; Wilson, C.

DURHAM.

October 18.

A Convocation was holden on Friday, when the Rev. J. Thomas, M.A., was nominated by the Warden, and approved by the House, to be an Examiner in Arts, in the room of the Rev. David Melville, M.A.; and the Senior Proctor and the Lecturer in Chemistry were nominated by the Warden, and approved by the House, to be Examiners in Engineering.

At a Convocation holden on Tuesday, Oct. 22, the Rev. C. T. Whitley, M.A., and the Rev. Edward Massey, M.A., made the requisite declaration on being

admitted to the office of Proctor for the ensuing year. The Rev. David Melville, M.A., and the Rev. Brereton E. Dwaris, M.A., were nominated by the Senior and Junior Proctors respectively, and approved by the House, to be Pro-Proctors for the ensuing year, and made the requisite declaration on being admitted to their office.

The following persons were presented and admitted *ad eundem* :—

Masters of Arts—Rev. G. E. Larden, Brasenose Coll., Oxford; A. Shadwell, St. John's Coll., Cambridge.

Bachelors of Arts—Rev. F. O. Morris, Worcester Coll., Oxford; M. Onge, Trinity Coll., Dublin.

The following persons were admitted *ad eundem* by vote of the House :—

Masters of Arts—Rev. W. Mackenzie, Trinity Hall, Camb.; J. Cowling, Fellow of St. John's Coll., Camb.; the Rev. E. Cockey, Fellow of Wadham Coll., Oxford.

FIRST AND SECOND EXAMINATION IN ARTS.

Michaelmas Term, 1844.

CLASS PAPER.—Examiners—Rev. Brereton E. Dwaris, M.A.; Rev. J. Thomas, M.A.; Rev. J. Gibson, M.A.

Class 1.—Erskine, Prior, Townson, Waite.

Class 2.—Car, Coombe, Fisher, Green, Hayton, Rudd.

Class 3.—Barnwell, Harrison, Jacson, Newton, Thoroton, Veale, P. Wilson, Woodford, Wyvill.

Class 4.—Cochrane, Douglass, Ford, R. Gibson, W. Gibson, Greenwell, Grey, Hall, Hill, Johnson, Kemble, Miller, Richards, Smith, Thomas.

Class 5.—Anderson, Kingston, Topham.

Class 6.—Lowther, Morrison, Montagu.

Class 7.—Bower, Heaviside.

PRIZEMEN.—*Classics*—Second year, Waite; first year, Carr.—*Mathematics*—Second year, Erskine; first year, —

At a convocation holden on Tuesday, Oct. 22, J. Cowling, Esq., M.A., Fellow of St. John's Coll., Camb., and Deputy High Steward of Cambridge University, and A. Hudson Shadwell, Esq., M.A., were admitted *ad eundem*.

A professorship of German has been founded in this University, to which Herr Lowenberg has been appointed.

The following persons were elected Fellows of the University:—Rev. J. Skinner, M.A.; Rev. C. Wood, B.A.; and Rev. A. Beanlands, B.A.

The following Students have been admitted to Scholarships in the Michaelmas Term:—

Van Mildert Scholarship—H. Badnall.

Foundation Scholarships—Hon. H. Douglas, on the nomination of Archdeacon Thorp; T. Wilkinson, on the nomination of Mr. C. Edwards. On the nomination of the Examiners—2nd year, E. S. Hayton; 1st year, Philip Rudd.

Thorp Scholarship—C. T. Erskine.

Pemberton Scholarship, Robert Sorsbie.

DUBLIN.

Dr. Elrington, the Regius Professor of Divinity, in his late opening prelection mentioned to his class the possibility that it might be the last year in which he would be privileged to address them as an officer of a "Protestant University." It was said that the Divinity Students of Trinity College intended to meet publicly in the Rotunda, in order to protest against any interference of Sir Robert Peel with the University, and that the Rev. R. J. M'Ghee would be requested to take the chair.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of the Berkley, Rev. G. T., at Hyning, near Lancaster.

Boyes, Rev. W., incumbent of Muckamore, Antrim.

Broad, Rev. J. S., Newcastle-under-Lyme.

Bunbury, Rev. T. H., at Whitwick v. Leicestershire.

Crossthwaite, Rev. J. C., St. Mary-at-Hill r. London.

Eaton, Rev. Storks, Little Bredley, Dorset.

Francis, Rev. W. A., Pagglesham

Glover, Rev. F., Canterbury.

Green, Rev. E. D., Langport, Somerset.

Herchmer, Rev. W. M., at Shipton-on-Sherwell.

Hook, Rev. W. F., Leeds.

Howarth, Rev. H. Meppershall r. (still born.)

Jackson, Rev. J. T., Restal-court.

Jarvis, Rev. Edwin, Hackthorne, Lincolnshire.

Lee, Rev. S., Broughton r. Hants.

Power, Ven. Archdeacon.

Pownall, Rev. C. C. B., Milton Ernest v. Beds.

Soule, Rev. J. M., St. John's Hill, Battersea.

Stansbury, Rev. J. F., D.D., Kingston-on-Thames.

White, Rev. T., Kirkhammerton.

Wiggin, Rev. William, Oddington r.

Wilkinson, Rev. A., Downside p.

Wilson, Rev. Daniel, Islington.

OF DAUGHTERS—The Lady of the

Band, Rev. C. G., Combe Raleigh r.

Brown, Rev. H., Finsbury Circus.

Champneys, Rev. Edward F.

Coxhead, Rev. W. L., at Kirby-le-Soken v. Essex.

Goodford, Rev. C. O., at Eton College, (still born.)

Julius, Rev. H. R., at Farnham, Surrey.

Mackenzie, Rev. Charles, St. Olave, Southwark.

Monro, Rev. Robert.

Paynter, Rev. S., Welbeck-street, London.

Pillans, Rev. W. H., Himley r.

Pritchard, Rev. E., Cheltenham.

Wheeler, Rev. G. D., Welford v. (still born.)

MARRIAGES.

Bignold, Rev. Fred. Samuel of Balliol Coll., Oxford, to Jane Maria, y. d. of Henry W. Hemsworth, Esq., of Shropham Hall.

Burridge, Rev. Rich., of Langford, Belleville, to Mary Ann, second d. of the late J. H. Turner, Esq. of Wayhouse, near Taunton.

Charnock, Rev. John, Incumbent of Aldfield-cum-Studley, Yorkshire, to Harriet Dorothea, d. of the late Vice-Admiral Sir R. T. Ricketts, Bart., the Elma.

Clarke, Rev. Sam. Childs, to Amelia Mary, y. d. of the late W. Law, Esq., of Kidlington, Oxford.

Durnford, Rev. Francis Edw., Fell. of King's Coll. Camb., to Frances Isabella, y. d. of Captain J. Thompson, R. N.

France, Rev. Geo., r. of Brockdish, Norfolk, to Elizabeth, only d. of L. T. Flood, Esq., of Chelsea.

Godfrey, Rev. E., to Emily Clare, eld. d. of the late Capt. Payne, Deputy Commissary General of the Bombay Army.

Hilton, Rev. J. D., of University Coll. Oxford, to Elizabeth Frances, only d. of the late R. T. Steer, Esq., of Doncaster.

Hose, Rev. Fred., of Trinity Church, Camb., to Catharine Ann, second d. of the Rev. Richard Snape, r. of Brent Eleigh, Suffolk.

Jadis, Rev. John, v. of Humbleton, Yorkshire, to Jane Anne, d. of the late Edmund Hopkins, Esq. of Hackney.

Messop, Rev. Sharpe, Incumbent of St.

Bridget, and St. John's Beckermont, to Margaret, y. d. of J. Collins, Esq., Whitehaven.

Moorson, Rev. Richd., V. of Seaham, to Charlotte, y. d. of the late J. Gregson Esq., of Durham.

Roberts, Rev. J. L., of New Inn Hall, Oxford, to Mary Augusta, y. d. of the Rev. G. Proctor, D.D., of Kemp Town, Brighton.

St. John, Rev. E. B., V. of Ideford, Devon, to Mary, third d. of the late R. L. Gwatkin, Esq., Plymouth.

Sewell, Rev. H. D., to Elizabeth Charlotte, y. d. of the late Robt. Monypenny, Esq., of Merrington Place, Kent.

Simpson, Rev. R., v. of Mitcham, Surrey, to Elizabeth Mary, only surviving child of the late Rev. Richard Cranmer, formerly v. of the same place.

Smith, Rev. Wm., M.A., of Trinity College, Cambridge, to Helen Elizabeth, dau. of John Rawson, Esq., of Stoney Royd, near Halifax.

Thomas, Rev. Itid, of Oriel Coll., Oxford, to Elizabeth, widow of Colonel Rathbone, of Kensington.

Whidborne, Rev. G. F., Incumbent of Charles Chapel, Plymouth, to Rosa, fourth dau. of the late Jas. Lucas, Esq., of Loampit-hill, Deptford.

Whittaker, Rev. G., v. of Oakington, to Arundel Charlotte, only dau. of the late Rev. Richard Barton.

Wingfield, Rev. Wm. Frederick, of Christ Church, to Charlotte, second dau. of G. Nicholls, Esq., of Hyde Park-street.

Winter, Rev. Alfred Litt, c. of Cranfield, Bedfordshire, to Matilda Mary, y. d. of the late Wm. Smith, Esq., of Fairy Hall, near Eltham, Kent.

Wodehouse, Rev. Algernon, nephew of Lord Wodehouse, to Lady Eleanor Isabel Ashburnham, sister to the present Earl.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen—

Rev. Henry De Foe Baker, Vicar of Greetham, Rutland, two handsome silver waiters, presented by his parishioners.

Rev. Thomas Dixon, late Vicar of Stokesay, Salop.

Rev. Richard Hill, late Curate of Potter's Pury, Northamptonshire.

Rev. Geo. Croke Rowden, Principal of the Diocesan Church School, Southampton, by his pupils, with an elegant edition of the English Hexapla.

Rev. J. Winter, late Curate of Moxley, in the parish of Wednesbury.

CHESHIRE.

CHESTER DIOCESAN CHURCH BUILDING SOCIETY.—On the 2nd of December, a meeting was held at Bolton on behalf of this society, established by the Lord Bishop of Chester, about eight years ago. The Right Rev. prelate took the chair, and explained the objects of the society, which he said, since its commencement, had expended 33,000*l.* in assisting in the erection of fifty-five churches in the diocese. The meeting was addressed by the Bishop, the Rev. Archdeacon Rushton, of Manchester, the Rev. Chancellor Raikes, the Rev. Canon Slade, and the Rev. Mr. Girdlestone, and T. Bury. Subscriptions were entered at the meeting in aid of the funds of the society.

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CORNWALL.

LOSTWITHIEL.—Two beautifully painted windows have lately been placed in Lostwithiel church, at the expense of the Rev. John Bower, M.A., the Vicar, "in memory of a beloved mother, a dear sister, and an affectionate aunt." In one of the windows are represented the descent from the cross, the embalmment, the resurrection and ascension: and on a scroll underneath is the text: "*Beati mortui qui moriuntur in Domino.*" In the other window, at the eastern end of the aisle, is a representation of our Saviour on the cross, with the two Marys at the foot, and on each side two of the evangelists. At the base are the words:—" *Aspicientes ad Jesum.*"

CUMBERLAND.

The parish church of Crosthwaite, is now undergoing extensive alterations. Amongst other things, the pews have been taken down, and are to be replaced by stalls of oak and panelling, and the reading desk and pulpit, which were plain deal, are to be reconstructed of oak; there is to be a handsome altar-piece, with a painted window, at the east end: an open ceiling is to replace the present lath and plaster one. The church is to be heated with hot air, which is to be brought into the building by flues laid along the floor. The exterior is also undergoing extensive improvement, so that this will be one of

the finest edifices in the county of Cumberland. The estimate for the whole is upwards of 3000*l.*; and this expense is wholly borne by one individual, James Stanyer, Esq., of Dove-cot, Keswick. This gentleman has been a great benefactor to the parish. Some time ago he erected a school at a cost of 1500*l.* and presented the church with an organ.

DEVONSHIRE.

The Ecclesiastical Commissioners of England have separated a large portion of the parish of Charles, in Plymouth, into a distinct district, which, for all ecclesiastical purposes, will henceforth be called Sutton-on Plym. The Rev. George Carrighan, M.A., of St. John's College, Cambridge, has been appointed by Sir R. Peel to be minister of this new district.

GLOUCESTERSHIRE.

ILLEGAL MARRIAGES.—In consequence of a number of illegal marriages (on account of the respective parties not having resided in the parish) having been solemnized in the diocese of Gloucester and Bristol, the Lord Bishop has given notice to the respective clergy of his extensive diocese, that no marriage can be legally solemnized in any church or chapel but that of the parish or district in which one of the parties resides; and when both the parties do not reside in the same parish, his lordship will require the banns of marriage to be published in the churches belonging to the parishes in which each party may reside, a certificate of which must be sent to the officiating minister. The lord bishop calls the attention of his clergy to the Act of Parliament against clandestine marriages, which enacts that, in order to protect the minister from fraudulent assertions, he is not bound to publish even banns unless the persons shall have resided in the parish at least seven days from the first publication of the banns, and the clergyman shall cause to be delivered to him a notice in writing of their true Christian and surnames, and also the places of their respective abodes, and the time they have occupied the same, in order to afford the officiating minister sufficient time to inquire if any imposition has been attempted. His lordship expects that the above enactments will be carried out to the strict letter of the law in every part of his diocese.—*Gloucestersh. Chron.*

HAMPSHIRE.

The Winchester Diocesan Church Building Society, since its commencement in 1837, has contributed towards the erection of 42 churches, and to the repairs and en-

largement of 84. The aggregate amount of the population of the places assisted was about 250,000, according to the reports made to the committee. The church accommodation in these places was 68,907 sittings, of which only 15,982 were free. The additional accommodation now obtained is 26,893 sittings, of which no less than 17,503 are free. The estimated cost of these buildings and enlargements, as reported to the committee, amounted in the aggregate to 105,877*l.*

FARNBOROUGH.—On Thursday the 28th of November the Lord Bishop of Winchester consecrated the new church on the South Western Railway, in the presence of the Dean of Chichester and a large number of the clergy. It is built of heath stone.

HERTFORDSHIRE.

At the meeting of the Tring Agricultural Association, on Friday, the 18th of October, the Rev. Mr. Jeston said, speaking of the parish of Cholesbury, which the chairman, in proposing the reverend gentleman's health, had described as a "bankrupt parish," a few years ago, "and unable to pay any rates:"—"It was quite true that, some years ago, the rates in Cholesbury exceeded 30*s.* in the pound. Land was offered rent-free, but none were found bold enough to take it. Under the Allotment System, the parish had been raised from a state of pauperism to as flourishing a condition as that of any parish in the county. The rates had been reduced to a very small average sum during the last three or four years; and that had not been done by the New Poor-law, though the fear of that law might have acted as a secret spur to some, but by the Allotment System, which furnished employment and profit to the labourers. Those men had been paupers from their cradles; they had grown up with pauperized habits; but a happy change had been wrought in the population, which, as they knew, was remote from market towns, enclosed by hills, and cut off from easy communication with other places, so that the Allotment System had not the advantages there which parishes differently situated afforded. When he first went to Cholesbury no property was safe. Any article left out of doors at night would surely disappear by the morning; but for years past not a single depredation had been committed, and nearly half the parochial rates were paid out of the pockets of men who twelve years ago were paupers. He was sure the Allotment System, properly managed, would

prove always a benefit to the landlords, the tenants, and the labourers. It made the last well disposed, strengthened the bonds of attachment to their superiors, it gave them the means of bringing up their children comfortably, and it deprived them of the chief causes of indigence and discontent—idleness and want.—*John Bull.*

ISLE OF MAN.

A new church is about to be erected in Douglas, Isle of Man, in which there will be five hundred sittings reserved for the poor. The project originated with a benevolent gentleman, who, during his sojourn on the island, being struck with the want of church accommodation for the poor of the town, voluntarily offered 250*l.* towards the erection of a new church; and another gentleman offered a donation of 200*l.* The Bishop, on learning this, gave 250*l.* more, and by some other contributions, the sum has swelled to the amount of 800*l.* for the object.

LANCASHIRE.

A new parish church has been erected in Manchester under Sir Robert Peel's recent Act, and was consecrated by the Lord Bishop of Chester on Thursday, 28th Nov. It has been built by the association formed some time since for erecting ten churches in the town of Manchester, the total expense being upwards of 5000*l.* Accommodation has been provided for 1200 persons, half the seats being unappropriated. A large number of clergymen assembled at the consecration, and the sermon was preached by the bishop.

The new church at Blackley, near Manchester, was consecrated by the Lord Bishop of Chester, on the 29th ult., in the presence of a large number of the neighbouring clergy and gentry.

The Bishop of Chester consecrated a new church at Bolton on Sunday, the 3rd of November, under somewhat peculiar circumstances. The building was erected twenty-two years ago (in 1822) for the use of the Methodist new connexion, and was always well attended, on account of the learning and eloquence of the preacher. About four years ago the minister and congregation held several meetings, the result of which was that they determined on conforming to the Established Church. Since that period the building has been occupied as a chapel of ease to the parish church. A district has been assigned to it under the provisions of the 6th and 7th Victoria, c. 39, and on its being consecrated it became a parish church, under the name of

Christ Church. The building is a plain brick structure, accommodating 800 persons, and is situated in the poorest and most spiritually destitute part of the town. A large number of persons assembled at the ceremony of consecration. The petition was presented to the Bishop by the Rev. James Slade, vicar of the parish, and the service having been performed, a sermon was preached by the Rev. Henry Raikes, M.A., Chancellor of the diocese of Chester. The bishop licensed the Rev. Thomas Berry to the incumbency of the new parish.

A stained glass window is about to be placed in the east end of the parish church of Warrington. A subscription has been set on foot for that purpose, and about 100*l.* has been subscribed.

LEICESTERSHIRE.

The Rev. W. Begbie, Vicar of Dissworth, has recently allotted amongst the poor inhabitants of that place, according to their respective families, upwards of twelve acres of excellent land, at a convenient distance from that village, and at a moderate rent. The farmers have kindly ploughed it over for them, preparatory to operations being commenced early in the spring.

The roof of St. Mary's Church, Leicester, has been discovered to be in so dilapidated a condition, that surprise is expressed at its not having before now fallen on the heads of the congregation.

LINCOLNSHIRE.

STAMFORD.—The Marquis of Exeter has given directions for the repair of the chancel of St. Mary's Church, which is being done in a costly manner.

DIOCESAN BOARD OF EDUCATION.—The Lincoln Board has just issued its Sixth Annual Report. During the past year the financial difficulties under which the Board formerly laboured have been entirely overcome. The training-school is now self-supporting, and provides also the greater proportion of the expenses of educating six training-scholars, and a sinking fund has been provided for the necessary outlay and expenses attending the building. Under these favourable circumstances, the Board of Management has been enabled, after carrying out the more immediate object of the Institution, to make advances from the subscriptions in aid of schools within the diocese. There are now sixty-nine boys in the school, fifty boarders, and nineteen day boys. Besides these there are five training-scholars. The Bishop of Lincoln has

accepted the office of President for the ensuing year, and amongst the Vice-Presidents are Earl Brownlow, Lord-Lieutenant of the county, the Duke of St. Alban's, the Duke of Rutland, the Marquis of Bristol, the Marquis of Exeter, Earls Beauchamp, Harrowby, Ripon, Yarborough, Viscount Maidstone, M.P., Lord Worsley, M.P., Viscount Alford, M.P., Messrs. Tomline, M.P., Christopher, M.P., Welby, M.P., Heneage, M.P., and nearly all the dignitaries of the Church, resident within the diocese.

MIDDLESEX.

ST. PAUL'S CATHEDRAL.—The Rev. Dr. M'Caul, Rector of St. James's, Duke's Place, and Professor of Hebrew in King's College, London, having been appointed a Prebendary of St. Paul's, read himself in on Sunday, 16th December, at the close of the afternoon service.

Twenty cottages are in progress of erection by the Society for the Improvement of the Labouring Classes, on the estate of the Right Hon. Lord Calthorpe, near the Gray's-inn road. They will be inhabited each by one deserving labourer's family; they will be fitted up with the greatest regard to the comfort and cleanliness of the occupants, and will cost 3000*l*.

CHARTERHOUSE.—The anniversary of the founder's day was celebrated in the usual manner. After the delivery of an oration by the senior gown boy, about eighty Carthusians dined together in the Great Hall of the Charterhouse. The Master of the House, Archdeacon Hale, presided. After "Church and Queen," and other loyal toasts, were given and received with becoming respect, the customary toast, "*Floreat in æternum Carthusiana domus*," was drunk with the utmost enthusiasm, three times three, and at least three cheers more. Mr. Dame, an old Carthusian, then favoured the company with an admirable song, "When we were at Charterhouse a long time ago," composed by him for the occasion, to the tune of the well-known song of "In the days when we went gipsying." So great was the applause which followed this novel addition to the entertainment, that the composer kindly consented to a repetition of the song. The healths of the master and officers, and of the orator of the day, were then drunk, and in acknowledging the latter on behalf of the orator, Dr. Saunders (the head master of the school) stated that the orator's collection amounted to 160*l*., the largest ever known. The Rev. Doctor also stated, that of that sum

20*l*. had been contributed by the Queen Dowager in the kindest and most liberal manner, and it being the birth-day of Lord Howe, through whom her Majesty transmitted the present, he proposed his lordship's health, which was heartily responded to. At half-past ten the company retired from the hall, and they, by invitation of the master, joined a *soirée* at his lodge. The enthusiasm and good fellowship always evinced at the Charterhouse anniversary was, if possible, exceeded on the present occasion, and all seemed to separate with the thought that the evening then spent had been one of the happiest in the year.

The following paragraph appeared in the *Times* of the 25th November :—

"**TRINITY CHURCH, GRAY'S INN-ROAD.**—Last evening a very large congregation assembled at this church, in consequence of an announcement which had been made that grand musical services would be performed by persons connected with the *principal theatres*. It was stated that heavy expenses attendant on the conducting of Divine service having been incurred, it had been found necessary to have collections in order to defray them. In the morning a sermon was preached by the Rev. H. Christmas, M.A., and a liberal collection was made, and in the afternoon a sermon was preached for the same object by the Rev. A. C. Carr, B.A. But *the greatest attraction* was reserved for the evening, and one of the largest congregations ever seen within the walls of Trinity Church assembled. Prayers were read, and the musical services and anthems were sung by Mr. Machin, Mr. Young, Mr. Perring, and Miss Cubitt, assisted by several youths from Westminster Abbey, St. Paul's Cathedral, the Temple Church, the Chapel Royal, and a chorus of ladies and gentlemen, members of the Sacred Harmonic Society at Exeter Hall. Mr. Perry presided at the organ. At the conclusion of *these entertainments* a sermon was preached by the Rev. Dr. D. G. Wait, and another collection was made. The congregation having somewhat generously subscribed, retired, having been evidently pleased with the evening's *amusements*."

NORTHAMPTONSHIRE.

NORTHAMPTON.—On the 26th of November, the new organ of the All Saints Church, was opened with great solemnity. The church was crowded by the principal local nobility, gentry, and clergy. A select choir from London, specially engaged for the occasion, chanted the cathedral service with fine effect. Mozart's

Benedictus, from his *Requiem*, Boyce's Venite in D, Dr. Gauntlett's Psalms of the day, and a new anthem were given.

After the sermon, preached by the Hon. and Rev. P. A. Irby, Pergolesi's "Gloria in Excelsis" was played as a voluntary, and the service concluded by Handel's "Hallelujah chorus." The collections during the day amounted to near 130*l*.—*Herald*.

SUFFOLK.

One of the finest restorations yet undertaken is that of the parish church of St. Mary, in Bury St. Edmunds. About eighteen months since, it was discovered that the structure was in the greatest peril, the ends of the timbers being rotted off, and the whole weight resting *between* instead of *upon* the walls; and the parish having undertaken the substantial repairs of the fabric at an expense of 1700*l*., the occasion was embraced to remove the intrusions, and to repair the ravages of time as well as the more cruel injuries of a barbarous age. The works included in this undertaking have been—the removal of a gallery, which cut in two the fine vista of the nave; the complete restoration of the carved work of the roof, every figure of which is a specimen of high art; the freeing of the pillars and tracery of the windows from their manifold coats of whitewash, and substantially repairing their defective parts; the entire renewal of the great west window, in which the arms of the neighbouring gentry are inserted; a new window of great beauty over the chancel arch, (presented by H. P. Oakes, Esq.,) representing the Martyrdom of St. Edmund; a richly carved font in Caen stone, (the gift of the Patron, J. Fitzgerald, Esq.;) a pulpit and lectern, in oak, of great boldness and correct style, to supply the place of a Vitruvian *tub* and *bin* in mahogany; and a door screen or lobby, elaborately carved, with plate-glass panels; besides the clearing away of various boardings and partitions in different parts of the church, the vestry (formerly one of these) being now conveniently placed in the tower. Some (but not all) of the pews have given place to open seats with poppy-head bench-ends, very finely carved by Mr. Nash, by whom the restorations of the roof were also executed. The whole of the works have been under the direction of Mr. Cottingham. The cost of these noble performances, exclusive of the parish charge, has been upwards of 2000*l*., of which sum the subscriptions are as yet full one-third deficient; but it is hoped that the zealous

and gifted incumbent, the Rev. C. J. P. Eyre, will not be disappointed in his reliance upon the right feeling of the public for the supply of the amount required.

LIVERMERE ALLOTMENTS.—Sir William Middleton has let 20 acres of land in allotments among the cottagers of Great Livermere and Little Livermere. Sixty-four married men have each 40 rods, thirty-two single men 20 rods each, and two or three very aged men smaller pieces. The land is the best that could be selected close to their several dwellings, and for their convenience many gates are being put up, new fences and drains being made, and trees on the hedge rows removed at his expense. The rents vary from 1*l*. to 2*l*. per acre, all charges included.

SURREY.

ARCHDEACON WILBERFORCE'S VISITATION.—On Monday, the 25th of November, the Archdeacon of Surrey, the Ven. S. Wilberforce held his Visitation at St. Saviour's Church, Southwark.

ALLOTMENT SYSTEM.—It affords us much pleasure to find that this system is rapidly extending; and that its beneficial results are daily becoming more apparent. At a meeting last week at Guildford, of the landowners, clergy and tenant-farmers of the county of Surrey, a series of resolutions were passed in support of the system. Amongst those present at the meeting were Mr. R. D. Mangles, M.P., Col. H. Sumner, Mr. H. Drummond, Mr. G. Marshall, Mr. J. M. Molynaux, Mr. H. Currie, Mr. R. Austin, Mr. C. E. Mangles, the Rev. A. Onslow, &c.—*Bell's Messenger*.

St. Paul's Church, Herne Hill, Dulwich, was consecrated on the 20th of December, by the Lord Bishop of Winchester.

WESTMORELAND.

A committee has been formed for the purpose of erecting a monument in Kendal church, to the memory of the late Rev. John Hudson, M.A., formerly Fellow and late tutor of Trinity College, and vicar of that parish.

WILTSHIRE.

SALISBURY DIOCESAN CHURCH BUILDING ASSOCIATION.—The church of Tarrant Gunville, in the archdeaconry of Dorset, was about to undergo extensive enlargement and restoration, with a great increase of accommodation in free seats, and towards this object the committee, at their first meeting in the year, voted a grant of 100*l*. On proceeding to the work, the whole building was found in so dilapi-

dated a condition that it became necessary to take it down to rebuild it. When this additional outlay became necessary, the parish having promised further aid, the rector made himself responsible for the undertaking; and, relying upon the support of the Diocesan and Incorporated Societies, and the assistance of his friends, has commenced the work. In consequence of the rebuilding of the church, 150 seats will be added to the former accommodation, besides the conversion of seventy-one of the seats now appropriated into free seats; thus giving 386 free seats instead of seventy-five, as in the old church. In consequence of the increased outlay and additional accommodation in free seats, the committee voted 50*l.* in augmentation of their former grant of 100*l.*

WORCESTERSHIRE.

The new church of St. Mary's, Barnard's Green, which is a chapel of ease to the Abbey Church of Great Malvern, has been consecrated by the Lord Bishop of Worcester. The site was given by Mr. Foley, lord of the manor, who also munificently subscribed upwards of one half of the endowment fund, the remainder being raised by general subscription. The first stone was laid in August, 1843, by Lady Emily Foley. The chapel contains accommodation for 184 persons, and all the sittings are free and unappropriated for ever; the seats are open. The Lord Bishop preached the sermon on the occasion of the opening, and a collection was made, amounting to the sum of 80*l.* 16*s.*

YORKSHIRE.

The foundation stone of a new church, to be built near to the Military Road, South Shields, was laid by Robert Ingham, Esq., of Westoe, late M.P. for the Borough, on the 26th December, in presence of the clergy and a large and influential company of the parishioners.

YORK MINSTER.—The committee for superintending the restoration of York Minster have, after more than five years' labour, successfully executed their task, and have in hand a balance, which they recommend the subscribers to permit them to use for the remedying of some defects not attributable to fire, by which the security of the building was endangered.

The vestry of Leeds have given 1000*l.*, realized by the selling of land to a Railway Company, to purchase garden allotments for the poor.

PUBLIC EDUCATION.—In a pastoral letter, issued by the Archbishop of York to the clergy of his diocese, on the subject of

collections for the extension of education on the principles of the Established Church, his grace states that there is not as yet any permanent establishment for the training of schoolmistresses, an object of scarcely less importance than the training of masters. On these accounts it is proposed to appropriate the present training school at York to the former purpose, and to erect a new one for the latter. The cost of obtaining an adequate site, and of erecting a building sufficiently commodious, is estimated at 8500*l.*, of which a contribution of 3500*l.* has been promised by the Committee of Privy Council, if the remainder can be raised in the diocese. The actual funds of the York Diocesan Board of Education are altogether inadequate to furnish the quota of 2500*l.*, the share which the diocese of York is called on to contribute towards the undertaking. His grace, therefore, recommends to his clergy that a general effort should be made throughout the diocese to obtain donations for a building fund, as well as an increase of support to the permanent expenses of the institution.—*Leeds Mercury.*

Calverley Church was re-opened on the 15th November, after undergoing considerable repairs. It had become necessary to have an entire new roof to the chancel, and to take down and rebuild the whole of the north and south aisles, and to renovate other portions of the church requiring substantial reparation. In its restoration, various deformities, introduced in modern attempts at *beautification*! have been removed; deficiencies have been supplied, and the whole has been restored to something of the character of its original simplicity and beauty. The most praiseworthy zeal and the most cheering spirit of unanimity prevailed amongst the inhabitants in their efforts to restore their venerated "House of Prayer," to which their ancestors for so many generations and centuries had been wont to resort for the worship of Almighty God. A church-rate had been refused by the parishioners in vestry assembled! Instead of operating in the way of discouragement, this unhallowed refusal added fresh zeal to the inhabitants of the village for the honour of God and the renovation of their parish church, each vying with the other in liberality towards the accomplishment of this labour of love. After sermons preached on the occasion, collections were made, amounting to 120*l.*

SCULCOATES, HULL.—A meeting of the subscribers to the fund for building additional churches, was held in the vestry-room of the Holy Trinity Church, on

November 20th, the Ven. the Archdeacon of the East Riding in the chair, to consider the propriety of adopting measures for accomplishing the proposed erection of a church, to be called St. Paul's Church, in the new parochial district of Sculcoates. The fund was at first intended to provide for the erection of five new churches; and, in due time, no doubt, that grand object will be achieved. Two (St. Mark's and St. Stephen's) are already completed, and the latter especially has a very full congregation. In pursuance of the pledge given at the commencement of the fund, a third is now to be erected in a district where a church is very much wanted. The principal subject of discussion at the meeting was that of a suitable site for the building. Several situations eastward of the Beverley-road, a little beyond Kingston College, were spoken of; and we understand that it is decided to place the church in that immediate neighbourhood. A resolution was submitted that steps should be taken forthwith "to procure a site for a church in the district of St. Paul, Sculcoates." To this the Rev. J. King (Incumbent of Christ Church) objected, and spoke strongly against the proposed erection. The Rev. Gentleman moved an amendment to the effect that the business be not further proceeded with. The vote was taken, and the original motion, for immediately going on with the good work carried by an overwhelming majority. A sub-committee was formed to carry the resolution into effect; and the Rev. R. K. Bailey, the Incumbent of the new district, was appointed clerical secretary in the room of the Rev. J. King, who resigned. Mr. Pease and Mr. Laverack both stated that they would continue the annual payments made by them, beyond the original amount of their subscriptions, until such time as the church should be built; and it is to be hoped that others will be found to follow so excellent an example. The meeting, we understand, appeared deeply impressed with the importance of the object in view; and we trust that no time will now be lost in carrying it into effect.—*Hull Packet*.

WALES.

On the 9th of October, the parish church of Usk was re-opened for divine worship, having been shut up for some months, and undergone extensive repairs, enlargement, and restoration. There was service morning and evening; the sermon on the former occasion being preached by

the Dean, and on the latter by the Archdeacon of Llandaff. The collections on the two occasions amounted to 50*l.* 10*s.*

Newmarket Church, Flintshire, was re-opened for divine service on the 18th November. A large number of the neighbouring clergy were present, and walked in procession to the church in their surplices.

IRELAND.

DUBLIN.—A meeting of the Church Missionary Society of Trinity College was held on the 12th December, in Dr. Singer's rooms, Trinity College, and was attended by several of the leading members of the University. The report was read and adopted.

LIMERICK.—On the 8th December, the second Sunday in Advent, was consecrated the parish church of St. Michael's, which is calculated to accommodate 800 persons, at which, in the absence of the Lord Bishop of the diocese, the Lord Bishop of the adjoining diocese of Killaloe, the Hon. and Right Reverend Dr. Ludlow Tonson, &c. &c., acted as the consecrating bishop, assisted by the Ven. T. B. Monsel, Archdeacon of Londonderry, and Ven. J. W. Foster, Archdeacon of Aghadoe, and ten catholic priests of adjoining parishes habited in *their surplices*. The Right Rev. Prelate preached on the occasion; and although the congregation must have numbered nearly 1000, the collection towards liquidating the debt taken up during the reading of the offertory sentences only amounted to 54*l.*

THE DEANERY OF LIMERICK.—This Deanery has fallen to the Rev. Wm. Higgin, LL.D., vicar-general of Killaloe, and rector of Roscrea.

IRISH CHARITABLE BEQUESTS ACT.—The Roman-catholic members of the new Board of Charitable Bequests have all been appointed. Sir Patrick Bellew, Bart., lieutenant of the county of Louth, has been selected as the second lay commissioner. The following are the Roman-catholic commissioners:—Dr. Murray, Archbishop of Dublin; Dr. Croly, Archbishop of Armagh; Dr. Kennedy, Bishop of Killaloe; the Right Hon. A. R. Blake, and Sir Patrick Bellew. The Government, it is understood, left the selection of the lay-commissioners to the prelates above-named. It is stated that Mr. Redmond O'Carroll, barrister, has been appointed as Roman-catholic secretary of the board. The commissioners are to be unpaid.

SCOTLAND.

The Duke of Buccleuch is erecting in Dalkeith Park a beautiful new church in connexion with the Scottish Episcopal Church, which is now nearly finished, and will form a great ornament to the town of Dalkeith. The erection of a church in this locality cannot fail to be of great benefit to the inhabitants, there being no place of worship in communion with the Episcopalian body nearer than Musselburgh, a distance of four miles.

FOREIGN AND COLONIAL.

IRON CHURCH FOR JAMAICA. — A church has been sent out to Jamaica as a specimen, as many of the kind are likely

to be required. The pilaster supports are of cast iron, on which are fixed the frame roof, of wrought iron, of an ingenious construction, combining great strength with simplicity of arrangement. The whole is covered with corrugated iron, and the ceiling formed in panelled compartments, covered with felt, to act as a non-conductor of heat. The body of the church is sixty-five feet by forty; the chancel, twenty-four by twelve; a robing-room and vestry are attached. The windows are glazed with plate glass, one-eighth of an inch in thickness; the two chancel windows and four others are of stained glass. The cost of this iron church is 1000*l*.

NOTICES TO CORRESPONDENTS.

H. received.

Several publications have been received, which should have been noticed and acknowledged in this Number, but that unavoidable circumstances have compelled their postponement.

The Editor has received a letter signed "H. Lowe," and dated from the "Breidden Dec. 26th," in which the writer says—

"I have been distinctly assured, by a friend of Mr. Newman's, who projected contributions to the *Lives*, which he has since abandoned, that Mr. Newman did not continue editor after the appearance of the second (or third?) number. I hear, too, that such an announcement was made at the time on a conspicuous part of the work. This latter fact I am unable to authenticate, but feel sure the *British Magazine* will do justice to Mr. Newman's character, should it prove true."

The writer could scarcely expect a letter written at such a period of the month to be received in time for insertion. But, indeed, it is sufficient to refer him to what has been appended to the letter of "A. H.," in this number. The Editor is sincerely desirous to "do justice to Mr. Newman's character," and will be perfectly ready to publish any evidence of his having ceased to edit so obnoxious a series of works. But then such evidence should really be something better than the assertion of an unnamed person, professing to be a friend of Mr. Newman, and a hearsay that there was, at some time or other, an "announcement," which nobody whom the Editor can find is better able to "authenticate" than his correspondent.

THE
BRITISH MAGAZINE.

FEBRUARY 1, 1845.

ORIGINAL PAPERS.

MODERN HAGIOLOGY.*

NO. IV.

IN addition to the mischievous effects already noticed, as likely to result from the extraordinary manner in which Mr. Newman and his friends are dealing with the history of the English church, there is one which can hardly fail to have struck most readers, and which, to the writer's knowledge, several excellent persons have already felt and deplored. It is this—that, by the colouring which their own fanaticism has given to their *Lives of the English Saints*, these authors have associated with ridiculous and grotesque ideas, names which for ages had been regarded with affection and respect. Even by those who were wholly unacquainted with the particular circumstances of the history of the subjects of this series of biography, there was a sort of traditional veneration, a vague and undefined impression that these were good and holy men, who, in their generation, amidst more or less of error and credulity, loved God and served their fellow-creatures. And, with the majority, this feeling has outlived the memory of everything about them but their names, and weathered out the storms of civil and religious revolutions. But now even this association of affection with those ancient servants of God is likely soon to be destroyed; and, what with the legends these volumes contain of pharisaical devotions, fanatical austerities, and grotesque miracles, before these writers have finished their pernicious labours, many a one whom we and our fathers have thought of only as wise and holy men, will come to be considered little better than hypocrites and fanatics—in fact, a species of spiritual mountebanks, whose piety seemed as if contrived for the purpose of making religion ridiculous. And, when to this are added the other ill effects of these works, their erroneous notions regarding celibacy, marriage, monkery, and expiatory penance—and their constant uniform design to advance the interests of the see of Rome, it is greatly to be feared, that, by the time they have done, every remnant of what deserves to be called catholic feeling, will be in a fair way of being banished from the country.

* Numbers I., II., and III. have been reprinted as tracts for distribution.

How many, for example, are there, who, if they were asked—who St. Wulstan was, or where he lived, could tell very little, if anything, about him; yet have a traditional feeling of respect for his memory, as one who served God and was a benefactor to his generation. And those who know a little more have probably been in the habit of clinging to the hope that he was a wiser man than his historians. But are such feelings likely to survive the stories which disfigure his memory in this new version of his life? Take the following specimens:—

“He was not above confessing that a savoury roast goose, which was preparing for his dinner, had once *so taken up his thoughts*, that he could not attend to the service he was performing, and that *he had punished himself for it, and given up the use of meat in consequence.*”—p. 13.

Such a story would give one the idea as if St. Wulstan was rather fond of eating—and so, all through these works, the accounts they give of austerity and self-denial, convey, in the most painful manner, the notion that those whom they hold up as models of these virtues, were naturally persons of gross appetites and peculiarly depraved inclinations. And then, observe the conclusion of the sentence. If a Christian clergyman was really *not above* the weakness of having his thoughts *so taken up* with “a savoury roast goose,” that “*he could not attend to the service he was performing,*” why should he speak of his infirmity? Or, if this were allowable, why should he *inform* people, “that he had punished himself for it, and given up the use of meat in consequence?” True humility would feel little inclination to speak of the infirmity—still less of the methods taken to correct it. And, very possibly, if Wulstan had ever put himself under such a restraint as to give up “the use of meat in consequence,” he would have taken care to conceal his abstinence from the eyes of men; at least, one would rather hope so. But the notion these authors entertain of mortification is essentially pharisaical. Everything is to be done for effect—impression—and display—“to be seen of men.” And so it unavoidably happens that, in describing the saints *such as they think saints ought to be*, they copy the pattern and ideal of sanctity in their own minds, and so the reputation of the saint himself is injured by the follies of his biographer.

In the present instance, it would have been as well if this biographer had given his authority for his statements, that the roast goose had “*so taken up his (Wulstan’s) thoughts*, that he could not attend to the service he was performing”—and also that “*he was not above confessing*” both his infirmity and the punishment he inflicted on himself in consequence. William of Malmesbury gives no sanction for either statement; and, with regard to Wulstan’s talking of the matter, the historian would lead one to suppose he never did, since he expressly says, not only that he *made an excuse* at the time for not stopping to taste the goose—but that he used to affirm that he had no desire, or felt no want, of such meats—in order, as it would seem, to set his guests and companions at ease, who might observe his customary abstemiousness. Perhaps this author has merely mistaken the historian’s mean-

ing, but the pharisaical character of his own system has led him to give a colour to the story most injurious to Wulstan's memory.*

Another story, taken from the account of Wulstan's devotional habits, will serve further to illustrate this remark. After he became a bishop, it is said that he used to travel about "on horseback with his retinue of clerks and monks," and, "as they rode along, he repeated the Psalter, the Litanies, and the Office for the Dead," and compelled them to make the responses—and "his monks often thought him very tiresome"—especially as "he used often to put them out, by his habit of repeating over and over again 'the prayer verses,' 'to the weariness of his fellow-chanters.'" The narrative proceeds thus—

"His biographer tells a story which shews *the trials to which he used to expose his clerics' patience*, and the way in which *they sometimes revenged themselves*. It is *characteristic of both parties*.

A curious notion of sanctity and an age of faith this author would wish his readers to receive! As if the saints were persons who practised devotion in order to annoy and worry their neighbours and dependents.

"He always went to church to chant matins," says his biographer, "however far off it might be; whether it was snowing or raining, through muddy roads or fog, to church he must go; he cared for nothing, so that he got there: and truly he might say to Almighty God, 'Lord, I have loved the habitation of thy house.' Once, when he was staying at Marlow, on his way to court, at Christmas tide, according to his wont, he told his attendants that he was going early to the church. The church was a long way off; the deep mire of the road might have deterred a walker, even by daylight, and there was, besides, a sleety drizzle falling. His clerics mentioned these inconveniences, but he was determined; he would go, even if no one went with him, only would they [why they? "*tantum monstraretur sibi via*," is all Malmesbury says] show him the way. The clerics were obliged to yield, and concealed their annoyance."—pp. 19, 20.

For it seems we are to believe that, *in reality*, he was not content to go alone. He *said* indeed "he would go, even if no one went with him;" but it was very sufficiently understood by his clerics that they were expected to go along with him; at least this is the impression this author would convey.

* . . . "die certa ad quoddam placitum exire deberet, necessitas rei omni excusationi repudium indixerat. Visum est tamen ut ante missam cantatam inediae consuleret. Acceleratur a clientibus, ne impransus abiret dominus, apponitur auca igni. Astitit altari presbyter, et devotione, qua solet agit, cum inter secreta Missæ, quia erat Ecclesia domni vicina, nidor adustæ carnis nares ejus oplevit. Odor mentem advocavit, ut et voluptatis illecebra caperetur, *continuoque reducto animo culpam agnoscens*, luctabatur valide ut cogitationem alias averteret: sed cum id frustra esset, iratus sibi juramentum ad sacramenta, quæ tangebant, fecit, nullo se amplius pacto id genus cibi comesturum. Cantata ergo Missa cibo vacuus ad negotium discessit, *quod jam tardior hora urgeret causatus*. Occasio illa effecit, ut arduum penitus sequutus exemplum, omni in perpetuum carne et etiam unctiori cibo temperaret; non tamen comedentes rigido suspendens supercilio, *nullo se affirmabat eorum ciborum teneri desiderio*, si qua tamen esset caro delectabilis, opinari se, quod alaudæ majorem vescen-
tibus darent voluptatem." Malmes. De Gest. Pont. IV. Surely it is scarcely possible, that this English biographer mistook the meaning of "*culpam agnoscens*;" and yet there are no other words in the story which could be tortured into a foundation for his statement, that Wulstan was *not above confessing*, &c. It is quite clear, from the story, that Wulstan did no such thing, but on the contrary, took some trouble to conceal both his momentary infirmity, and the oath he had taken to avenge it.

"But one of them, named Frewen, a hot-tempered fellow, to make matters worse, took hold of the bishop's hand and guided him where the swamp was deepest and the road roughest. The bishop sank up to his knees in the mud, and lost one of his shoes; but he said nothing, for *the object* of the clerics had been to make the bishop give up his resolution."—*Ibid.*

Whether such a representation of a bishop and his clergy going to matins, in such a temper, is likely to make the restoration of daily service seem more desirable, may be doubted. But this is an interruption. And we have left one, at least, of the party up to his knees in the mud.

"The day was far advanced when he returned to his lodgings, his limbs half dead with the cold, and not till then did he mention his own suffering, and the cleric's offence. Yet he *MERELY* ordered them to go and look for the shoe."

Which shoe he had lost one knows not how far off, and that, too, in mud so deep, that he had sunk up to his knees in it. He *merely* ordered *them* to go and look for the shoe; a pleasant conclusion, truly, to their morning's devotions! and no less pleasant a mode of correcting the lukewarm piety of a company of clergymen! How fond they must have been of each other: to say nothing of Mr. Frewen, who seems the very prototype of the "*artful dodger*!"

"Yet he merely ordered them to go and look for the shoe; he spoke no word of reproach to the offender, but put a cheerful face on the matter, and carried off the insult with a cheerful countenance. For the bishop was a man of great patience; nothing put him out of temper whether annoyance or impertinence; for people there were, who often made game of him, even to his face."

Now, supposing this to be a faithful exhibition of the piety and temper of Wulstan, and of the mode in which he governed his clergy and they treated him, may it not be fairly questioned whether any good end can be answered by putting the temper and manners of the clergy of any age before the public in so burlesque a character. It is easy to talk of Wulstan's having a good temper, but such a person as is here described by his present biographer, few would like to associate with—fewer still (of the clergy at least) would covet for their bishop. There is an odd and eccentric air of spitefulness given to his character by this author. What kind-hearted person, at the end of such an uncomfortable walk, would think of revenging a personal affront in such a manner? What Christian bishop would chastise an act, which he knew originated in the dislike of his clergy to attend the services of the church—services, by the way, which he seems (according to this description) to have studied to make as irksome and fatiguing to them as possible; by sending them back—*ordering them* back—for, according to this author, he used his episcopal authority for the purpose of revenging a childish impertinence and a personal indignity—*ordering them* back, in the cold and rain of an evening at Christmas, to look for his shoe in mud knee deep. It seems an insult to the memory of such men, to caricature them in this preposterous manner. It is as well to remark that Malmesbury says nothing of Wulstan's ordering *the clergy* to look for his shoe—he rather implies that he gave them no further trouble in the matter; and at all events does not say who was sent. "Præcepit etiam, ut quæreretur calceus; et nullo convitio in contu-

macem insectus, sed atrocitatem facti vultus hilaritate attenuans." These are the historian's words, and nothing can be clearer from them that not even Frewen himself was punished, and also that this author's notion of Wulstan's punishing the clergy by *merely* ordering *them* to go and look for the shoe, has no foundation, but his own misconception of the historian's meaning. And yet the misrepresentation of this one particular does serious injury to the character of Wulstan.

Under the rule of this saint, as these writers depict him, religious exercises were made an intolerable burden to his clergy. They describe him as one who took pleasure in annoying them :

"He was very strict in requiring from his monks and those about him, an exact performance of that regular worship for which monasteries were founded. If one of the brethren was absent from the night service, he took no notice at the time, but when the others had retired to their beds to wait for morning, he used quietly to wake the absentee, and make him go through the appointed office, himself remaining with him, and making the responses."—pp. 18, 19.

How such a person must have been detested ! And what good could possibly follow from devotions in which the inferior must have been in no very placid frame while submitting to the malicious waggery of his superior ?

But as the story is given here, an entirely wrong impression is conveyed : it being in reality an instance not of Wulstan's *strictness* and annoying severity—but of his mildness, in punishing, as Prior, the transgressions of his monks ; and, in point of fact, sharing in the punishment himself. "Transgressionem autem suorum et tolerabat opportunè, et arguebat pro tempore." Such are the words which Malmesbury illustrates by this example ; and if this modern biographer had perceived his meaning, the character of Wulstan would have suffered less.

But this author describes Wulstan as exercising fully as much ingenuity in tormenting the laity ; particularly "at King Harold's court," where—

"his neighbourhood was especially dangerous to the long, flowing tresses with which it was the fashion of the Anglo-Saxon gallants to adorn themselves, and to which Wulstan had taken a special dislike, as being a mark of effeminacy. Wulstan had very little notion of ceremony, where he thought that right and wrong were concerned ; and he was not without relish for a practical joke at times. 'Accordingly,' says his biographer, 'if any of them placed their heads within his reach, he would, with his own hands, crop their wanton locks. He had for this a little knife, wherewith he was wont to pare his nails, and scrape dirt off books. With this he cut off the first-fruits of their curls, enjoining them on their obedience, to have the rest cut even with it. If they resisted, then he loudly chode them for their softness, and openly threatened them with evil.'"—Ibid. pp. 20, 21.

One would have thought that those who are employed to depict the character of the saints for the benefit of "most erring and most unfortunate England," would scarcely have chosen to represent a bishop and a saint as a person who had "a relish for a practical joke." According to this biographer, Wulstan's love for "a practical joke" seems to have carried him rather beyond the bounds of propriety. He "had very little notion of ceremony," as this author tells us, and so, even in the king's court, he must have his joke ; and the absurd picture is presented to the mind, of a saint pursuing the young gallants,

knife in hand, and cropping the wanton locks from any of those who were unlucky enough to have "placed their heads within his reach;" a mistake, one would have imagined, not many were likely to make who had witnessed the demolition of their companions' tresses. But what authority has this author for representing this matter in such a ludicrous light, and making Wulstan look more like a court jester and buffoon, than a grave and zealous bishop? How did he discover that the transaction took place at King Harold's court at all? For anything that appears, Wulstan did nothing inconsistent with the dignity of his station. He seems to have had no idea of a joke of any sort in the transaction, much less to have behaved with such want of decorum in the royal court as this story would lead one to suppose. But, when persons came, seeking to have his hands laid on their heads, he took the opportunity of marking his dislike of the effeminacy of the age by cutting off some of their locks, and offering [scil: to God] the first-fruits of their hair, enjoining them by their obedience [scil: their vow of obedience] to cut the remainder to an equal length. There is nothing like a practical joke in all this; and one can hardly imagine anything more calculated to bring into contempt and derision the excellent men, who, according to their light, served God and their fellow-creatures in an age of imperfect civilization, than representing their conduct in this grotesque and ludicrous manner.

These men knew little of the refinements of later ages. But they knew what was due to propriety and exalted station, and it was not by playing off practical jokes on young courtiers that they obtained a hold so powerful and lasting on the veneration and gratitude of their country. A similar remark will apply to much of their austerities. They did things which are not to be justified by the rule of the New Testament. They practised mortifications in public, which should have been practised in private, if at all. And most probably their monkish historians have made their conduct appear worse than it really was. But, now, when men are no longer writing under the influences of mediæval notions and habits and superstitions, it becomes a very serious matter to find the very least defensible points in the conduct of men of piety and wisdom selected as models of the sanctity and heroic virtues of an age of faith. An illustration is at hand from this same life of St. Wulstan. Aldred, Archbishop of York, was employed, along with two cardinals sent from Rome, to select a person as his successor in the see of Worcester, from which he had been translated to York. After some time spent in travelling over almost the whole of England, they came to Worcester, and remained on a visit with Wulstan, in his monastery, "and there they spent the whole of Lent." The author proceeds,—

"This time was kept by Wulstan with *special* severity. [Why *special*? One would like to see the authority for this. William of Malmesbury says nothing of Wulstan's keeping Lent one way or other.] As a courteous host, he left nothing undone which was due to his guests from English hospitality and bounty; ['Aderat eis humanitas hospitum nihil prætermittentis, quo minus Anglorum dapsilem liberalitatem et liberalem dapsilitatem experirentur,' says the historian. And certainly, considering he is speaking of two Cardinals, and an Archbishop keeping Lent in a monastery, his language is remarkable—] but he himself adhered rigorously to his

accustomed rules ; he omitted none of his prayers, and relaxed none of his abstinence. All night long he continued in prayer, even after the night Psalms were ended. Three times in the week he tasted nothing day or night, and during this time never broke silence ; the other three days his food was bread and common vegetables, and on Sunday he added some fish and wine 'out of reverence for the Festival.' Every day he received and ministered to three poor men, supplying to them their daily bread, and washing their feet. When Easter came, the Cardinals returned to King Edward's court, and when the question arose, who was to be the new Bishop of Worcester, they mentioned with high admiration the name of the austere and hard-working Prior, of whose way of life they had lately been daily witnesses."—pp. 13, 14.

It is not every one who can read the original of this story, without feeling his respect for Wulstan shaken, if not considerably diminished. The facts are simply these. A clergyman of high rank, Prior of Worcester, received on a visit of some length, two cardinals and the Archbishop of York, who were at the time notoriously engaged in looking out for a bishop for the vacant see of Worcester. He entertained them with hospitality and splendour befitting his own station and theirs. But during the entire time of their visit, he practised a course of austerities which it would have been scarcely possible to conceal, but which were, in point of fact, made so conspicuous and remarkable, that his visitors, on their return to court, recommended him for the vacant bishopric. Now, supposing this story to be true, it is quite possible that Wulstan may have been perfectly innocent of any selfish object in these austerities. But to any one whose notions of practical piety are derived from the New Testament, and has not sufficient acquaintance with the modes of thinking that obtained in those times, to enable him to make allowances for this conduct, the reading of such a story can have no other effect than to lower exceedingly his estimation of Wulstan's character. The question then will return, what is to be thought of the system which these Lives of the English Saints are designed to propagate? It is plain, that the persons employed to write these books, mean not only to recommend such practices of self-inflicted tortures as amount to a gradual suicide, but that they also mean to hold up to public veneration the *displaying* of these austerities, in order to make an impression, and to gain a reputation for sanctity. Supposing the story to be true, one is glad to put the most favourable construction it will bear on Wulstan's conduct: but, for those who *select* such conduct as a pattern of saintly piety, there is no other conclusion to be drawn, than that the system they are inculcating teaches men to practise such display and ostentation of austerities and private devotions, as is perfectly incompatible with that retirement and secrecy which is commanded by the author of our religion. Let them but succeed in raising up a generation of such saints as they describe, and in persuading men to regard them as saints, and it is perfectly clear, that fanaticism and phariseism, in the most disgusting form short of absolute hypocrisy, will become the measure and standard of Christian piety and devotion. It is impossible for plain men of common understanding to avoid seeing this. What must be the consequence? What else but that, on the one hand, all recommendations of the cultivation of mortified and self-denying habits and tempers will be received with distrust and suspicion—while, on the other, the remains of what

deserves to be called Catholic feeling will be utterly destroyed: that feeling, namely, which makes a Protestant of the nineteenth century cling to the thought, that, however the errors and superstitions of their times may have disfigured their piety, our forefathers and predecessors were men of real simplicity, earnest faith, and clear-sighted wisdom. And the loss of this feeling is a real loss. And when these authors have succeeded in persuading the world, that those whose names have been held sacred by Englishmen for ages, were no better than buffoons, and fanatics, and pharisees, they will have inflicted an injury on the public mind, for which their system offers nothing sufficient to compensate. This thought seems never to occur to them. Nor do they appear conscious of the pharisaical character of the piety they are recommending. On the contrary, they seem to take it as a matter of course, that the austerities they describe were seen, and known, and public; and that power and admiration were the natural and legitimate rewards enjoyed by those who practised them. Take another example from the life of St. William:

“In those days, when the blessed effects of penance and the discipline of the church were acknowledged by all true Christians, men would be, as it were, on the look-out, to hear of or see those who had given themselves up to the practice of sincere repentance, as persons for whom the Lord had done great things, whom only to see was a great privilege, and a most sure means of self-improvement. Thus we may imagine *the fame* of William's life at Winchester *had reached the ears of all* earnest, and religious men, and they naturally longed to see him, not as it would be in these days, to criticise or ridicule, or to pronounce him a wild enthusiast and fanatic, who knew not the spirit of the Gospel, but *to gaze upon him with devotion and reverence*, if haply they might gain somewhat of his spirit, and receive from his holy lips words of comfort and encouragement.”—St. William, pp. 47, 48.

Considering the erroneous doctrine this author has broached regarding the Lord's atonement, this sneer at those who are disposed to look on such characters as he describes as ignorant of “the spirit of the gospel,” is not very becoming. The austerities of St. William he tells us were practised because “he wished to do penance for his past sins, and to extinguish, by the abundance of his tears, the avenging punishment of future fire.” And he further tells us,—and a very remarkable piece of dogmatic theology it is for a divine of the church of England to make himself responsible for,—that

“The tears which gush from the really broken and contrite heart, *unite in wonderful co-operation with the blood of the Holy Lamb, to wash, as we may say, once more the sinful soul.*”—p. 44.

Persons who write in this way do not seem very competent judges of what “the spirit of the Gospel is.” But this by the way. The sanctity of St. William—“those wonderful, unearthly, and saint-like qualities, which, in technical language, are called ‘heroic virtue’”—those actions, the *fame* of which made people anxious “to gaze upon him with devotion and reverence,” were pretty much what one has found so frequently recommended in these volumes as a mode of expiating sins:—

“for five long years he continued at the peaceful monastery, steadfast in the exercise of penance; constant and unwearied in prayers, and fastings, and nightly vigils, in the holy round of fast and festival and sacred seasons, hoping for nothing and desiring

nothing, but the forgiveness of his past sins, and grace to serve his Lord faithfully for the future."—pp. 43, 44.

But how did all this get to be so universally known and talked of? People might be "on the look-out" as much as they pleased "to hear of or see" such a person; but all this took place in a monastery; and monks and hermits do not appear to have been in the habit of issuing a Court Circular to acquaint the world every day with St. William's doings in his cell, or how St. Neot went on in his fish-pond, or St. Bartholomew and St. German in their perennial shirts. To speak plainly, these authors seem to have no idea of practising austerities which are not to be *seen* or *heard of*; and the step from this to the ascetic's exhibiting himself for people "to gaze upon him with devotion and reverence," is but too short and too easy. The persons they describe may not have fallen into such a miserably low and degraded state; a man of really catholic feeling would be sorry to learn that they ever did. But that is not a question of any pressing importance at present. Just now, it is of moment that the public should be fully aware of the system of doctrine, and piety, and morals, Mr. Newman and his party are labouring to propagate; and, that the character of the piety and devotions they are recommending is essentially pharisaical, in the most offensive sense of the word, short of deliberate fraud and hypocrisy, will be evident to any one who shall take the trouble to make himself acquainted with their publications.

But is any considerable number of persons at all likely to be led astray by a system of teaching so palpably erroneous and unchristian, and—what is more to the point at present—so utterly uncongenial with the habits of English piety? It is not easy to determine such a question. Nor is the question, in this connexion, of much importance, except to those who are accustomed to measure the importance of falsehood or error by the evil it produces, and by their estimate of that evil and its proximity, to determine whether it be worth while to contradict the falsehood or expose the error. However, as to the likelihood of these notions becoming popular, it may be observed that, whoever be the party at whose risk and charge these *Lives of the English Saints* are published, a considerable sum must be embarked in the speculation, and (making every allowance for the zeal and perseverance with which Mr. Newman's party have from the outset laboured to propagate their opinions) it is scarcely to be supposed they would have brought out ten volumes in so expensive a form within the year, unless the circulation of the work had proved extensive enough to pay its expenses, at least. Of course, in the absence of private information, which on this point the writer does not pretend to possess, this is no more than conjecture. Those who supply funds for the undertaking, may be content to lose a certain amount in the propagation of their opinions. Nor is it a question the writer deems of primary importance; because error and falsehood on such sacred subjects should be exposed, without stopping to consider how far they are likely to become popular. If, however, this party are correctly informed, their system, in some of its most objectionable forms, is making considerable way, and the opposition to their opinions gradually dimi-

nishing. The author of the Life of St. German, the ninth volume of these Lives of the English Saints, commences the advertisement prefixed to that volume in the following manner :

“ Care has been taken in the annexed work, to avoid as far as possible, all dogmatism upon disputed points of doctrine and discipline. The austerities of saints and the miracles they performed, are, in some measure, an exception ; both because the numbers of those who have ungenial feelings with regard to them, are gradually diminishing, and because they form, as it were, the very substance of ancient Hierology.”

This is a remarkable passage. The story quoted in the preceding number, of St. German's persuading a child of six years old to bind herself by a vow “ to adopt the holy life of a Virgin, and become one of the Spouses of Christ,” may, surely, be considered to involve points of some moment, both of “ doctrine and discipline,” and points, it is to be hoped, which may *still* be reckoned among “ *disputed points*,” in this author's sense of the term. Considerable progress, it is to be feared, has been made in a wrong direction ; but we are not yet arrived at an uniformity of error, even on the topic of virginity and vows. A similar observation will apply to the doctrine of expiatory mortification inculcated in the account of St. German's austerities. There is another passage also in this same volume which seems rather to touch on “ disputed points of doctrine and discipline ;” and the instance is the more worthy of notice, because, as in the story of the little girl, and of the dietary of St. German, the points of doctrine and discipline are not dogmatically asserted, or even argued, but are quietly assumed and taken for granted, as points on which all Christians are agreed. The story is as follows :—

“ He [German] was once travelling in winter. Oppressed with fatigue, and the effects of his long fasts, he retired towards the evening with his attendants to a deserted ruin not far from his road. The place was said to be infested with evil spirits ; and it was conspicuous for its wild and rugged appearance. He was not, however, hindered from taking up his abode there for the night. His followers, on arriving began to prepare their supper, and sat down to eat. St. German abstained from all food. In the meantime, the reader read aloud some pious work, after the manner introduced into monasteries, and which still is observed in religious houses.* As he continued his task, German fell into a deep sleep. Immediately a spectre appeared before the reader, and a violent shower of stones beat against the walls of the ruin. The young men alarmed, awoke the bishop, who, in the name of Christ, adjured the spectre to explain the cause of the visit. The mysterious personage answered, that he, with another, had formerly been the perpetrator of great crimes, for which after death they had remained unburied, and had been deprived of the rest allowed to other departed spirits. German having ascertained the spot where the bodies of these wretched men had lain, assembled on the following morning the people of the neighbourhood, and employed them in removing the ruins. After much labour they found two corpses loaded with iron chains. Then, we are informed, according to the Christian custom of burial, a pit was made, the chains taken off, linen garments thrown over them, and intercession offered up to obtain rest for the departed and peace for the living. Henceforth the spot was again inhabited and grew into a prosperous and flourishing abode.”—St. German, pp. 88, 89.

The object of this pretty specimen of a ghost story is plainly, to in-

* Meaning, no doubt, in convents and nunneries, &c. This affectation of the technical nomenclature of Romanism is one of the features of these books. Thus, we hear of children “ vowed to religion,” (St. Wulstan, p. 6 ;) and of a name “ taken in religion,” (St. Bartholomew, p. 135.)

culcate the doctrine of purgatory and of prayers for the repose of the dead, and their deliverance from that place of expiation; and the mode in which this author quietly assumes the truth of these pernicious fictions, and treats them as no longer among the "*disputed points*," is not a little remarkable. But this plan of conveying the errors of Rome in the vehicle of marvellous tales runs all through these volumes. However, the author informs us, in his advertisement, that "the austerities of saints and the miracles they performed are points he does not consider it necessary to abstain from, and tells us, as one of his reasons, that "the numbers of those who have ungenial feelings with regard to them are gradually diminishing." He may be right. But, as far as *austerities* are concerned, the church of England must be in a strange state, if any considerable numbers can read the account of St. German's austerities with any other than most "ungenial feelings;" and alarming indeed must be the condition of the public mind, if the numbers of those who view such writings with sentiments of loathing "are gradually diminishing." One cannot but hope the author sees things through the medium of his wishes; in spite of his assurances to the contrary, one cannot but indulge in the confidence, that common sense has not yet been altogether sneered out of society, and that there are few, very few, indeed, and those persons of no weight or influence, to whom the ostentation of these austerities is not as abhorrent as their nastiness is disgusting.

But the miracles: the public, it appears, are "gradually" getting to reckon them among the points about which there is no dispute. It may not be amiss, then, to look a little into the character of the miracles with which these Lives of the English Saints abound. One has not far to go for an illustration. The next paragraph in the Life of St. German will afford a specimen.

"During the same journey he retired one evening to the dwelling of some persons of humble condition. Though he could command the attentions of the wealthy and great, yet he often avoided them, and frequented the lower ranks of life. While he was thus lodged, he passed the whole night in prayer, *as was his practice, after our Lord's example*. [But, was it our Lord's practice?] Daylight broke in, and to his surprise, the cock failed to herald in the morning. He asked the reason, and learnt that an obstinate taciturnity had succeeded to the usual cry. Pleased at finding an opportunity of rewarding his hosts, German took some wheat, blessed it, and gave it to some of the birds to eat, whereby he restored their natural faculties. A deed of this kind, which might have been forgotten by the rich, was likely to remain fixed in the memory of the poor. The appreciation of any action depends generally on the degree of utility which it conveys to different people, and circumstances which appear trivial to some are important to others. *Thus, could our Lord adapt His wonderful signs to the wants of men, at one time turning water into wine, at another multiplying the loaves, at another taking a fish for a piece of money which it contained.*"—St. German, p. 89.

Now supposing this to have been really a miracle, it is not very apparent, why it should appear more striking to a *poor* man than to a *rich*. Now-a-days, it may be of little importance to a country gentleman, whether his cock has lost his voice or not. But in the fifth century it was not quite so common for the squire to have a gold repeater in his pocket, or a French clock on the mantel-piece. Even the lumbering eight-day, or the wooden alarum, might have passed for curiosities in the days of German, and for a few years later, too. So that

all this about the rich and poor is mere romancing, introduced for no imaginable purpose but to give an air of poetry and sentiment to an old wife's fable. As to the attempt to dignify the tale by comparing it with the miracles of the Lord, one knows not what language to use severe enough for its reprobation. But one thing the writer feels bound to say, that the perusal of these books, and the consideration of the manner in which their authors are continually bringing forward the example of Christ, and the miracles of Holy Scriptures, side by side with every absurd figment which has been invented in a credulous age to give sanctity to superstition, must compel one to ask, whether these authors do really believe the Evangelical History a whit more firmly than they believe these legends? Whether, in fact, the miracles of the Lord, and the miracles of German or Walburga, be not *in their faith* equally probable, equally certain, equally true? This may be thought a mere personal question, with which none but these authors themselves have any concern. If the writer thought it were, he would have felt no inclination to suggest it. But it is not so. Abundant proof is furnished in these books, and shall be fully and fairly laid before the reader, that this party do regard these stories, less as facts, than as mythic legends—that they consider it generally a lawful exercise of imagination to *invent*, in the absence of history, and to relate *as facts*, not what they know or believe to have happened, but what (according to *their* notions of fitness or conformity) *might, or could, or should*, have happened; and further, that they do think it allowable to endeavour to give a colour and sacredness to these mythic legends by alleging, and comparing with them, the miracles of Holy Scripture—and further still, that they believe, and teach it as part of their system, that one is at liberty, nay more, that it is a high and saint-like exercise of Christian piety and devotion, to allow their imagination a similar licence with regard to the life and actions, and miracles of the Lord himself, and to make the facts recorded in the Gospel the basis of a legend and a myth. It is plainly but one step further, in this natural progress of error and disregard of truth, to represent the Gospel history itself as nothing more than a myth and a legend. If it be lawful *now*, to take such liberties with truth, surely it was just as lawful eighteen hundred years ago. If men may construct a myth *now*, it was as competent to the apostles and primitive Christians to do so *then*. There is, in fact, but one step, and a very brief one, between the teaching of this party and Neologianism. They themselves *may* stop at the point of error they have already reached; but, if the positions and maxims they are now propagating, be suffered to take root unchecked, their disciples will, in all human probability, become Neologians, if not infidels.

These observations are perhaps an anticipation of the conclusion which the reader is likely to come to, when the facts are fully submitted to him; but yet it is better to anticipate thus far, because otherwise it really might be expected that the utility of collecting such miserable rubbish would not seem very apparent. The reader must therefore recollect, that these stories of miracles are put before him not merely as specimens of the nature of the miracles recorded in these books, but rather as illustrations of the spirit and tendency of the system of which they form so important a part.

It is difficult to know where to begin, but the Life of St. Helier will furnish a specimen or two sufficiently curious to deserve notice. St. Helier, it seems, was the son of a nobleman of Tongres, named Sigebert, who, as the author observes, "though he was a nobleman," "was not created by letters patent like our dukes and earls," an observation of which it is not easy to discover the intention. However, Sigebert, who was also a heathen, had no children, and, as a last resource," he and his wife "applied to a holy man named Cunibert, who lived near them."

"Cunibert, who had long wished to convert the noble Germans, and had mourned over their perverseness, promised to pray for them, if they in return agreed to give him the child who should be born, that he might offer him up to God. They agreed to these terms, and in due time the prayers of the holy man were heard, and the lady bore a beautiful child."—p. 14.

Whether Sigebert really understood the nature of the terms which this man is stated to have induced him to consent to, is not explained. However, when Cunibert required the parents to give up their child, the father positively refused to allow him to "go about with a shaven crown, and be a poor man like Cunibert." Different readers will probably have their own thoughts of this part of the story, and some, perhaps, be disposed to think Sigebert's refusal was not so surprising in a heathen, as Cunibert's demand in a Christian. These are the author's reflections, and very characteristic they are:—

"Thus did they stumble at the offence of the cross, as the world has done from the first. Holy Mary went on her way to Bethlehem poorly clad; she had on a peasant's garment, and the world swept by and did not know that she was the rich casket which contained the pearl of great price, which whosoever findeth will sell all that he hath to buy."—Ibid.

Considering that Cunibert wanted to take an only son from his parents *before he was three years old*, and make a hermit of him,—which this author calls *offering him up to God*,—a less severe commentary on their refusal might have been expected. They were heathens, and probably could not understand this notion of monkery; at all events, they were parents, and he was their only, their long-desired child. But this is not the only place where these authors advocate the practice of binding infants to a monastic life. However, by and by, when he was seven years old, the child fell sick, and begged his mother (a very natural request for a sick child to make, no doubt) to send him away "to that holy man, by whose prayers I was born, and to whom you promised me." For it seems the child knew all about it. And his parents sent him to Cunibert, and he was healed, and lived with Cunibert, being particularly charmed with a share of Cunibert's one meal a-day of barley bread. There are some rather odd notions about baptism in this legend. For, though it appears he assisted in the church service—

"All this while Helier was unbaptized; his spiritual guide said nothing to him about it, and Helier wondered."—p. 15.

As well he might—especially as it seems he understood a vast deal more of the nature of baptism than boys of seven generally do.

"He however remained in quiet patience, trusting that God would bring him to the laver of regeneration in due time."—Ibid.

However, notwithstanding he was still the unbaptized child of heathen parents, he became famous among the peasants for his "sanctity."

"They brought him their sick and their blind, and thought that there was virtue in the touch of his little hand, and by the grace of God he healed them."—p. 16.

This seems to have provoked Sigebert to such a degree that he had Cunibert murdered; on which the child, instead of returning to his mother, fled, and, "*for six days*, he wandered on and on, through the depths of pathless forests," until he came to the town of Terouenne, where, being now "almost spent with fatigue"—which, by the way, considering the child's age, and his having, as far as appears, had no food for a week, cannot be thought very surprising—he was taken to her home by a poor widow. But after a fortnight spent with her—

"He asked her to shew him some lonely place where he might serve God in quiet. She led him a little way out of the town, to St. Mary's church—[which, from this it would seem was not much frequented.] The house of God was the place to which he naturally turned. His dwelling was in the porch of the church, and here he remained *for five years*, living as he had done with Cunibert. The rain and the wet formed deep pools about him, and his shoes were worn out, so that the sharp pebbles were often stained with his blood. But, notwithstanding all these hardships, it never struck him that he could go elsewhere, [a very remarkable specimen of absence of mind, and that "*for five long years.*"] . . . When he wanted food he went to the widow's house, and there, too, he had a wooden pallet on which he stretched himself whenever he chose."

Of course all these austerities were not without their effect in procuring him admiration, and so the author tells us that—

"*This way of life attracted the people of the place*; they saw in the youth one whom Christ had marked for His own by suffering, and who crucified his body for the Lord's sake. The sick and infirm learned to put faith in his prayers, and God was pleased to hear them as he had done at Tongres, and healed them."—p. 19.

It is to be hoped, the reader remembers that all this time Helier was still unbaptized.

"At length, at the end of five years, an incident happened *which more than ever raised his fame.*"

This incident was nothing less than his raising a child from the dead, which he undertook to do at the command of the bishop of the place; for, as the author tells us, "obedience was natural to him;" a trait in his character of which his parents do not seem to have had much experience. He followed in silence to the church where the corpse lay:

"Then Helier *bethought himself* that this would be a sign whether the time was at hand when Christ would regenerate his soul in the holy waters of baptism."—Ibid.

On which one might have thought he would have named the subject to the bishop. But he followed another method:

"So he knelt down and lifted up his hands to heaven and said, 'O God, in whose hand is all power, who didst raise the child on whom the door was closed, and the son of the widow of Nain when borne on the bier, I pray thee, that *if it is Thy will that I be made a Christian*, may it be Thy will also of Thy great goodness that this child be raised to life.' And when he had done praying the child began to move and to cry for his mother."—Ibid.

One might naturally have supposed that on this he instantly applied to the bishop for baptism. No such thing:

"The night after this miracle, Christ appeared in a vision to Helier, and bade him go to Nanteuil, where a man named Marculfus would baptize him, and teach him what was to be his way of life."—Ibid.

Now, one has no desire to accuse the author of this wretched fiction of deliberate profaneness; but the flippancy with which the name of the Almighty is every now and then introduced as one of the dramatis personæ in this legend, is a feature in the system it is intended to propagate, far too remarkable to be passed over in silence. If the miracles of Helier were supported by an overwhelming mass of contemporary evidence, the mere fact of such miracles being ascribed to an unbaptized heathen should make any one pause, before he ventured to state, that the Almighty did interpose, and that Christ appeared in a vision. And yet all through, the sacred name is introduced to avouch for the particulars of the tale.

"That Holy Ghost, who of old moulded the spirits of the prophets, and made St. John the Baptist to be a dweller in the wilderness, and a holy eremite, dealt graciously with this child of Pagan parents, and made him give up the world to live a hard and lonely life."—p. 16.

One who had much reverence for sacred things would surely have paused before he ventured so very positively to interpret the will of the Almighty, or to use his name in such a manner at all, even if the facts he was relating were indisputable. Now, can any one suppose what degree of credit this author attaches to his tale? He tells us, in the introduction—

"The story is here called a legend, because from the mistakes made by the author of the Acts, and from the distance of time at which he lived from the age of the saint, many things which he advances rest on little authority."—p. 9.

The Bollandists, it seems, consider that the writer of the acts of Helier lived "at least three hundred years after" his time. The author having stated this, and enumerated some of the absurdities of his authority, says—

"On the other hand, it is not by any means meant to assert that the whole of the narrative is fiction."—Ibid.

But then the miracles—of course, there can be no doubt of their being worked by Helier, or else no one who pretended to any, the lowest reverence for religion, would dare to describe them as proofs of Divine interposition. We shall see. The author actually has the hardihood to state that—

"It is, however, still an open question, whether the particular miracles here recorded were those worked by St. Helier; and it may here be observed that the miracles said to have occurred before his baptism [the very miracles he dares to say 'God was pleased' to enable him to work] have less evidence than any of the others, . . . they have not . . . the insular tradition in their favour."—p. 10.

The way in which this author treats this part of the subject is really most instructive. The stories, it seems, have no authority whatever. The historian lived at a distance from the place, and three hundred years later than the age of Helier. There is not even tradition for these tales. If there were, it would still remain to be proved why it should give them any more credibility than the fairy tales and goblin stories which rest on the same authority, and are equally believed by the same class of persons.

"In order to account for their appearance in the Acts of the Saint, it is not necessary to accuse the author of dishonesty. *In an age of faith*, when miracles were not considered as proofs of a system which required no proof, but simply as instances of God's power working through His Saints, *men were not critical about believing a little more or a little less*. Again, *there is no proof that the writers intended these stories to be believed at all.*"—pp. 10, 11.

So that, in fact, as a history, the Legend of St. Helier is fairly given up. But yet the author is never on that account a whit the more afraid to tack to the absurd fables he retails the sacred name of God, in order to give an air of sacredness to the fanaticism they are meant to recommend. "An age of faith," then, is one, in which "men are not critical about believing a little more or a little less." A very remarkable definition, truly. But is not this author afraid lest some of his disciples may be led to apply this definition to the times of the prophets and apostles? When men have learned to use miraculous stories as as embellishments to give a romantic or a venerable air to a system, where they have been taught to consider such tampering with truth lawful, and such profane abuse of the name of their Creator innocent—it may not be very difficult to proceed somewhat further, and to suppose that similar liberties were taken in the apostolic age with truth and sacred things. One can have no desire to accuse this biographer of Helier of intentional irreverence, neither is it the writer's meaning to say, that this biographer *does not believe* the miracles of Christ and the apostles. It seems absolutely certain, that he believes them *as firmly* as he believes those of Helier. Whether he believes them at all *more firmly*, is a point which the more any one studies these Lives (and some other works that will probably come under consideration hereafter) the more difficult will he find it to determine. Nothing can appear more certain to the writer of these pages, than this—that the notions of truth and falsehood (and particularly regarding miraculous stories) disseminated by Mr. Newman and his party, tend directly to Neologianism; and he should feel unspeakably thankful, if anything he has written or shall write hereafter, might be instrumental, however indirectly, in arousing their suspicion as to the fearful character and consequences of their teaching in this particular. Between believing everything, and believing nothing, it has too often been proved, there may be but one step. And truly those who have such infinitely erroneous, and confused notions of the very first rudiments of Christianity, as to consider recklessness "about believing a little more or a little less" the characteristic of "an age of *faith*," have got rather nearer to the edge of the precipice than they are aware of.

To proceed however with this Legend of St. Helier. After his baptism and until his death he resided in a hermitage on a barren rock, where this author tells us "now appear faint marks on the wall, as if the monks of St. Helier had done their best to adorn it with frescoes, and to turn it into a small chapel by raising an altar in it." On which he remarks, in terms which it would have been scarcely charitable to suppose any Christian would have dared to use—

"Well might they be grateful to him, FOR HE SANCTIFIED THE ISLAND WITH HIS BLOOD."—p. 37.

In this place he lived for twelve years; but what he did, and how he came to die at last, must be reserved till the next number.

SOME NOTICES OF THE EARLY COLONIAL CHURCH.

(Continued from p. 17.)

NEW YORK.

THE Rev. John Bartow was appointed missionary, on an annual salary of 50*l.* in the year 1702. He arrived in New York in ten weeks, during the prevalence of a very fatal sickness, of which an average of twenty persons died every day for some months. He was fixed at West Chester by the governor, Lord Cornbury. The glebe of 100 acres he found to be "all a wilderness," no part of which had ever been cultivated. He says, Nov. 4, 1702, "We have a small house built here for public worship, of boards, but there is neither desk, pulpit, nor bell in it."*

At the end of two years, he speaks with thankfulness of having, "by the blessing of Almighty God, been made instrumental in making many proselytes to our holy religion, who are very constant and devout in, and at, their attendance on Divine service; and those who were enemies at my first coming are now zealous professors of the ordinances of our church. The inhabitants of our parish live scattered and disposed up and down in the woods, so that many cannot repair constantly to the church, by reason of their great distance from it."†

Mr. Bartow appears, by his letters, to have had a practice of making collections in his church for any very urgent cases of distress. Thus we have the following notices: "September 5, 1708, came a distressed woman, the widow Maynard, through West Chester, who had nine children murdered by the Indians. Collected for her in the church 1*l.* 6*d.*" The following Sunday he made a similar collection for a poor man.

In the same letter he mentions the death of Mr Muirson, "much lamented by his friends and missed by his parishioners."

Besides West Chester, at which he resided, Mr. Bartow officiated once a month at East Chester, and occasionally at Yonkers. The population of West Chester was about 550: that of East Chester 400, who, being presbyterians, obtained an act by which they were formed into a separate parish, and obtained a minister of their own persuasion; but on Mr. Bartow's coming among them, "they were so well satisfied with the liturgy and doctrine of the church, that they forsook their minister," and conformed to the church of England.‡ The population of Yonkers was, in 1703, about 250.

Mr. Bartow continued in the discharge of his important duties for the long period of a quarter of a century. He was the instrument of bringing many separatists back to the true fold, and admitting into it many hitherto careless adults. He likewise gave much of his time to the instruction of the poor negroes. By such long and faithful services he secured the general esteem of his people. He died in the same mission to which he was first sent, in 1727.

* MS. Letters, vol. i. 55.

† Ibid. vol. ii. 32.

‡ MS. Letters, vol. ix. p. 109.

New Rochelle was a settlement of French protestants, of whom M. Bondet was the pastor. In 1709 the congregation conformed to the church of England, and the Society made an allowance to M. Bondet, with instructions to use the liturgy of our church. He had a considerable congregation, among whom he lived and ministered upwards of twenty years. The town gave a house and three acres of land, adjoining the church, for the use of the clergyman for ever; and M. Bondet at his death, in 1722, bequeathed his library, consisting of 400 volumes, for the same purpose.

He was succeeded by Mr. Stoupe, who also was able to officiate in French, a simple-minded, conscientious man, who continued, for seven-and-thirty years, patiently and faithfully to discharge the duties of this mission. During this long incumbency the number of communicants was raised from thirty-three to eighty.

Albany was principally settled by the Dutch, and from its situation on the river Hudson, and its being the chief place of trade with the Indians, early became an important town. The population, in 1712, was computed at 4000, of which 450 were negroes, or Indian slaves. It was defended by a strong fort, and a garrison of 200 men, for the security of the province, both against the French and the Indians.

To this station the Society appointed the Rev. Henry Barclay, as missionary and catechist, not more for the spiritual benefit of the resident English, than for the instruction and conversion of the Indians and the negroes.

During the absence of the Dutch minister, Mr. Dellius, several of his congregation attended the English church, where Mr. Barclay preached to them in their own language, and many of the principal inhabitants, and still more of the common people, were led to join the communion of the church of England. Mr. Barclay was in the habit of publicly catechising the children in church, during the afternoon service, on Sundays, besides twice a-week on other days, and his class usually consisted of about seventy children.

After officiating for seven years in the Dutch chapel, he took measures for the erection of a church. In this design he was assisted most generously by persons of every class. The governor, Robert Hunter, Esq., besides a money subscription, gave all the stone and lime required for the building. The town of Albany contributed 200*l.*, and every inhabitant of Schenectady, with the single exception of one very poor man, gave something, which in all amounted to 50*l.* currency, while both the officers and privates of the garrison subscribed in proportion to their means. In this way a sum of 600*l.* was raised, and a solid building of stone erected, which was opened for Divine service in November, 1716.*

The next missionary at this station was the Rev. John Miln. On his first arrival he states that the number of communicants was thirty-four. His plan was to visit the Mohawks four times a-year, and to remain five days with them at each visit.

The commanding officer of the garrison wrote to the Society, in 1731,

* Humphrey's Hist. Account, p. 217.

that Mr. Miln had taken indefatigable pains in instructing the Indians in the principles of the Christian religion, and, in 1735, he repeated and confirmed his favourable testimony, stating, "that the Indians were very much civilized of late, which he imputed to the industry and pains of the Rev. John Miln; that he was very diligent in baptizing both children and adults; and that the number of the communicants was daily increasing." The same authority added, that "many of the Indians are become very orderly, and observe the Sabbath."^{*}

This year Mr. Henry Barclay, son of the late missionary, who had been four years at the college of Newhaven, was, by Mr. Miln's recommendation, appointed catechist to the Mohawks at Fort Hunter. On his first arrival, he represented the prospects of converting that tribe as very encouraging. They were desirous of instruction, and constantly attended Divine service.

In 1737, Mr. Miln was transferred, at his own request, to the mission of Monmouth county, and Mr. Barclay, being strongly recommended by all to whom he had become known in the discharge of his duty as a catechist, was sent for to England, and ordained deacon and priest. On his return, he was welcomed with hearty good will by "both his congregations, but more especially by the poor Indians, who many of them shed tears of joy."† Besides his services on the Sunday, he catechised the Indians in the evenings, when thirty, forty, and sometimes fifty adults would attend. On occasion of the gathering of the six nations to renew their league of friendship with the English, he preached to large numbers of them, and had the satisfaction of being understood by all the Indians, while the Mohawks behaved so devoutly, and made their responses so regularly, as to excite the admiration of all the congregation.

Mr. Barclay was also frequently called upon to preach to the Dutch in their own language.

In 1741, he informed the Society that his congregation at Albany consisted of 180 English, besides two independent companies, and, in the Mohawk county, of 500 Indians, settled in two towns, at thirty miles' distance from Albany; that he had sixty English, and fifty-eight Indian communicants. He further stated, as a satisfactory test of their moral improvement, that there was a great decrease in the vice of drunkenness, not so many cases having occurred during the whole summer, as frequently occurred in a single day on his first coming among them.‡

In 1743, he informed the Society that two or three only of the whole tribe remained unbaptized, and that, with the consent of the governor, he had appointed Mohawk schoolmasters at the two towns, "Cornelius, a sachem, at the lower, and one Daniel, at the upper town, who are both very diligent, and teach the young Mohawks with surprising success."§

The very satisfactory progress which Mr. Barclay was thus enabled

* Printed Report for 1735.

† Report for 1742, p. 48.

‡ Ibid. 1739.

§ Ibid. for 1743.

to make in the great work of Christianizing and civilizing the native Indians, was rudely checked towards the end of 1745, by the intrigues first, and afterwards by the hostile invasion, of the French Indians. The following is Mr Barclay's account of the matter:—"About the middle of November, 1745, the French Indians came to an open rupture with us, and, with a party of French, fell upon a frontier settlement, which they laid in ashes, and made most of the inhabitants, to the number of about a hundred, prisoners, ever since which time they have kept us in a continual alarm by skulking parties, who frequently murdered and carried off the poor inhabitants, treating them in the most inhuman and barbarous manner, by which means the lately populous and flourishing county of Albany is become a wilderness, and numbers of people, [who were possessed of good estates, are reduced to poverty. In the meantime, our Indians could not be prevailed upon to enter into the war, but have deceived us with fair promises from time to time, whilst we were convinced, by undeniable proofs, that they kept a correspondence with the enemy."*

The following year, the Rev. W. Vesey, who had been rector of Trinity church, New York, from its first erection in 1697, and for years commissary to the bishop, died, to the great grief of his congregation, and the loss of the whole church.

The vestry, and principal parishioners, almost immediately determined on inviting Mr. Barclay to occupy the vacant post, and he, though with some natural reluctance, yet from a conviction that, during the prevailing troubles among the Indians, he could be of no further service to them, accepted the offer. The mission remained vacant some time after the withdrawal of Mr. Barclay, but was filled up, in 1748, by the appointment, on his recommendation, of the Rev. John Ogilvie, "a young gentleman of an extraordinary good character, educated at Yale college, in Connecticut." He was in a special manner qualified for the duty at Albany, by being able to officiate in the Dutch language. By his first letter it appears that the Mohawks, among whom he had spent the winter, were attentive to all the observances of religion, but fell to excessive drinking on his departure; and he was convinced that the only way to make any lasting impression upon them, and reform their habits, was to receive and maintain them in hostelries prepared for their reception, where they might be instructed in the English language, and, through that medium, in the principles of the Christian faith.

In successive communications, Mr. Ogilvie makes the same complaint of their excessive indulgence in strong drink, which sometimes drove them mad, to the extent of burning their huts, and threatening the lives of their wives and children.† They too generally spent their money in purchasing spirits, and threw themselves upon the missionary for provision whenever they went to Albany.

On first entering upon his mission, he selected one of their most promising boys to educate entirely at his own charge, but, as soon

* Original Letters, vol. vii. p. 95.

† Printed Report, 1753.

as he had taught him to speak English, and "read in the psalter," the parents removed him, lest, as they said, he should learn to despise his own nation: yet, in spite of all these difficulties and discouragements, which he candidly admits, Mr. Ogilvie's mission was by no means without its fruits.

In 1756, he informs the Society that many of the Mohawks of both castles, appeared to have a serious and habitual sense of religion. When at home they regularly attended Divine worship, and were frequent communicants at the Lord's Supper, and even while out upon the hunt, several of them came sixty miles to communicate on Christmas day.

The number of his Indian communicants was fifty. In the space of eighteen months he baptized twenty-seven Indian children, two of them the children of the famous half-Indian king, who distinguished himself so much in the fatal expedition under General Braddock, when twelve principal men of the Mohawks fell in battle. Of these twelve, six were regular communicants of the church, and, while they were in the field, good old Abraham, the catechist, (one of their own sachems, as already mentioned,) regularly performed for them morning and evening service.*

In 1758, this tribe was involved in all the horrors of a most cruel war, being invaded by the French Indians, who burnt their houses and carried away the families.

It should be mentioned, to the honour of the Mohawks, and of the Society, whose converts many of them were, that they alone, of all the Indian nations, remained during this, and a subsequent war, steadfast in their loyalty to Great Britain.†

But, whatever were the blessings conferred upon the poor Indians by the charitable regard of the Society and its missionaries, they were, it is to be feared, more than counterbalanced by the vices which they learned from European contact and example. The fatal use of intoxicating liquors, to them an irresistible temptation, was rapidly thinning their numbers.

Mr. Ogilvie reports that, in less than six months, fifty-five persons had died within the Mohawk castle, chiefly from the effects of drinking, and more were dying. Nevertheless, he persevered steadily in his duty, and daily catechised the children.

The following passage from a letter, dated Feb. 1, 1760, possesses historical interest, and places the zeal and liberality of the French Romanists in mortifying juxtaposition with the coldness and apathy of the British government:—

"I attended the royal American regiment upon the expedition to Niagara; and indeed there was no other chaplain upon that department, though there were three regular regiments, and the provincial regiment of New York. The Mohawks were all upon this service, and almost all the Six Nations; they amounted in the whole to 940 at the time of the siege. I officiated constantly to the Mohawks and Oneidas, who regularly attended Divine service. I gave them exhor-

* Printed Report, 1757.

† Ibid. 1759.

tations suitable to the emergency, and I flatter myself my presence with them contributed, in some measure, to keep up decency and order amongst them. The Oneidas met us at the lake near their castle, and, as they were acquainted with my coming, they brought ten children to receive baptism; and young women, who had been instructed in the principles of Christianity, came likewise to receive that holy ordinance. I baptized them in the presence of a numerous crowd of spectators, who all seemed pleased with the attention and serious behaviour of the Indians upon that solemn occasion; and, indeed, bad as they are, I must do them the justice to say, that whenever they attend the offices of religion, it is with great appearance of solemnity and decency.

“During this campaign I have had an opportunity of conversing with men of every one of the Six Nation confederacy and their dependents, and of every nation I find some who have been instructed by the priests of Canada, and appear zealous Roman catholics, extremely tenacious of the ceremonies and peculiarities of that church; and, from very good authority, I am informed that there is not a nation bordering upon the five great lakes, or the banks of the Ohio, the Mississippi, all the way to Louisiana, but what are supplied with priests and schoolmasters, and have very decent places of worship, with every splendid utensil of their religion. How ought we to blush at our coldness and shameful indifference in the propagation of our most excellent religion. The harvest truly is great, but the labourers are few. The Indians themselves are not wanting in making very pertinent reflections upon our inattention to these points.

“The possession of the important fortification of Niagara is of the utmost consequence to the English, as it gives us the happy opportunity of commencing and cultivating a friendship with those numerous tribes of Indians who inhabit the borders of Lake Erie, Huron, Michigan, and even Lake Superior; and the fur trade, which is carried on by these tribes, which all centres at Niagara, is so very considerable, that I am told, by very able judges, that the French look upon Canada of very little importance without the possession of this important pass. It certainly is so, and must appear obvious to any one who understands the geography of this country. It cuts off and renders their communication with their southern settlements almost impracticable. In this fort there is a very handsome chapel, and the priest, who was of the order of St. Francis, had a commission, as the king's chaplain to this garrison. He had particular instructions to use the Indians who came to trade with great hospitality, (for which he had a particular allowance,) and to instruct them in the principles of the faith. The service of the church here was performed with great ceremony and parade. I performed Divine service in this church every day during my stay there, but I am afraid it has never been used for this purpose since, as there is no minister of the Gospel there. This neglect will not give the Indians the most favourable impression of us.”*

He cannot repress a complaint that he received no countenance or

* MS. Letter, Feb. 1, 1760.

support in his mission from any of the leading men of the colony, for, though they did nothing to oppose him, Sir William Johnson was the only person who lent him any active assistance.

An extract from a letter, dated August 8, 1760, will prove that the operations of war did not altogether put a stop to the missionary exertions of Mr. Ogilvie.

He says, August 9, 1760:—

“By this I beg leave to inform the Society, that I left Albany on the 24th of June, in order to join the army, who were proceeding under General Amherst to Oswego. I tarried at Fort Hunter three days. I preached twice during that time, and administered the sacrament of baptism to several white and Indian children. The Mohawks were preparing for the field, and told me they should overtake me near the Oneida lake, at which place a considerable number of Indians joined us. General Amherst being at the Oneida lake on the preceding Sunday, went up as far as the Oneida town. Upon his arrival there, he found them at their worship, and expressed a vast pleasure at the decency with which the service of our church was performed by a grave Indian sachem. They applied to the General to leave directions for me to come to the castle upon my arrival at the lake.

“Agreeable to the General’s directions, I went to the Oneida town, the 18th day of July. I had sent a Mohawk Indian before, so that, upon my coming into their town, I found a large congregation met for Divine service, which was performed with great solemnity. Six adults presented themselves to be examined for baptism, who all of them gave a very satisfactory account of the Christian faith, and appeared to have a serious sense of religion. I baptized them, and immediately after joined them in marriage. They were three principal men, and their wives, who had lived many years together, according to the Indian custom. I baptized fourteen children, and, in all, I joined nine couple in the holy bands of marriage.

“I was much pleased with this day’s solemnity; it would have been a noble subject for the pen of one of the Jesuits of Canada. I would to God we had labourers in this part of the vineyard, to keep alive the spark that is kindled among some of these tribes, and spread the glad tidings of the gospel among the numerous tribes with whom we have now a free communication. Beside my duty in the army, I attend the Indians, and give them prayers, as often, on week days, as the public service of the camp will admit; and on Sunday the General always gives public orders for Divine service among the Indians.

I hope soon to congratulate the venerable Society upon the entire conquest of Canada, and I pray God that, by that means, there may be an “effectual door” opened for the propagation of the blessed gospel amongst the heathen.”*

The war, as is well known, was brought to a glorious termination by the capture of Quebec, under the command of Wolfe. After congratulating the Society on this happy result, Mr. Ogilvie proceeds to say that, during the campaign he had been particularly careful to

* MS. Letter, Aug. 9, 1760.

perform all the offices of religion among the Indians, "great numbers of whom attended constantly, regularly, and decently." He concludes thus: "I am unable to express the universal joy and triumph that prevails amongst us at this period of public success. How remarkably has God in his providence sustained the cause, and restored the honour of our country, by the successes of the past and the glorious conclusion of this year. The inhabitants of this northern region of America are now happy in the quiet possession of their estates. 'No more leading into captivity;' a captivity big with danger and horror: 'no more complaining in our streets.' May all these happy events conspire to bring about a speedy, safe, and honourable peace. May the peaceable kingdom of the Redeemer universally prevail amongst mankind, and all the world know the only true God, and Jesus Christ whom He hath sent."

It is important to shew that the Society always regarded the religious instruction of the negroes as one of its special objects; and therefore a brief reference must be made to the long and consistent services of the Rev. Mr. Charlton, catechist, first at New Windsor, and afterwards at New York.

He was described by Mr. Commissary Vesey as very diligent in his office, publicly on the Lord's day teaching and explaining the church catechism. Mr. Vesey further reported that he gave great satisfaction to the people, "and crowned all with a good life." From his appointment at New York, in 1732, to 1740, he had baptized 219 negroes, of whom 24 were adults.

The next year he reports his negro catechumens at 70; white, 90. In 1746, he states that their number was considerably on the increase. and what gave him more than ordinary satisfaction was, "that he could plainly discover a truly pious spirit among them; while their constant attendance, and their apparently earnest attention when instructed, afforded the agreeable prospect of a great harvest. Mr. Charlton was promoted by the Society in 1747 to the church of St. Andrew, in Staten Island.*

His place was supplied by the Rev. Samuel Auchmuty, who had been educated at Harvard College, Boston, and recently ordained deacon.† His first report states that in six months he had baptized twenty-three negro children and three adults, after full instruction, and that a school had been built by voluntary contributions, in which fifty children were educated by Mr. Hildreth. The next half year the infants baptized were twenty-five, and the adults eight. The Society supplied them with prayer-books and catechisms, of which they were said to make a good use, many of them being able to read very well.

In June, 1760, he still reports favourably of the mission, for, in less than a year he had received into the church by baptism eighty-seven infants and seven adult negroes, while he had a considerable increase in the number of negro catechumens, many of whom promised well.

Three years later, he says, that it was "an unspeakable satisfaction to

* Printed Reports.

† Report for 1747.

him to find that his labour among the poor slaves was not lost, but, through the goodness of God, produced such considerable fruit. From June, 1762, to September, 1763, he had baptized 129 negro children and twelve adults." He subsequently states, "Not a single black admitted by him to the holy communion had turned out badly, or in any way disgraced his profession."* These few facts may serve to shew that the Society was neither forgetful of its duty to the poor African race, nor an unsuccessful labourer in the cause of their amelioration. In 1764, Dr. Barclay died, and Mr. Auchmuty was appointed to succeed him as rector of Trinity Church, New York.

SEABURY is a name well known in the history of the Anglo-American church. The first connected with the subject of our record who bore it, the Rev. Samuel Seabury, appeared before the Society on the 21st August, 1730; and, after due examination and inquiry, was appointed missionary to New London, in Connecticut, on a salary of 50*l.* a-year. It was agreed at the same time "that a library of 10*l.*, five pounds' worth of small tracts, and one dozen of Ostervald's catechisms, be allowed him." The inhabitants of New London at this period were 600, of whom 100 belonged to the communion of the church, and only fourteen communicants.† In a few years his congregation doubled, and very gratifying success attended his ministrations at some distant settlements, especially at Hebron, thirty miles off, where he was listened to with great seriousness, and more than twenty families conformed to the worship of the church.‡ The people of this township afterwards built a small church, and petitioned the Society for a resident missionary. They were, however, soon after this (in 1741) seduced into the wildest extravagance by some of the ignorant and fanatical followers of Whitfield. On the removal of Dr. Jenney to Philadelphia, in 1742, Mr. Seabury was appointed to the mission of Hempsted, in Long Island. At the time of his leaving New London, the population had grown to 1000, the members of the church to 228, and the regular communicants to 39.§

It is, moreover, satisfactory to know that the church people remained steadfast in the midst of the wildest extravagance of sectarians, who, on one occasion, assembled in large numbers in the public street on a Sunday, made a bonfire, and burned a great pile of books on divinity, including Bishop Beveridge's *Thoughts on Religion*.|| In 1748, Mr. Seabury informed the Society that at Huntington, a town about eighteen miles distant from Hempsted, a considerable number of people had conformed, and built a church for the worship of God according to the liturgy of the church of England; that he had frequently officiated there, and that at their request his son, who had been educated at Newhaven, read prayers and sermons for them, under his direction. Such being the case, he requested that his son, who would be recommended by the commissary, might be appointed by the Society, catechist, with some small allowance.

The Society accordingly appointed Mr. Samuel Seabury, jun., to

* Printed Report for 1765.

† Journal vi. 19.

‡ Ibid. vii. 79.

§ Ibid. ix. 117.

|| Ibid. 175.

act in this capacity under the direction of his father, and allowed him a salary of 10*l.* a year.* And this was the modest commencement of a long series of services to the church by the future Bishop of Connecticut—the first bishop of our own communion in the wide continent of North America.

In one of his letters, the elder Seabury describes the church at Hempsted as “truly militant,” being continually subject to attack by the enemies of revelation on one side, and wild enthusiasts on the other; nevertheless he states that his churches at Hempsted, Oyster-bay, and Huntington were crowded in fine weather.†

In 1756, he paid a visit to Dutchess county, eighty miles distant, at the request of the inhabitants. The only provision which had been made for the spiritual wants of this extensive county, containing a population of 10,000, was to be found in the services of one Dutch and one Presbyterian minister, with one Quaker’s meeting. This state of things he represented to the Society, who agreed to send a missionary there as soon as a church and residence house had been built.‡

Wherever a missionary was zealous in the discharge of his duty, many of those who had been educated in dissent conformed to the church, and Mr. Seabury had the satisfaction of reporting in one year the baptism of eleven adults at Hempsted; one of them declared publicly “that it was after considering most other professions, and upon mature deliberation, that he had determined to make the solemn confession of his faith in the church of England, and accordingly himself, his wife, and eight children were baptized.§

Mr. Seabury died on the 15th June, 1764. The last “*Notitia Parochialis*” which he furnished to the Society, states the population at Hempsted to be 6000, of whom 750 were members of the church, and about seventy communicants. The total number of baptisms since he had come into the mission was 1071.

We must now travel back a few years, to gather up the principal points in the history of his son. In 1753, the Society received from the Rev. Mr. Wetmore, missionary at Rye, a testimonial in favour of the Rev. Samuel Seabury, jun., whom he represented as “a man of unblemished moral character, sound learning, and so prudent behaviour, that he would prove a worthy missionary.” He accordingly recommended him for the vacant cure of New Brunswick, in the colony of New Jersey. The Society having now for some years had knowledge of him in the subordinate office of catechist, immediately gave its sanction to his coming to England for holy orders. His salary was now advanced to 50*l.* He arrived at his new mission on the 25th May, 1754, and was received with “a hearty welcome” by the people. He found there a stone church nearly finished, with a large congregation, increased by the attendance of the dissenters, who were without any minister of their own. Mr. Seabury, however, remained but a short time in this mission, for in 1757 he was promoted

* Journal, vol. xi. 91.

‡ Ibid. 1757.

† Report, 1575.

§ Ibid. 1763.

by the government to the living of Jamaica, to which he the more readily removed as it brought him "nearer to a most excellent father, whom he dearly loved, and whose conversation he highly valued."

One of the stations at which he was called upon to officiate was Flushing; and this is the miserable report which he makes of it in 1759: "Flushing, in the last generation the grand seat of Quakerism, is in this the seat of infidelity—a transition how natural! Bred up in an entire neglect of all religious principles, in hatred to the clergy, and in contempt of the sacraments, how hard is their conversion! Especially as they disavow the necessity of any redemption. At Jamaica," he continues, "open infidelity has not made so great a progress; a general remissness in attending Divine service, however, prevails, though I know not from what particular cause."*

Six months later he writes in the same mournful strain:—

"Such is the effect of deism and infidelity, (for the spreading of which Quakerism has paved the way,) which have here been propagated with the greatest zeal, and the most astonishing success, that a general indifference towards all religion has taken place; and the too common opinion seems to be, that they shall be saved without either of the Christian sacraments, without any external worship of God,—in short, without the mediation of Christ, as well as with; and even among those who profess themselves members of the church of England, a very great backwardness in attending her service prevails, and particularly with regard to the holy sacrament of the Lord's Supper; so great is their aversion to it, or neglect of it, that I fear the number of communicants at present scarce exceeds twenty."†

After a time, however, he was enabled to report somewhat more favourably; for in October of the same year he writes, "Things are considerably mended, especially at Flushing, which has ever been the seat of Quakerism and infidelity. Many young people of both sexes have steadily attended Divine service the past summer, (whose parents are either Quakers or deists,) and behaved with great decency."‡

In 1762, he informs the Society that the church gradually gathers strength, "and a more serious turn of mind begins to shew itself," especially at Flushing, where the white congregation had increased from twenty to eighty.

At Jamaica there were 120 families in communion with the church, affording twenty-nine communicants; while the families of dissenters of various denominations amounted to 500.§ But the church seems to have been constantly winning back her own, for we find that in 1764 he baptized at one time "ten adults, who gave a good account of their faith."||

This year his mission was visited by Mr. Whitfield, who remained a considerable time, and, Mr. Seabury "feared, had done a great deal of mischief," as his tenets and method of preaching had been

* MS. Letter, Oct. 10, 1759.

† Ibid. March 28, 1760.

‡ Ibid. Oct. 6, 1760.

§ Printed Report, 1768.

|| Ibid. 1765.

adopted by many dissenters, "and a continual succession of strolling preachers, who misrepresented the church as popish."

None, however, of his own people had been led away, while many of them had become more serious and devout.* Mr. Seabury had now had considerable experience, and the best opportunities of forming a judgment on the effects of various religious systems which he saw in operation around him. It is therefore instructive to know his deliberate opinion of that negative system of faith which was first introduced into America by George Fox, and which, rejecting the voice of the church, and all external revelation, referred everything to the inward light. He says, in making a report to the Society of the religious state of the mission of Hempsted, "It is evident to the most superficial observer that where there have been the greatest number of Quakers among the first settlers in this country, there infidelity and a disregard to all religion have taken the deepest root; and if they have not entirely corrupted the religious principles of the other inhabitants, they have at least very much weakened them, and made them look upon religion with indifference. This seems to me the reason why it is so hard to bring the people of that parish or this (Jamaica) to comply with the sacraments of the Christian church, or to think themselves under any obligation of duty to attend the public worship of God."†

In the course of this year one of those calamities occurred which are so frequent in the annals of the early American church, and which certainly are a rebuke and disgrace to the government of the mother-country, for so long turning a deaf ear to the urgent and oft-repeated call for resident bishops.

Two candidates, who had been strongly recommended for missions, and had received ordination in England, were, on their voyage back, drowned at sea, within sight of their own country. This sad event is thus recounted and commented upon by Mr. Seabury, in a letter dated April 17, 1766, and the observations are the more interesting as coming from one who afterwards came to be bishop:—

"We have lately had a most affecting account of the loss of Messrs. Giles and Wilson, the Society's Missionaries, the ship they were in being wrecked near the entrance of Delaware Bay, and only four persons saved out of twenty-eight. Their death is a great loss in the present want of clergymen in these colonies; and, indeed, I believe one great reason why so few from this continent offer themselves for holy orders is, because it is evident from experience that *not more than four out of five who have gone from the northern colonies have returned.* This is one unanswerable argument for the absolute necessity of bishops in the colonies. The poor church of England in America is the only instance that ever happened, of an episcopal church without a bishop, and in which no orders could be obtained, without crossing an ocean of 3000 miles in extent. Without bishops the church cannot flourish in America; and unless the church be well supported and prevail, this whole continent will be overrun with infi-

* Journal, vol. xvi. p. 270.

† MS. Letters, June 28, 1765.

delity and deism, methodism and new light, with every species and every degree of scepticism and enthusiasm; and without a bishop upon the spot, I fear it will be impossible to keep the church herself pure and undefiled; and that it is of the last consequence to the state to support the church here, the present times afford a most alarming proof."

In 1766, Mr. Seabury, whose necessary expenses at Jamaica far exceeded the amount of his professional income, seeing but little hope of the congregation redeeming the pledge which they gave on his coming among them, of providing him with a parsonage-house, intimated to the Society his wish to accept the offer of the mission of West Chester, which was made to him by the churchwardens and vestry. And the Society consenting to this proposal, he removed thither at the end of the year 1766.

His average congregation at this place was about two hundred; and he states that one of the means which he adopted of communicating religious instruction to the people, was preaching at funerals in the more remote districts, whereby he had the opportunity of addressing those who could not be brought together at any other time.*

At the commencement of the civil troubles, Mr. Seabury expressed a hope that, at least, they would have the effect of proving which party, the churchmen or their opponents, were the best friends of social order and good government. The following are his words:—

" March 29, 1770.

" The violent party heats which prevail in this colony, as well as in the others, engross at present the attention of the people. But I think that even these disturbances will be attended with some advantage to the interest of the church. The usefulness and truth of her doctrines, with regard to civil government, appear more evident from those disorders which other principles have led the people into. 'This is particularly remarked and publicly mentioned by the more candid and reasonable people, who seem heartily tired with the late clamours for liberty, &c., as it appears evident that unbounded licentiousness in manners, and insecurity to private property, must be the unavoidable consequence of some late measures, should they become prevalent.'†

The violence of the democratical party, however, continued to gather strength. For some years longer, indeed, Mr. Seabury was permitted to remain in the quiet discharge of his sacred duties; but in the civil war which ensued, neither person nor property was secure.

In 1776, he was seized by a party of the disaffected in arms, and carried off to Newhaven, all his papers being examined for proof against him. After describing this outrage, he says, "God's providence will, I hope, protect His Church and clergy in this country, the disorder and confusion of which are beyond description. But it is His property to bring order out of confusion, good out of evil; and may His will be done."‡

Already Drs. Chandler and Cooper had been compelled to fly for

* MS. Letter, Oct 10, 1769. † MS. Letter. ‡ MS. Letter. Jan. 13, 1776.

their lives. The charge against them and the other clergy being "that, in conjunction with the Society and the British ministry," they had concerted a plan for enslaving America. "I do not think," says Mr. Seabury, "that those people who raised this calumny believe one syllable of it, but only intend it as an engine to turn the popular fury upon the Church; which, should the violent schemes of some of our eastern neighbours succeed, will probably fall a sacrifice to the persecuting spirit of independency."*

Though our record is concerned principally about the labours and services of the clergy, it would be ungrateful not to mention the names of some of the more distinguished lay benefactors of the church in America. Among these Mr. St. George Talbot deserves special notice.

He gave several handsome donations for the erection and endowment of churches in New York and Connecticut; and at his death in 1767, left nearly the whole of his estate, both real and personal, to the Society. As the will, however, was disputed by the heirs-at-law, the executors, after some years spent in negotiation, agreed to accept 1300*l.* currency, as payment in full of all demands of the Society. But Mr. Talbot shewed his good will to the Society not alone by gifts of money, but by going round in company with the missionaries to visit the several churches. In 1762, he made a tour with Mr. Dibblee, of whom he reports, that he was indefatigable in his endeavours to serve the interest of true religion and our holy church, "whose services I find universally acceptable, and his life agreeable to his public character." He was surprised both at the number and devout behaviour of the people at North Castle, for the church could not contain them; but at Crompton, Peach Hills, and Croton, the state of religion, for want of a clergyman, was deplorable, and the people were left a prey "to various sectaries and enthusiastic lay-teachers," while those who were members of the church had not the opportunity of hearing the liturgy for years together.

In 1763, he took another journey into Connecticut, and attended the convention at Ripton, of which he gives the following brief account:—"The Rev. Dr. Johnson being requested to preach, delivered an excellent, pathetic, spirited sermon, adapted to the occasion, and acceptable to the clergy, and all who had the pleasure to hear him, pressing them to the utmost fidelity and diligence in doing the duties of their respective cures. Twelve missionaries were present, who appear to be ornaments to their ecclesiastical profession, and very usefully employed, having had the opportunity to acquaint myself with the state of most of their respective missions. Four or five promising young gentlemen, candidates for holy orders, were present,"† among whom he mentions Mr. Jarvis, of Middleton, who was afterward Bishop of Connecticut.

Another eminent upholder of the church was Sir William Johnson, who zealously exerted himself for the education and conversion of the Indian tribes. He also was among the most zealous in promoting the permanent establishment of the church in America, by the endowment

* Ibid. 30th May, 1775.

† New York Letters.

of an episcopate. For this purpose he conveyed to the Society 20,000 acres of land in the neighbourhood of Schenectady, and on the 10th December, 1768, wrote as follows on the subject: "We cannot have a clergy here without an episcopate; and this want, as it has occasioned many to embrace other persuasions, will oblige greater numbers to follow their example, of which the dissenters are very sensible, and by pretended fears of an episcopal power, as well as by magnifying their own numbers and lessening ours, give it all possible opposition."

E. H

(To be continued.)

ANTIQUITIES, ETC.

ACCOUNT OF DR. JOHN COWELL.

SIR,—The following account of Dr. John Cowell is transcribed from a MS., very neatly written, and bound up with a copy of his learned work, "The Interpreter; or, Booke containing the signification of words." London, 4to: 1637, in the collection of Archbishop Palliser, now in the library of Trinity College, Dublin.

I know not whether it has ever been published. If not, it contains some curious information, and may, perhaps, be acceptable to some readers of the British Magazine. Your faithful servant, T.

Dr. John Cowell born in devonshire (a) and bred at Eaton school, where by Good parts and agreeable Industry he distinguisht himself from other boys, and appear'd worthy to be Elected a scholar of King's college in Cambridge 1570. possibly committed to the Tuition of his name sake and Relation John Cowell fellow of that house, who had been one of the University proctors in the year 1561 (b) our author seems here to have applied himself heartily to books and a Good Digestion of them by which studious and virtuous course of life, he Grew up to so much Reputation and Interest in the University that he had the Honour to be chose one of the proctors for the year 1585. and having past the two Degrees in arts, he applied himself to the study of the civil Law by the advice and importunity of that Eminent and active prelate Richard Bancroft, then Bishop of London, (c) who had Judgment to find the Genius of our author, and Knew the Great necessity our church was in to have men of abilities and Integrity in that profession. being regularly admitted to the degree of D^r. of Law in his own University, he made a Visit to Oxford in the 1600. where he was incorporated by the same honourable Title LL:D. (d) His Reputation was now soe established, that the Government thought it Justice to prefer him: He was made the King's Majesties professor of the Civil Law in the University of Cambridge, and near the same time Master of trinity-Hall, which two stations in that place of Residence, had as much Honour and profit as were possible to be there.

(a) These references seem to be intended for notes, but there are no corresponding notes in the MS.

bestow'd on a man of that profession. He Executed the office of Vice Chancellor of Cambridge 1603,—1604

His chief patron Bishop Bancroft was advanc'd to the see of Canterbury in December 1604, where projecting many things for the Interest and Honour of the Church and state, he knew the Greatest art in promoting publick service was to Employ men in there own Way vpon this motive, he solicited Dr. Cowell (e) to shew himself an antiquary, and an vseful man by Giving the Interpretation of such Words and Terms as created most difficulty to the students of our Ecclesiastical, civil, and Common Laws; the Doctor would not dispute the archbishops authority, nor Excuse himself from serving the publick and therefore fell vpon the Work with soe much Edge and application that in proper time he put his Collections in to fit method, and publish'd them in Quarto at Cambridge under this Title; the Interpreter, &c. The author thought it Justice and Gratitude to Commend his book to that patron, by whose advice and Encouragement he wrote it and therefore prefix'd this modest dedication,

To the most Reverend Father in God &c.

He prefix'd likewise to this first Edition, a preface to the readers, which being omitted in later Editions is the more proper to be now inserted, any Reader that has a Relish in these matters, will be Content that first Draughts and originals, should be recover'd and preserv'd.

Gentle Readers, I here offer my self to your Censures, with no other desire, than by you to be admonished of my faults. For though I doe profess the amplifying of their Works that have gone before me in this Kind, and have both Gathered at home, and brought from a broad some ornaments for the better Embellishing of our English Laws, yet am I neither soe vain, as to deny my Imperfections, nor soe passionate, as to be offended at your charitable Reformation &c.

At the publication of this book, the World was satisfied that nothing could more facilitate the Studies of the Law, than such a familiar Exposition of the obsolete Words and ambiguous Terms; and that no method could be more proper to make it vseful and serviceable, then to throw the Words Into an alphabet, and so make it a standing Glossary or Dictionary to consult upon all occasional Readings. I know of no offence, that was Immediately taken at this first Edition; tho it was infinitely hard to speak of prerogative, property, Government, Laws, and mutual Rights, with that caution and regard, as not to make some to murmur, and others to insult, Especially, where parties and their passions were even then prevailing. This performance satisfied his patron Abp. Bancroft that he was a man of parts, industry and courage, truly capable of Trust and office; and therefore in the following year, upon the Death of S^r Edward Stanhop Vicar General to the Abp. departing this Life on the 16. March 1608. his Grace, conferred that Honourable place on our Dr. Cowell, who had practised before as an advocate in

(a) Contin. Hatcher. the arches. (a) In this station he carried himself with that fairness and Integrity, that Equity

Catal. MSS. and Honour as raised him no Enemies, and lost him no friends, and if he was afterwards Invidious as a Writer, he was still blameless as a Judge; for when the warmest objections were made against some expressions of his book, there was not a word to be objected against his

administration of Justice. The Greatest offence and provocation Given by his book was indeed this, he had spoke with too much Liberty and too sharp Expressions of the common Law, and some Eminent professors of it; at this, the Gentlemen of that Robe thought themselves and their whole faculty affronted. he had not spar'd the oracle of the Law, Littleton, he had recited Hottomans Reflections on his Treatise of tenures, and by so reciting them was thought to make them his own. This especially gave fire to S^r Edward Coke the chief Justice of the common pleas who, was more particularly concern'd for the Honour of Littleton, and valued himself for the chief advocate of his own profession. There seems to have been another reason that brought Dr Cowell out of favour with this Judge, within two years after the publication of his Interpreter. Abp. Bancroft grew sensible, that the Jurisdiction of the spiritual Courts was perpetually obstructed by the Grant of prohibitions from Westminster-Hall, he thought the discipline of the Church could not be effectually executed without redressing this Grievance; he found the antient practise of the Clergy of England, when called to attend in parliament was to draw vp a modest Remonstrance of such Grievances and to present them to the King with petition for Relief; and the King with advice and consent of his council in parliament, the barons or house of Lords did answer the complaints and Requests in such manner, as, was most Lawfull and Reasonable. Very many of the precedents remain upon Record, and were commonly called articuli cleri. The spiritual commonalty, or parliamentary convocation, having in this respect a like priviledge with the Temporal commons, to Grant or Refuse their subsidies and Taxes, according as the King was pleased to oblige or deny their petitions of Right. the archbishop thought it proper to take a like method in the present case, and seems to have Employ'd his Right hand Dr. Cowell in drawing up those Reasons and Exceptions against the too frequent Grant of prohibitions, which were delivered to the King in time of parliament, under the same title of articuli cleri; the King ordered these articles to be argued by the Judges, and their arguments against them are printed by Judge Coke in his XII: Report, who had the chief hand in them .: and was now more and more incens'd against Dr. Cowell whom he took for a profest Enemy to the Westminster Courts, and therefore directly or obliquely reflects upon him in several pages of his less accurate Works: but paper Reproofs were too little satisfaction; S^r Edward Coke was of some authority with the King, and had Good Interest in the house of Commons; by these advantages, he represents Dr. Cowell as an Enemy to both, he knew nothing would excite the King's Jealousie so much, as to touch upon the question of prerogative, and therefore he suggests, that this author had disputed too nicely upon the misteries of this his monarchy, nay in some points very derogatory to the supream power of his crown (a) it was further represented to his majesty, that this bold Writer had asserted, that his Royal prerogative was in some case limited, (b) as if this could be any offence to an English Monarch; and I suppose it passed for a common Report, what a severe author has deliuered in his Court and character of that prince, that in the Interpreter it is said, that King took not the usual oath all Kings are bound unto at their Coronation, (c). His thus incurring

the Royal displeasure, might have markt him out for disgrace and ruin, but I believe the King was wise, and the archbishop faithful; and so this plot miscarried.

Vpon this disapointment, his adversaries (who knew how to bring in a man Guilty of felony, when he was acquitted of Treason) turn the tables, and resolve to make him a betrayer of the Rights and Liberties of the people, thinking this accusation would do more with the parliament than the other had done with the King. It is natural enough to imagine, that by Giving offence to both parties, he meant no harm in either, nothing can displease two opposite sides but moderation. However the design against him was carried on in the house of Commons by men of parts and Interest, and it came to this issue, that the author was committed to Custody, and his books were publicly burnt. I want opportunity to consult the Journal of the two houses, but a Report from them is thus given by the Learned Mr Petyt in his *miscellanea parliamentaria*, p. 64: anno 7 Jacobj, 1609. Dr Cowell professor of the civil Law at Cambridge writ a book called the *Interpreter*, Rashly, Dangerously, and perniciously asserting certain heads, to the overthrow and destruction of parliaments, and the fundamental Laws and Government of the Kingdom, he was complained of by the Commons to the Lords, as equally wounded, who resolved to censure his Errors and boldness; but upon the Interposition of the King, who declared that the man had mistaken the fundamental points and constitutions of parliaments, promised to condemn the Doctrines of the book as absurd, and him that maintained the positions, they proceeded no further. His principles with the evident Inferences from them were these; that the King was *solutus a Legibus*, and not bound by his coronation oath; that it was not *ex necessitate* that the King should call a parliament to make laws, but might do that by his absolute power, for *voluntas Regis* (with him) was *lex populi*—that it was a favour to admit the consent of his subjects in giving of subsidies. The Doctor draws his argument from the Imperial Laws of the Roman Emperors, an argument which may be urged with as Great reason and upon as good authority, for the reduction of the state of the clergy of England to the polity and laws in the time of those Emperours, as also to make the laws and customs of Rome and Constantinople to be binding and obligatory to the cities of London and York.

I have no authority nor indeed inclination, to contradict this report of Mr Petyt, and I must confess these positions are so gross and intolerable that no English man would defend them or excuse them, I mean if they are so gross and positive in the author, as they are in this Relation, but I think I haue run ower most part of the first Edition, 4to. 1607. and find no such abominable assertions in Words at length, there be many things too unadvisedly exprest, which a wise author would haue omitted, and a wise Government might haue despised; but alas, when a suspected book is brought to the torture, it often confesses all, and more than all it knows. However the King acted with prudence and Honour in Issuing out his Royal proclamation for suppressing the book, and censuring the Writer, and because it is the best Light of history in this matter, and but rarely seen, I shall here give the whole;

A proclamation touching Dr. Cowell's book called the Interpreter.

This later age and Times of the World wherein we are fallen, is so much given to verbal profession, as well of Religion, as of all commendable moral Virtues but wanting the Actions and Deeds agreeable to so specious a prosession, as it hath bred such an unsatiabie curiosity in many mens spirits and such an itching in the tongues and pens of most men, as nothing is left unsearched to the bottom both in talking and writing, for from the very highest misterys in the Godhead and the most inscrutable counsels in the Trinity, to the very lowest pit of hell, and the confused actions of the Devils there, there is nothing now unsearched into by the curiosity of mens brains, men not being contented with the knowledge of so much of the will of God as it hath pleased him to reveal, but they wil needs sit with him in his most private closet and become privy of his most inscrutable counsels, and therefore it is no wonder, that men in these our days do not spare to wade into all the deepest misteries that belong to the persons or state of Kings and princes, that are Gods upon earth: since we see (as wee haue already said) that they spare not God himself. And this Licence that every talker or writer now assumeth to himself, is come to this abuse, that many phormios will give counsel to Hannibal, and many men that never went out of the compass of Cloysters or Colleges will freely wade by their writings into the deepest misteries, of Monarchy and politick government. whereupon it cannot otherwise fall out, but that when men go out of their element and meddle with things aboue their capacity, themselves shall not only go astray and stumble in darkness, but will mislead also divers others with themselves into many mistakings and errors; the proof whereof we have lately had by a book written by Dr Cowell, called the Interpreter, for he being only a civilian by profession, and vpon that large ground of a kind of Dictionary (as it were) following the Alphabet, having all kind of purposes belonging to Government and monarchy in his way, by meddling in matters aboue his reach, he hath fallen in many things to mistake and deceive himself. In some things disputing so nicely upon the misteries of this our monarchy, that it may receive doubtful interpretations: yea, in some points very derogatory to the supream power of this Crown: In other cases mistaking the true state of the parliament of this Kingdom, and the fundamental constitutions and priuiledges thereof: and in some other points speaking unreverently of the common Law of England, and the works of some of the most famous and antient Judges therein; it being a thing utterly unlawful to any subject to speak or write against that Law under which he liveth, and which we are sworn and are resolved to maintain; wherefore upon just considerations moving us hereunto for preventing of the said errors and inconveniences in all times to come, we do Hereby not only prohibit the buying, uttering, or reading of the said book, but do also will and straitly command all and singular persons what soever, who have or shall haue any of them in their hands or custody that upon pain of our high displeasure and the consequence thereof, they do deliuer the same presently upon this publication to the Lord Mayor of London, if they or any of them be dwelling in or near the said City, or otherwise to the sheriff of the

county where they or any of them shall reside, and in the two universities to the Chancellour or Vice-Chancellour there, to the intent that further order may be given for the utter suppressing there of, and because there shall be better oversight of books of all sorts before they come to the press, we haue Resolved to make choice of commissioners, that shall look more narrowly into the nature of all those things that shall be put to the press, either concerning our authority Royall, or concerning our Government, or the Laws of our Kingdom, from whom a more strict account shall be yielded unto us then hath been used heretofore,

Given at our palace of Westminster the 25th day of March in the eighth year of our Reign, of Great Britain, France and Ireland Anno: Dom: 1610.

It is one of the Detections of Roger Coke Esq^r that this proclamation could not call in those books, but only seemed to make them more taken notice of; the only truth that drops from that Gentleman in his Relation of this matter; for how can he prove that Dr, Cowell published his Interpreter the next year after the 7th of the King, when it was indeed the 5th, of the King? How can he tell the Doctor wrot the book to supply the Kings necessities? How does he know that he was no Doubt set upon it by Bancroft, and those called the Church? where does he find the proclamation published during the session of parliament, and that it had not the desired Effect of Getting more money, when there was no such proclamation till three Months after the Dissolution? Secret History should be wrote with a very good memory. Roger Coke Esq^r was descended from the Lord Chief Justice, and so by right of Inheritance had a fewd against Dr Cowell, and by the same hereditary Right was to be no good Historian, for the oracle of the Law, was at least no oracle in matters of fact, his opinions may be excellent, but his stories are most of them Trifles and falshood. To return to our author Dr Cowell, when he had thus felt the displeasure of the King and the Indignation of the people, like a wise man he took his leaue of the press, and retired to his Colledge and his priuate studies and liued, inoffensive and in good repute, not averse to serue the publick, when he was called to any advice or proper seruice soon after he died upon the operation of being cutt for the stone, a Considerable benefactor to the Colledge of which he had been a fellow, of that hall of which he had been master, and to the vniversity of which he had bin Governour. He lies buried under the Alter in the Chapell of Trinity-Hall, with this Inscription, as I receive it with some other notices from the Honoured master, and a worthy fellow of that house.

Johannes Cowell, LL.D. Custos hujus Collegii. Juris Civilis in hac academia Cantab. Professor Regius, Vicarius Generalis Cantuariensis, provinciæ sub Domino Richardo Bancroft Archiepiscopo Cantuariensi, hic Expectat Resurrectionem, obiit undecimo die mensis Octob ann; Dom; 1611.

This Condemn'd book was known to be very useful, and therefore has been often reprinted in the Reign of Cha: I:, under the administration of Cromwel, and after the Restauration; but in all the later Editions, those passages that were dubious or offensive have been corrected or omitted. Archbishop Laud, who was to bear the blame of every

invidious thing, was charg'd with giving countenance or connivance to an Impression of this work, of which act and Effort of malice, his own account is the best that can be Given, Hist Troub: and trial of abp. Laud. P. 235. Cap. xxiii. 2d Day, Art. IX. Then was charged upon me the printing of books, which asserted the King's Prerogative above

* No such word there. law, &c. the instance was in Dr. Cowell's book
It should be prerogativa Verbo* Rex, that this book was decryed by
Regis. W. S. A. C. proclamation; that complaint was made to me
i. e., a note of William that this book was printing in a close-house
Sanicroft, Abp. of Cant. without license, and by Hodgkinson, who was my

printer; that I referr'd them to S^r John Lamb, that they came to me again, and a third time, and I still continued my reference, which S^r John Lamb slighting, the Book came forth, the Witnesses to this were Hunt and Wallye, if I mistook not their names.

1. For this book of Dr. Cowells I never knew of it till it was printed, or so far gone in printing that I could not stay it; and the Witnesses say it was in a close house and without License, so neither I nor my Chaplains could take notice of of it.

2. They say, they informed me of it but name no time, but only the year 1638, but they confess I was then at Croydon; so being out of town, (as were almost all the high commissioners) I required S^r John Lamb, who being a High commissioner, had in that business as much power as myself, to look to it carefully that the book proceeded not, or if it were already printed that it came not forth; if S^r John slighted his own duty and my command (as themselves say) he is living and may answer for himself, and I hope your Lordships will not put his neglect on my account.

3. As for Hodgkinson he was never my printer, but Badger was the man I employ'd as is well known to all the stationers, nor was Hodgkinson ever employed by me in that kind or any other, upon just complaint I turned him out of place, but never put him into any. And therefore those termes which were put upon me of my Hodgkinson and my S^r John Lamb might have been spared. S^r John was indeed Dean of the Arches, and I imployed him as other Archbishops did the deans which were in their time, otherwise no way mine. Hodgkinson had his whole dependance on S^r Henry Martin, and was a mere stranger, and this answer I gave to Mr. Brown, when he summ'd up the charge, nor could any danger be in the printing of that book to mislead any man, because it was generally made known by proclamation that it was a book condemned, and in such particulars; but for other things the book very useful.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

PECULIARITIES OF CULDEEISM.

SIR,—Before I proceed to give a summary of Taliesin's poem, called *Kad Godden*, or *The Battle of the Trees*, you will perhaps allow me to

make one observation relative to a remarkable statute, said by the learned author to have been enforced by the church at Icolmkill; at the same time I beg to say that I do not wish, by so doing, to intrude in the least on the province of W. G. T., who has already written in defence of the Irish church.

In page 13 of the last volume, we read that "Columcille held women in such detestation, that he detested all cattle on their account, and would not permit *a cow* to come within sight of his sacred walls;" adding, on the authority of Pennant, the words of Columcille, "that where there is a cow there must be a woman, and where there is a woman there must be mischief." The gallantry of this passage no sceptic, it is presumed, will ever question; at the same time, I am very much inclined to question its authenticity, notwithstanding the high authority on which it is introduced, and to add, that if Columcille ever put in force such an order, he did so from a *very different motive* to that assigned by Pennant, and assented to by our author.

Without appealing to Bryant for the proof, the reader will need but little to convince him that the island of Hii was anciently sacred to the Arkite divinities—i. e., the divinities of the Druids. The very name *Hii*, or rather *Hee*, if properly pronounced, is identified with that of the British patriarchal god *Hu* (Hee). This *Hu Gadarn*, or *Hu the Mighty*, and his *two oxen*, meet us continually in British mythology. The god, says the author of Celtic Researches, is sometimes represented under the form of a bull; while the goddess *Kéd*, or *Keridwen*, who meets us occasionally as his mother, consort, or daughter, "was viewed under the emblem of a cow, and had animals of this species set apart for the sacred office of drawing her shrine." *Trioedd y Meirch*. Myv. Arch. mention three celebrated cows: one of them is supposed to be the *symbol* of this goddess, while the other two were devoted to her service. In an ancient poem, printed in the *Archæology*, and entitled *Praise of Llúdd the Great*, we have a remarkably pointed allusion to *this cow*—

Yd y vi yn uch y vuwch vreith.

The god and goddess seem occasionally to merge into one, and what is now attributed to the god is again presently ascribed to the goddess.* The seat of the Deity, or his *oxstall*, is *on a rock surrounded with the billows, the rock of the supreme proprietor, the chief place of tranquillity*. At a certain season of the year, a great and solemn festival was held—a grand procession made—the *kine* and the *ox* submit their necks to the car of the *lofty one*—infuriated bacchanals, drunken with the *mead* and the *song*, hasten to the jolly carousal—they *pierce their thighs*, and cause an effusion of blood—

Yngwaed morddwyd trevydded.

"Let the thigh be pierced in blood" — the cuckoo convenes the appointed dance over the green "when the KINE move in the evening."

In the poem already referred to, the *Praise of Llúdd*, this cow, said

* Davies' Celtic Researches.

by the author of Celtic Researches to be an *emblem* of the ark, is thus symbolised :—

Meindydd brevawd
Meinboeth berwhawd
Ar dir berwhodawr
Yn Llonydd yssadawr.

In the calm of the morning she bellowed
In the calm of the night she was boiled
And on the land where she was boiled
Her consumer rested.

That is, before the deluge commenced she gave the warning to a wicked world. When it was night, and dreary, she was tossed and boiled in the waves; and when her tossing was completed—the waters having subsided—the patriarchal god found rest. Let it be observed, too, that all these ceremonies are invariably performed on the margin of some waters, or on an isolated spot *surrounded by the billows*. Hii is pre-eminently so. *When St. Columb came to Hii, it was a place of idolatry. This idolatry was of that nature wherein the cow bore a very conspicuous part. He might deem it a matter of policy to exclude all reminiscences of their ancient worship from the thoughts of his brethren, and more particularly the cow.* It would not be strange, then, if he issued such an edict as Pennant says he did. Observe, I say, *if he did so*; for I neither grant it nor deny it; I merely wish to show how probable it is that it might have been done, if done at all, on *grounds very different from those assigned*.

As for the words of Tirechan, which the learned author has adduced to eke out the argument, “*abnegant mulierum administrationem, separantes eas a monasteriis,*” I see nothing in them but a confirmation of that scandalous state of things which was likely to arise from the fact of monks and nuns living under the same roof; at the same time, I beg to say that I have never read Tirechan.

But, independent of all this, the affecting tale of St. Columb and the old *white horse* which used to carry the *milk vessels* from the fold to the monastery, does not altogether prove his “utter detestation of all cattle.” Nor, again, does his successful intercession on behalf of a *female slave* with her dying master carry out “the imputation of those infernal sentiments of which the anathema would be as deep and heartfelt from the cells of La Trappe as from the most cheerful hearths.” These may be brave words; but the learned author knows that, until he has got rid of *these traditions*, and *others favourable* to St. Columb, his argument is of little value to carry conviction to our minds, unless supported by higher authority even than the sayings and doings of Pennant.

Pennant, it is very true, was a learned man, but it is well known that he was not infallible on all points. He once persuaded himself that he had found within our mountains a famous Roman camp; there were all the signs and forms by which these structures are generally known; there was the *square rectangular shape*, the *hard-baked broken brick*, the *bits of metal* indicating a Roman pot. A shepherd, however, could have told him that the camp was no camp at all, but a *gorlan*, where the lambs were brought in summer to be sheared—a place, not where the din of Roman arms was wont to resound, but where nothing was ever heard more formidable than the clinking of the shepherd’s shears; and as for the *brick* and the *vase*, the one was a

portion of the *garreg gôch* that marked the lambs, the other some slight remains of the kettle in which the shepherds boiled their pitch! This, however, is by the way. I must now return to my own part of the argument, having first apologized to W.G.T. for trespassing so long on his grounds.

Among the different poems attributed to Taliesin is *Kad Goddeu*, or *Battle of the Trees, designs, or devices*. As printed in the *Archæology*, the author begins with a relation of his own transmigrations, or the various forms which he successively assumed. The author of *Celtic Researches* denies that the poem refers in any way to the doctrine of Metempsychosis: he affirms it to be an allegory, and that, by the changes recorded, the bard only meant to delineate, according to his Druidical views, the ripening progress of art, science, or invention; and from thence concluded that we are to consider Taliesin as personifying science or the inventive principle, when he says

Bûm yn lliaws rhith
Cyn bûm dyscyvrith.

“I was in a multitude of shapes before I assumed a consistent form.”

He then enumerates sixteen of these forms, and in the twenty-third line adds—

Bûm Gwydd yngwarthan.

“At last I became TREES,” or “a sage.”

Next we have a description of an ugly monster, which may remind us of the Typhon of antiquity. He has “a hundred heads;” “a battle is contested under the roof of his tongues;” and another “in the recesses of his heads:” “he is a black gasping toad, armed with a hundred claws, a spotted and a crested snake.” Here an interpolator steps in to explain that this monster symbolizes “the sins which occasion our punishment in the flesh.” The style of the interpretation savours much of the odour of the monks, an order that wrought more mischief among our Bardic poems than is readily described.

This monster having been delineated, Taliesin then commences his Druidism; that is, he proceeds to arm his symbolical *trees* or *plants* in *order of battle*. “I was in the city of Bevenydd,” he says, “whither the *herbs* and *trees* hastened.” Here the Sages invoke the *Supreme Ruler* to succour those whose conduct and integrity had satisfied him. The Ruler gave for answer—“*Delineate the commanding trees throughout language and its elements in the capacity of warriors, and restrain the confusion in the hand of the inexpert.*”

Let the reader observe, the *Sages* are the Druids, the favoured of God—the *trees* and *plants* those mysteries which were not to be touched by the *hand of the inexpert*. This was the great, the profound secret of Druidism. The symbolical trees and plants spoke a language which the initiated only could comprehend. So important was its use, so ingenious was the contrivance, that none but the Supreme Being could have communicated it.

All this we may look upon as of a wild and singular nature, but if we view Druidism as a great mystery, we cannot but consider it as a

device of great sublimity. The language of the trees, it is probable, we may never be able to fathom thoroughly; here and there, however, the great Druid does occasionally break through his metaphors, and a few rays of light are then admitted through the scanty chinks. Yet, dim as the whole vision appears, it is satisfactory to think that Christianity bears no part in it; that the British church is not answerable for it. It takes us back to the mythic ages, far beyond the scope of history; it is Druidism throughout—dark, mysterious, awful Druidism; that superstition that bowed the people as abject slaves, and raised the priest, a tyrant, triumphant and supreme. But this is a digression.

The bard now tells us how the *plants* or *trees* came forward to the battle, discriminating, at the same time, between their several dispositions and the various talents they exerted. Some, he observes, came forward voluntarily, others were armed with difficulty and after a long interval. Far advanced in the van is *Gwaed Gwyr*, the PENNY ROYAL, followed by the *alder*, the *willow*, the *ash*, the *birch*, the *holly*, the *fern*, the *broom*, the *gorse*, the *heather*, and the *oak*, “shaking heaven and earth.”

What may all this signify, I for one do not pretend to know; nor is it necessary, in proving my point, that I should. My knowledge of the matter is sufficient, if I have proved to the reader that this particular part of the poem has no reference to a deluge—that it is merely a catalogue of *certain plants* arranged in a certain order—that *Gwaed Gwyr* is one of *these plants*—that we still assign it to a *plant* known out of the Principality by the name of *Penny Royal*—that it occurs in the poem in dispute side by side with *other plants* and *trees*, of whose names we have no doubtful signification,—and that, if it be translated according to the learned author's view, we cannot but arrive at pretty much the same absurdity as in those passages where *pair* was translated a *caldron*, and so gave to our Saviour a *double mother*.

Relative to the six lines which follow *Gwaed Gwyr*, and by which the learned author makes the Druid say that, “Human blood up to our hips is the greatest ardent excitement that sports in the world, and one who has completed the study of the Deluge (is) of Christ the Cruciform Deputy at the day of Judgment,” I would beg to submit that the first four are out of their proper position in the poem, though there can be little doubt of their being authentic. The reader who should sit down to the Archæology on the supposition that every line of it is in that position where it was originally written, will find, on examination, that he is very much mistaken. The editors have done nothing for him further than collecting the original materials. The work of restoring and re-arranging must be done by himself. The lines in question have been referred, by a very learned man, to the system of symbols which we have been already considering. They import that “it (the system) is the greatest of the mental exertions that disported in the world, and the one which was amongst the stores of the deluge,” intimating that the symbolical system was no new one—that it was anciently known, and handed down from the ages beyond the flood as a treasure of the greatest importance to mankind.

The two remaining lines—

A Crist y crocaw
A dyddbrawd rhagllaw—

strangely enough translated, "Of Christ, the cruciform Deputy at the Day of Judgment," mean, in fact, anything but this. Let the learned author try again, and let him say whether I am wrong in translating them thus: "And Christ the cruciform, and the Day of Judgment *that is to come*." If he take the trouble to cross the borders, he will find that no Welshman's ear, while reading, or hearing these two lines read, would ever make so strange a mistake as to suppose that *rhagllaw*, to be, in this place, was the *single* word *rhagllaw*, deputy. To the mere English reader it may seem strange to say, that the *ear* should be any index towards speaking or reading Welsh correctly, that is, grammatically. But so it is. The most ignorant boor, from the wildest recesses of our mountains—the man who has never read a letter—can, by the *ear* alone, detect instantly a false concord, or a false mutation. And this even the English reader will detect; he will observe, on referring to page 250 of last volume, the great straining to which the learned author is put to make out his own view. He will there see, *first*, a verb introduced within parentheses; *second*, an extraneous note about the ancient vowel A; whereas, I would venture to affirm that there is not a Welshman, born and bred up to *speak his mother tongue*, who would not translate these two lines as I have done. I mean, of course, a *bonâ fide* Welshman; one who is brought up, by wise parents, to know something of the feelings, and sympathies, and the *language* of his countrymen around him—those whose happiness are centred in him; and not a mere *exotic*, as is too often the case with us now, knowing as much of what lives around him as he does of the polar bears that lurk beneath the icebergs of Kamskatka, and often, very often, just the same measure of sympathy towards them.

But, independent of this—granting even that I have not translated them correctly, the two lines in question have, in point of fact, nothing whatever to do with the context. They are an interpolation, introduced according to a vile custom, which I promised to explain in my last communication—a custom which it would have been well for the learned author if his extensive reading had allowed him to pause over; for I cannot suppose that it is new to him. As I am not aware of its having been noticed before, I will humbly endeavour to do so now at full length, yet as little tedious, and as concise as the importance of the subject will allow. I say important, because, unless I fondly delude myself, I think there are signs in the times of these long neglected records being about to occupy a greater share of public attention than has been hitherto allowed to them: to the church historian, their value can never be trifling.

Giraldus Cambrensis, writing in the twelfth century, has said that the Bardic poems were sadly mutilated even in his day. But, if he had not said so, evidence to prove the fact would be anything but wanting. I quote him merely to prove its antiquity.

The Bards of Wales, like the Troubadours of Europe, or the Rhap-

sodists of Homer, went about the country *iglera*, as they termed it—that is, to sing at the principal residences of the chiefs of the land. In imitation of the Bards, and knowing the speculation to be a profitable one, begging monks, who were unable to compose matter of their own, and drivelling rhymers, who would compose anything but what was tolerable, were fain to content themselves by regaling the ears of their patrons with the more agreeable, though to themselves the more irksome effusions of our ancient bards. Accordingly, when the recitation was ended, a sympathetic appeal was made to the purses of their hosts, by tacking on to the old poem some two or three, or more, lines of their *own composition*, bearing upon monetary matters, and having no connexion whatever, of course, with the subject previously recited.

This was *one* species of interpolation. There was another, which may be termed the *interpolation explanatory*. And this was when the rhymers condescended to enlighten his audience, by way of comment, relative to some abstruse druidical mystery, as in the case of the *hundred-headed* monster already referred to; or in cases where the Druid was supposed not to have been sufficiently explicit—as, for example, in the poem now considered, the Battle of the Trees. The *Druid* having said pointedly that the Sages of the primitive world addressed “the Supreme Ruler,” the *rhymers* thought that it would be more catholic to add that they addressed Christ also; consequently, a verse to that effect is introduced forthwith—though, as is evident, from the verses following, *one Being only* was originally contemplated. Similarly, in the Consolation of Elphin, page 250, last volume, quoted by our author, “the three Hosts,” *tri llu*, having been mentioned, it mattered not to the monk to whom the Druid referred,—sufficient was it for him that the number *three was there*; he required nothing more to prove the presence of the Trinity; and, consequently, we have the holy name of Jesus introduced by the line—

Ger-bron yr Jesu—

into the delirious effusions of pagan blasphemy.

So, likewise, when Taliesin “tells the Druids to declare to Arthur *all that is predicted of yore*”—translated by our author, “*that what is, is from of yore*,” (see page 250) — he asks them, “Have they not sung of me? With my precious golden device upon my piece of gold [the badge of his priesthood, like the Urim and Thummim of the Jews] Lo, I am that splendid one who sportively came from the invading host of the Feryll.” [*Cabiri Helio-Arkites*. Dav. Myth.] But this would not do for the rhymers. Into this mysticism they must introduce the sacred name of Christ, and the terrors of the Judgment Day—

A Crist y crocaw
A dyddbrawd rhag llaw.

Though, as it cannot but be evident to every reader of the Myvyrian, they bear not the slightest relation to the context, and only add to the mysticism already existing.

If anything more be wanting to prove the interpolation of these two lines, let me point the reader's attention to the original poem,

where he will see, in addition to the rhymers's interpolation, a glaring mistake of the transcriber, who has introduced them twice; *first*, after the *Penny Royal*, and the *four* lines by which the Druid describes his system of symbols; *secondly*, in the passage which I have now translated and restored, believing it to be the original reading. At the same time, let the reader observe that he has dragged with them *two* of the *four* lines, but in a *reverse* order.

Of the first class of interpolation, there is a remarkable instance in a poem styled, *Kaidair Keridwen*, or the *Chair of Keridwen*. This poem was probably recited by a priest during some solemn festival of the mysterious goddess. It may be looked upon as the curious remains of Druidical Liturgy. The monk, however, would have it Christian too; accordingly, he tacks to it three lines, differing from the rest of the poem in style and metre, and, I need hardly say, in matter also.

An rhothwy y Drindawd
Drugaredd dyddbrawdd
Cein gardawd gan wyrda!

"May the Trinity give us mercy in the day of Judgment—a good man will give us alms!"

In a beautiful little poem, attributed to Taliesin, and called the *Little Song of the World*, he proposes to his brethren the following problem—"What upholds the world? How great a wonder it is! While it glides on without resting, it is still within its hollow orbit! How wonderful its frame that it does not fall off in one direction! How strange that it is not disturbed by the multitude of tramlings!" The British Association of the sixth century, whether they met at York or at Stonehenge or in the consecrated recesses of Anglesea, confessed themselves, in each instance, unable to answer. Not so, however, the monks of the twelfth. They submitted a brief, if not a curious, solution. As a specimen of monkish mathematics, it is, perhaps, unrivalled. "The world," said they, "is held by Matthew, Mark, Luke, and John."

So evident is this species of interpolation in the "Primitive Greeting of Taliesin," that the interpolator has foisted his rubbish *after* the *first* line of a couplet, interrupting both couplet and sense. Its meaning I leave others to make out. The matter is as follows:—

Pater noster ambulo
Gentis tonans in adjuvando
Sibilem signum
Ro gentes fortium.

Apparently, then, it will not do to open the Archæology at random, and, wherever we meet with the words *Trinity*, *Christ*, *Judgment*, and *Deluge*, to infer from thence that the original bard is treating of those subjects.

With respect to the extract from the poem entitled *Angar Cynyngdad Concordia Discors*, translated by our author, *Covenant of Angar*, and especially that part of it adduced to support his theory, it is satisfactory to know that Prydydd Hir has, as it were by chance, translated these two identical lines, and nothing more. I submit his translation the more willingly, as I am persuaded that it is a decision from which

there can be no appeal; at all events, one from which no Welshman will scarcely ever appeal; and though I am aware that we are seldom acknowledged as beings who may be said to know anything, seeing that we are never trusted with what concerns us most, and that, too, our own, still it is, perhaps, possible we may be allowed, notwithstanding our ignorance in other matters, to know something, at all events, of our old mother tongue. Hence, then, according to the best Welsh scholar that ever ate leeks on Friday, these two lines—

Trwy iaith Talhaiarn
Bedydd bu dydd varn.

mean—

*Ex Talhaiarni sententia
Expiatio erit per baptismum in supremo die.*

Prydydd Hir, therefore, does not say that they refer to a “day of Judgment sæcular, or in this life, peculiar to the Celtic tribes,” but to that universal judgment where heaven and earth are to be judged.

And here let me beg the learned author to pause over this meaning; to avoid that perpetual straining to which we see him constantly put in order to make out his peculiar views; to take the Bardic poems according to their literal sense. Let him be guided by the example of others who have preceded him, men who never found such grievous heresies as it is alleged the learned author has now found, not, indeed, because their learning may have been inferior to his, but because they came to these poems with no pre-conceived views; consequently, they discovered in them no other baptism, no other judgment, no other deluge, than those which I have been humbly endeavouring to explain. We have divisions enough already. Our church in the Principality is little more, indeed, but *very* little more, at present, than a *mere name*. Let us not, then, *add* to those divisions by going out of our way to prove her heretical. Dissenters are ready and willing enough to do all this for us. They will tell you that the church in England may *have been reformed* when bluff King Harry was *defender of the faith*; but as for *the church in Wales*, you can never persuade them but that she is still the scarlet whore of Babylon. They will tell you that they have known no reformation save that introduced by *Whitfield and Peter Williams*; no Cranmer, no Ridley, no Latimer, save *John Elias, Ebenezer Morris, and Jones of Langan*. In Wales, we *still* preach in *surplices*; we have *offerings* and *oblations for the dead*; we observe a *vigil* on Christmas morn, go to church by *torch-light*, and *sing carols*, welcoming the new-born babe before the morning star is dim. We are *popish*, they will tell you; Wales has known no reformation. We *still* announce to the village by a handbell, the *banju* of *Giraldus Cambrensis*, the departure of the dead; friends and relatives *prepare their offerings*; they lay them, *first*, at the altar, *secondly*, at the grave, when dust is consigned to kindred dust. This is *popish*, they will tell you; but this we *still* do. But if you tell them of *such heresies* as those related by our author, they will hail you as another Luther, though *they know them to be false*; they will translate them in their synagogues here, and publish them in their conventicles there, though *they know for a fact* that the Welsh

bards *never taught any such thing*. Welsh dissenters, however, are not the men to strain at camels when the church is to be attacked. So loving, indeed, are they, that they would fain never recognise a greater godsend bestowed upon them for assailing her than the remarkable paper on the "*Peculiarities of Culdeism*." But this is a digression.

Once more, again I return to the "*Caldron*," not, I hope, for the purpose of burning my own fingers, nor yet to scald the learned author, but partly to *explain its nature*, and partly to ask him a question as to whether he is really serious at page 256, where he tells us "that *Mair, Mary, and pair*, "*a caldron*," are associated in these lines of Llewelyn Vardd—" *It was a day of love when Mary came in her purity to preserve me and my cauldron*." From the bearing of his argument, the learned author would evidently wish us to conclude that the *Mary* here talked of is none other but the *Virgin Mary*; my question therefore is, Does the learned author feel assured in saying *that this Mary is not the NAME of the WIFE to whom it was imputed that she had PLAYED THE WANTON?* I simply ask the question; for I confess that at the present moment I see nothing in the poem that would lead me to suppose the contrary.

Again: it is very true, as the learned author observes, that the bards give no particular account of the *pair, caldron*; but their allusions to it are so numerous that it does not require any very great stretch of sagacity to form a pretty correct idea of what they thought of it; and certainly still less to avoid so great a misconception as that into which the learned author has fallen.

From the earliest bard extant to the twelfth century, the age of Cynddelw and Elidr Sais, the mystic caldron meets us everywhere; sometimes as the *caldron of Druidism*, full of potent herbs and magic lots; at other times as the *caldron of the Awen*, or the *energy of the Muse*, but in no one instance is it confounded with Christianity. The learned author may produce such a phrase as "*Crist yn mhair*," *Christ in the caldron*, and talk very learnedly about mutations and inflexions, but the slightest attention to the context and the law of *Cynghanedd* will convince him that such a reading ought to be "*Crist a'm pair*."

"*Allawr Vair OR pair hygrair hygred*," may be translated, as he tells us, *The altar of Mary, OR very sacred and very credible*; but is he certain that the true meaning is not, *The altar of Mary, that made me religious and full of faith?*

In like manner he may tell us that "in a more Christianized shape which Keridwen's doctrines were made to assume, this *pair* became the *Holy Greal*;" that "that vessel was the same in which our Saviour first exhibited the eucharistic elements;" that "Joseph of Arimathea brought it into Britain;" that "Keridwen first devised her caldron in the time of the first beginnings of Arthur and his bord-cron;" that "that table was contrived by the Arimathean himself, in order to place the Saint Greal upon it; and that "for this reason and others, it cannot be fairly doubted that the *greal* and the *pair* are varied appellations of the same object." We may be told *all* this; but let me tell him, that be-

fore he makes *such* assumptions, and imputes *such heresies* to the British church, it is first incumbent upon him to prove them from *British documents*, compiled by *British writers*, and written in the *British tongue*. In the meanwhile, I will take upon me to affirm that the bards *never* regarded the *holy greal* as a *vessel* or a *dish*, whatever the monk of Clunium may have done. They saw it in no other shape than that of a *book*, and a curious one too. Guto' r Glyn, A.D. 1450, speaks of it in the following manner :—

Am un llyor y mae'n llwain
A gan mwk nogaur a main :
Y GREAL leg ir' wlad tron—
Llyvr o euwog Varchogion ;
Llyvr o grefh yr holl Verdgrow.

For one *book* he is complaining,
Which he loves more than gold and pre-
cious stones,
The fair GREAL of this country ;
A book of the famed knights,
A book of the mystery of all the round
table.

Dr. Pughe, Sub Voce.

Again : Hanes Taliesin, to which we are referred, *does not say* that “ Keridwen first devised her caldron in the time of King Arthur and his *bord-cron* ;” it simply says that she *then* prepared a caldron on *Awen* and *Guryboden*, according to the books of the *Pheryllt*, which alone is a sufficient assumption to warrant that the discovery had been already made. When Falstaff says, “ Brew me a cup of sack,” are we hence to infer that the cup was now for the first time devised ? The learned author should remember that Arthur is mentioned, *not to determine the time* of the invention of the caldron, but to *shew the necessity of preparing* such a caldron in order to renovate and beautify *Avagddu*, her deformed son, since Arthur would never have admitted him to his table, shaped as he was—a revolting, hideous monster. Besides, I cannot but find fault with the learned author for introducing *this Arthur* in the same passage with Joseph of Arimathea, and so leaving it to his readers to infer that *all this relates to times subsequent to the introduction of Christianity*, and consequently imputing to the *British church* the existence of traditions which the inexperienced cannot but conclude as having risen originally within her own pale. This, in fact, is the gist of his whole argument ; there is no discrimination made as to time and events. If a heretical doctrine is found in the church, there is no inquiry made as to how it came there, or whether the church itself has not been struggling to get rid of it. Sufficient for the purpose is it that the heresy is there ; the church, therefore, must be answerable for it. And so, that tale, or *Mabinogi*, called *Hanes Taliesin*, so represented as if it referred to a period *subsequent to Christianity*, does, in point of fact, refer to times far beyond the scope of history. It is that early *mythos* of which the remains are still written in the heavens ; it is not the Arthur who bled and fell for his country, but that Arthur whose representative, the *Great Bear*, still points to the shepherd, as he wanders nightly, the *locule* and the retirement of his mountain home ; that Arthur whose harp, *telyn Arthur*, is the beautiful constellation, *Lyra*.

I have now done ; having examined the learned author's positions, I trust *fairly*, and I do sincerely hope *dispassionately*. If, however, I have written one single sentence which might in any way be wanting

in respect to himself, I beg now most unequivocally to recall it, and to assure him that during the whole length of this correspondence nothing was further from my mind than disrespect. For I could not *but respect* his varied learning and his extensive acquirements, however much I might differ from his conclusions. Indeed, it was not without great hesitation that I was induced to come forward at all. I waited a considerable time, thinking that some one else more competent than myself would take up the cause of the ancient British church; but seeing no likelihood of the matter being taken up by anybody else, and also feeling naturally unwilling that the charges should be made without an attempt, *at least*, to reply, I then thought it my duty, however humbly, to come forward myself.

And now, Sir, let me thank you for the long, patient, and kind hearing which you have given to these communications, and I beg you to believe me ever, your obedient servant,

JOHN GRIFFITH.

MARS SILVANUS.

SIR,—Mars Silvanus was a form of Saturn, and the representative of winter, and winter was considered as virtually the source of the verdure of spring and the produce of summer. The Ægypto-Tuscans seem to have placed winter, September to December, the first of the three seasons of their year, in analogy with chaos, or the yet undeveloped and lifeless period of the nascent world. In his general character, Silvanus is the author of the material world, whose various parts he successively destroys, but only in order to re-produce them; and Pan, Faunus, Lupercus, Serapis, are merely his different attributes.

The original Tuscan Silvanus presided over primeval *matter*, ὕλη, ἰλύς, &c., out of which he formed the world and all creatures therein; but among the Romans he dwindled down to a rural demigod. Prudentiores tamen dicunt Silvanum esse ἰλικὸν θεὸν, hoc est deum τῆς ὕλης, quam ὕλην Latini *materiam* appellaverunt, (Serv. Æn. viii. 601.) Pan, whom they call Inuus, is the sun; him the Arcadians worship as τὸν τῆς ὕλης κύριον, non silvarum dominum, sed universæ substantiæ materialis dominatorem, (Macrob. Sat. i. 22.) According to Cedrenus, an Egyptian title of Mars (Silvanus) was Hertosi, which signifies the producing and arranging cause of all substance and matter. Among the Tuscans and Phenicians this Silvanus, or Mars-Hercules, was named Mutinus or Mot, which is explained as that mud ἰλύς, from which sprang all the seed of creation and the generation of the universe, Euseb. Præp. Evang. i. 10; see above, "Mod. Fabid." xxi. 162.) The artist Turianus, who was employed by Tarquin on the statue of the Capitoline Jove, made also a Hercules, which in Varro's days was still called Materia, (Plin. xxxv. 45, Bipont.) I have no doubt that this Hercules Materia, which Turianus made and Tarquin worshipped, was only a form of Marte Serphe or Serapis, who set in order the universe: Σάραπισ δὲ ὄνομα τοῦ τὸ

πάν κοσμοῦντός ἐστι, παρὰ τὸ σαίρειν, ὃ καλλύνειν τινές καὶ κοσμεῖν λέγουσιν. (Phylarchus, in De Isid. c. 29.)

Silvanus occurs with the attributes of Serphe, Serapis, Æsculapius, or Pluto. Thus, on inscriptions we find Silvanus Larum, which is Pluto: Silvano sancto Larum Philemon P. Scanti Eleuteri D.D. Gruter, p. 65, gives Silvano salutari, which, of course, is Æsculapius, Serapis, or Serphe. Diodorus says that Osiris was variously explained as Serapis, Pluto, or Pan, (i. 25.) Now, an Egyptian title of Pan is Mendes, (Herod. ii. 46,) and Amenti is the Coptic term for Hades, which two words are related to Mantus, the Tuscan Pluto.

After childbirth, every woman had three guardian deities, Pilumnus, Intercidona, Deverra, to protect her by night from the assault of Silvanus, (Varro, in S. August. C. D. vi. 9.) The three deities seem to correspond to Genius, Genia, and Nutrix; but Silvanus appears here in his character of Inuus. The ancients derived Inuus from *inire*, and explained it by ἐπιάλτης: by which procedure, as in many other cases, they grafted a right meaning on an untenable derivation. I would connect Inuus with the eastern idol, Ana-Melech, (2 Kings, xvii. 31.) A remarkable individual among the Horites of Mount Seir had taken this god Anah for his tutelar deity, and, as usual, was named after him, (Gen. xxxvi. 24.) The Hebrew *anah* signifies to violate, and this character, I suppose, was common to Inuus, to Anah, and to Ana-Melech. The word אָנַח gives rise to the forms Anah and Inuus, just as אָנַח has become Ancus, Enach, Inachus, Onka, and as אָנַח became Acri, Ekron, Icarus, Ocris, which I shall discuss in the next paper. Faunus stands charged with the same misdeeds as Silvanus, or rather is completely identified with him: Hunc Faunum plerique eundem Silvanum a silvis, Inuum deum: quidam etiam Pana, vel Pan, esse dixerunt, (S. A. Victor, c. 4.) The ancients derived Faunus, a fav-ere, which etymon I will accept in the sense of Fav, Fab, Bab, Typho, (see "Hebe.") Fabius was one of the two leaders of the Luperci: verbera pellitus setosa movebat arator, Unde licens Fabius sacra Lupercus habet, (Propert. iv. 1, 25.) At the root of the Palatine was a temple of Lyceus, quem Græci Pana, Romani Lupercum appellant, (Justin, xliii. 1.) The ancients attributed all supernatural voices to Silvanus or Faunus, (Dionys. v. 16,) under the name of Aius Locutius, (Liv. v. 50.) I suppose that Ana-Melech may have held the same office, since the Hebrew Anah, or Inuus, has also the meaning of Aius Locutius. Similarly the god Nebo, signifies both to produce and to speak, (see "Neph." xxiii. 419.) Probably the Carthaginian Ini-Bal and Adher-Bal answer to the Babylonian Ana-Melech and Adar-Melech.

Horace calls Silvanus "tutor finium," which is Terminus; now Serapis, or Serbo, was a setter of boundaries, and this is signified by the name. We have seen that the Lake Serbonis was a boundary of Egypt, and Ritter gives from Agathemerus (i. p. 3,) the following notice of a second boundary lake Serbonis on the Phasis: "The old boundary between Asia and Europe runs along the Caucasian isthmus, from the lake Sarbo to the Caspian sea; just as the boundary between Asia and Africa runs along the Egyptian isthmus from the lake

Sarbo, near the Nile, to the Arabian sea." (Vorhalle, p. 66.) This second lake Sarbo establishes the controverted account that Serapis was worshipped in Pontus, (Tacit. H. iv. 83; De Isid. c. 28;) and that the Colchians were an Egyptian colony, (Herod. ii. 104;) compare the Trojan Serbia. As Serbo or Serapis fixed the boundary of Europe, Asia, and Africa, he has evidently usurped the character of the Most High, who "divided to the nations their inheritance," (Deut. xxxii. 8; Gen. x. 32.) The name Serbo expresses his character very distinctly. Syriac, SHeRaBaruit, exsiccatus est: propagare: tributum recensere, in familias digerere: *sherba, sherban, sherbeto*, generatio, progenies, tribus, familia, (Castell.) Hence Serbo, Serapis, or Serphe, signifies equally Gradivus, Terminus, and Genius. I suppose that king Servius was named after Serphe Marte. Niebuhr derives "Servius or Seruius, to wit, a child born in the evening, from *sero*, like Manius from *mane*," (i. p. 374.) Manius is connected with the goddess Mana, or Mania.

Quid! qui lapidem colunt informem atque rudem, cui nomen est Terminus. Hic est, quem pro Jove Saturnus dicitur devorasse: nec immerito illi honos tribuitur. Nam cum Tarquinius Capitolium facere vellet, &c. Et huic ergo publicè supplicatur, quasi custodi finium deo, (Lactant. i. 20.) Jupiter Lapis is the same as Terminus, but the Romans made some distinction between them, as did also the Phenicians. On an inscription we find, "To our Lord Melcarth, to Baal Tsur," (Movers, p. 178.) This Tsur was the tutelar deity of the city Tyre, (*tsur*,) and also of the town Beth Tsur, (Josh, xv. 58.) Baal Tsur is Jupiter Lapis, from *tsur* saxum, lapis; whilst Metsur, or Mizrah, is Terminus, from *me-tsur* limes, terminus. Probably some such distinction exists between the Coptic *thosh*, Nubia, and *e-thosh*, Ethiopia. Thus, we find Ham and his son Mizrah at the head of heathenism, whether as Baal Chamman, Mars Silvanus, Pan, Terminus, or Genius.

W. B. WINNING.

Bedford.

FORM FOR THE ADMISSION OF A DEAN AND CANONS, ANCIENTLY USED IN ST. PATRICK'S CATHEDRAL, DUBLIN.

SIR,—The following extracts are copied from a volume in the possession of the Lord Bishop of Down and Connor and Dromore, who has kindly permitted me the privilege of examining it. It is a MS. of the 13th and 14th centuries, and was purchased by his Lordship, several years ago, for a trifling sum. It has proved, however, to be a volume of considerable interest, containing the Statutes and Antiphonarium of St. Patrick's Cathedral, Dublin, with several other very curious entries and documents.

One of these I purpose to send you, with the permission of the Right Reverend owner of the volume, as I believe it has never been printed: and it differs in some important respects from the "Ordo ad faciendum Decanum canonicorum," published by Martene, in his learned work, "De Antiquis Ecclesiæ Ritibus," lib. ii. cap. 1. Ordo III.

Two copies of the following "Ordo ad faciendum Decanum" are

to be found in the Bishop of Down's manuscript. The first (which for convenience I shall call A) occurs on the reverse of fol. 27, and is in a hand of the 14th century. The second (which I shall call B) occurs near the end of the volume, and is of a somewhat later date. The words in italics are in rubric in the original. I shall notice the variations of the two copies in notes.

*"Ordo ad faciendum Decanum in matrice ecclesie, cum fuerit a fratribus suis canonicè electus."*¹

"In primis jurabit, inspectis et tactis sacrosanctis evangelis, se facturum in ecclesia continuam residentiam et debitam. Et quod observabit omnia² iura ecclesie sue, et antiquas approbatas et assuetas consuetudines et libertates, pro posse suo; et quod sibi subjectos ut id ipsum faciat,³ et⁴ diligenter instruet. Et quod possessiones ecclesie injuste dispersas, et facultates prave alienatas congregabit: et quod humilitatem et pacienciam in semetipso custodiet et ad hæc custodienda, subiectos suos excitabit.

"Quo facto prosternet se ante crucem⁵ in capitulo fratribus cantantibus hos psalmos, Deus misereatur, [*Ps*]⁶ Ad te levavi. [*Ps*] Ecce quam bonum. Or. Concede quesumus, omnipotens Deus, ut famulum tuum quem ad regimen nostrum elegimus, gratie tue dono prosequaris, ut te largiente cum ipsa tibi nostra electione placeamus, per D. n.

"Quo facto erigens se, et omnes canonicos suos osculabitur: deinde ducetur ad altare, cum solemnitate, campanis pulsantibus, cantore incipiente, Te Deum laudamus. Decano ante altare se prosternente, et orationes secretas faciente [*Cantor dicat Oremus, cum nota*]⁷ Cunctorum bonorum institutor Deus, qui per Moysen famulum tuum ad gubernandas ecclesias præpositos instituisti, tibi supplices preces fundimus, teque deuotis mentibus exoramus, ut hunc famulum tuum. R.⁸ quem continencia⁹ et electio famulorum tuorum decanum hodie instituit, protectionis tue gratia¹⁰ munire digneris, sicque regere subditos concedas, ut cum omnibus illis regna celorum adipiscatur, per D. Pater noster. Et ne nos.

"V. Saluum¹¹ seruum tuum.

"V. Dominus custodiat introitum tuum et exitum tuum, et auferat a te elationem. Dominus custodiat te ab omni malo. Mittat tibi auxilium de sancto. Exsurge Domine adiuua nos. Dominus uobiscum.

¹ B adds here *videlicet*.

² B omits the word "omnia."

³ So in both copies; but we should obviously read "faciant."

⁴ "Et" seems redundant here: but it occurs in both copies.

⁵ B reads "*ante altare*."

⁶ The letters *Ps* are added in rubric before the initial words of each psalm in B.

⁷ The words within brackets are added in B. Over the word "*cantor*" is written in a more recent hand and in black ink, "vel senior;" and over "*cum nota*," in the same hand, "sine Pater." A introduces the following collect by the word *Or.* (i. e. *oremus*,) only.

⁸ B has here "N."

⁹ This word in B is partially scratched out, and over it, in a coeval hand, is written "conueniencia:" it seems to have been at first "conhiuencia."

¹⁰ Here a leaf is lost in B.

¹¹ Apparently we should read "saluum fac seruum tuum."

“Deus cui omnis potestas et dignitas famulatur da famulo tuo prosperum sue dignitates¹ effectum, in qua te semper timeat, tibi iugiter placere concedat: per.

“Omnium Domine fons bonorum, et cunctorum dator profectum, tribue famulo tuo adeptam bene regere dignitatem, et a te sibi prestitam bonis operibus corobore² gloriam per x^m.

“*Or.* Actiones nostras quesumus Domine aspirando preueni, et adiuuando proseguere, ut interueniente beata et gloriosa semperque virgine Maria, cum omnibus sanctis, cuncta nostra operatio et a te semper incipiat, et per te cepta finiatur, per X^m.”

Upon this form one or two remarks may now be made. It is remarkable that no mention occurs in it of the presence of the bishop or archbishop: although in the “*Ordo ad faciendum Decanum canonicorum*,” published by Martene, the bishop officiates throughout: and this is also the case in the “*Ordinatio Abbatis*,” in the *Ordo Romanus*, where several of the same prayers and collects occur.³

In both these forms the service is described as beginning with the mass, said by the bishop, by whom also all the prayers and collects are appointed to be read. But in the Irish form the prayers are said or sung by the precentor, who, in right of his office, is president of the chapter, according to the usages of St. Patrick’s Cathedral, in the vacancy of the deanery; and if for any reason he should have waived his right, or if he should happen to be absent, then the senior member of chapter appears to have taken his place.

Again, it is remarkable that the Irish form makes no mention of the celebration of mass as any part of the solemnity. The dean elect takes the oath of residence, &c., in the chapter-room, before the canons alone, who then conduct him in solemn procession to the high altar in the church, where the rest of the service is performed. In the *Ordo Romanus*, the abbot is sworn in presence of the people, who are addressed by the bishop, immediately after the introit, and then, as it would seem, the abbot is consecrated, after which the bishop proceeds with the mass.⁴ In the form published by Martene, the admission of the dean takes place immediately before the Gospel.

The collect beginning “*Cunctorum bonorum institutor*,” is thus given in the *Ordo Romanus*:—

“*Cunctorum bonorum Constitutor Deus, qui per Moysen famulum tuum ad gubernandas ecclesias præpositos instituisti, tibi supplices fundimus preces, teque devotis mentibus exoramus, ut hunc famulum tuum. N. quem conhibentia⁵ et electio famulorum tuorum Abbatem hodie ovium tuarum instituit, protectionis tuæ gratia munerare digneris sic que regere subditos, commendat asque oves concedas, ut cum illis omnibus regna celorum adeptus, et te Domine opitulante apostolicis*

¹ Read “*dignitatis*.”

² So in the MS.

³ The *Ordo Romanus* is published in the *Biblioth. Patrum* (Lugd. 1677), tom. xiii.

⁴ *Bibl. Patr.* ubi supr. p. 794.

⁵ This is the same word which is now in English *connivance*; it signifies here simply *assent*.

jugiter fultus doctrinis, cum centesimo fructu lætus introeat portas paradisi, atque te Domine collaudante audire mereatur, Euge serve bone et fidelis, quia in pauca fuisti fidelis, super multa te constituam: intra in gaudium Domini tui. Quod ipse præstare digneris, qui in Trinitate perfecta vivis."

See the same collect also in Martene, in several of the forms he has printed, lib. ii. cap. 1.

The collect "Deus cui omnis," and that which follows it, occur also in the Ordo Romanus, and in many of those published by Martene, thus:—

"Deus cui omnis potestas et dignitas famulatur, da famulo tuo. N. prosperum suæ dignitatis effectum, in qua te semper timeat, tibi que jugiter placere contendat. Per.

"Omnium Domine fons bonorum, justorumque provectum munerator, tribue quæsumus famulo tuo adeptam bene gerere dignitatem, et a te sibi præstitam bonis operibus comprobare. Per."

The concluding collect "Actiones nostras," is evidently the original of our beautiful collect, "Prevent us, O Lord, in all our doings." It does not occur in the Ordo Romanus, nor, as far as I can observe, in Martene's work.

Immediately after the "Ordo ad faciendum Decanum," there follows in the manuscript a form for the admission of a canon, which seems also worthy of being transcribed.

"Forma iuramenti cuiuslibet canonici observetur hoc modo.

"In nomine Patris et filii et Spiritus Sancti, Amen. Cum canonicus fuerit missus ad Decanum per literas archiepiscopi ut admittatur in canonicum et confratrem, Imprimis presente decano et capitulo iurabit inspectis et tactis sacrosanctis evangeliiis se exhibiturum canonicam obedientiam N. decano et suis successoribus, fidelitatem ecclesie Dublin, et quod [libertates et ¹] consuetudines antiquas usitatas et hactenus approbatas ² eiusdem ecclesie [inviolabiliter ¹] observabit, et ad earum defensionem opem et operam diligentem contra quoscunque impendet, et quod secreta capituli, quamdiu sunt secreta, celabit.

"Si canonicus fuerit absens, et per procuratorem admittatur, iuret ipse procurator in animam domini sui, et in animam suam fideliter pro tempore quo in officio procuratoris morabitur sub eadem forma. Quo facto prosternat se ante crucem in capitulo: dein dicatur, Ps. Ecce quam bonum. Gloria Patri [et ³] Kyrie el. Xpe el. Kyrie el. Pater noster. Et ne nos [inducas ³]

"V. Ostende nobis Domine misericordiam tuam. V. Saluum fac

¹ These words are inserted in the margin in a more recent hand.

² Here the second copy, which I have called B., recommences, after the missing leaf; instead of "approbatas," it reads "confirmatas," which word has been erased by a more recent hand; "inviolabiliter" is omitted; and after the word "observabit," there is inserted in the margin, in a hand of the 16th century, the clause, "quatenus non repugnant legibus huius regni:" which shews that this form was in use after the Reformation.

³ Added in B.

seruum tuum. *V.* Mitte ei Domine auxilium de sancto. Nichil proficiet¹ inimicus in eo. Esto ei Domine turris fortitudinis. Domine exaudi orationem.² Dominus vobiscum.

“*Decanus vel eius commissarius dicat hanc orationem. Pretende Domine famulo tuo dextram celestis auxilii, ut te toto corde perquirat, et que digne postulat assequatur: per X.*”³

“*Quo facto ducatur ad stallum suum per decanum vel eius commissarium, et eo stallato vicarius domini decani accipiat installatum et reducat eum ad omnes confratres et canonicos. Quibus deosculatis reducatur ad stallum suum, moram ibidem per temporis spatium faciendus; reducatur per decanum vel eius commissarium in capitulum aqua benedicta aspersus, cum benedictione a decano assignatur ei locus in capitulo.*

“Et quia antiquitus ex huiusmodi admissionibus installationibus et institutionibus debentur [tam decano quam⁴] vicariis ecclesie seruienti commune ecclesie, quam instituenti post installationem factam in choro et locum in capitulo assignatum et iuramentum prestitum, soluantur illa feoda illis quibus debetur;⁵ et paretur securitas antequam admittatur admissus in corporalem possessionem prebende, quam possessionem habiturus est per vicarium domini decani, [. . . decano,]⁶ ne ulterius de hiis fiat querela.”

Martene has printed several forms for the admission of canons regular and secular, (*De ant. ecclesie ritibus*, lib. ii. c. 4 & 5.) In almost all of them the short litany with which the foregoing form begins, occurs: but the collect “Pretende Domine” does not appear in any of them. It will be found, however, in the *Ordo Romanus*, in the *Ordo* for the celebration of a provincial council, only expressed in the plural number,—

“Pretende Domine famulis tuis dextram cœlestis auxilii, ut te toto corde perquirant, et quæ digne postulant assequantur. Per.”⁷

I hope you will not think these fragments of our ancient church services unworthy of a place in the pages of the *British Magazine*. They are interesting to the student of church history, as shewing the right feeling and real piety which dictated the religious worship of the church in an age when, as some would persuade us, she was altogether corrupt and anti-Christian; while, on the other hand, they demonstrate, by the corruptions and superstitions which are mingled with them, the absolute necessity of that reformation which, by God’s Providence, has been effected.

I remain, Sir, your obedient servant,

J. H. T.

Trinity College, Dublin, Jan. 16th, 1845.

¹ Proficiat, B.

² “Orationem” omitted in B.

³ Per Do, B.

⁴ These words are interlined in A. in a more recent hand. B. reads, “tam vicariis.”

⁵ Debentur, B.

⁶ Here some words are erased in A., the last word, “decano,” being still legible. In B. this clause was never inserted.

⁷ *Bibl. Patr.* tom. xiii. p. 742.

ON FASTING.

SIR,—As, by the publication of your correspondent's letter in your last number, you have, with him, invited opinions on this very important subject, I presume to offer my humble thoughts, and the conclusions I have come to after a consideration of the matter.

Those who would have the rubric literally observed, of course insist on the propriety of regular and fixed fast days, and "days of abstinence." But these men do not appear to consider the great difference which there is between the state of society, the manners and feelings of the age when that rubric was issued and their own.

Of those who would revive the rubric, if I may so speak, there are two distinct classes—one, which insists on its restoration because they hold the new and dangerous doctrines of a party anxious to bring our church under the supremacy of Rome; the other, which, from honest motives, but a little too scrupulous, perhaps, dwell on the necessity of strict obedience to their ordination oath, and, as we have seen, with more zeal than discretion, would restore the church to its primitive state. The design of the former party we cannot hope to overthrow, but mayhap we may be able to lead some of the latter to re-consider the case, and form a fresh judgment.

Our Prayer-book directs us to fast, or "abstain" 106 days in the year—the forty days of Lent, twelve Ember days, three Rogation days, and "every Friday in the year, except Christmas-day." These she calls "days of fasting or *abstinence*." Thus at the very outset we are left to be directed in this matter by our own judgment. We are ourselves to decide whether we are to make the days of Lent, fast days, or days of abstinence, or both alternately. So, likewise, with all the others. Our own minds are to tell us whether fasting means a total abstaining from food, or only from meat, or from a usual meal or two. If it is only to be understood in the latter senses, then what becomes of the word "*abstinence*," which, from its position, would naturally lead us to infer that it is used to express a *slight fast*, while the word "*fast*" is used to express total abstinence from food? In what other way are we to understand the terms, unless we travel a long way, and come to the conclusion that the former applies to food, and the latter to drink? How, then, I ask, is a man who calls himself a strict churchman to act in this case? He *must* answer—According to my own conscience. True; and therefore he cannot lay down any fixed rule for his brethren. They must adopt the same plan, and so are not to be judged by one whose conscience is more tightly strung than theirs.

Again, we cannot suppose our church requires us to *fast* strictly in accordance with her rule; for putting aside the term of Lent, does she ask her members to *fast* the three Rogation days, which are consecutive?—or does she mean us to *fast* one day, *abstain* the next, and *fast* again the third? Who can definitely answer this? Then—is every Friday in the year to be a *fast* day, or a day of abstinence? Are we to eat nothing from twelve o'clock on Thursday night till twelve o'clock on Friday night?—(so literally do the Roman catholics fulfil

the commands of their church, that their supper frequently is being prepared all the evening previous to the termination of even one fast day, but is not put on the table till the clock strikes twelve, when they are free, and soon show the effects of a long abstinence),—or are we only to abstain from meat, or only from a meal? But the church calls it a fast day. Who is to decide? If I say Friday is not meant to be a fast day—that I may eat meat—that it is only intended to be a day of abstinence—and I am only to abstain generally in all my accustomed food—has my brother a right to insist, “You must not eat any meal to-day—a morsel only, sufficient to sustain nature”—or, “you may not eat *meat*, but you may eat fish, or *eggs*, or bread, or butter, to your satisfaction”?

From the state of uncertainty, then, to which the church has left this question, and therefore only commanding fasting, as it were, *generally*, although she has fixed days; and further, from the fact that the New Testament contains no *positive* command on the subject, I argue that fasting is left entirely to ourselves. There is one rule for the Christian which some may say indirectly urges it—namely, that of St. Paul, that we are to “keep our body in subjection”—to restrain the passions, and “crucify the flesh, with its affections and lusts.” But this is to be done by himself, not by his church. From constitutional temperament, mayhap, one man may be obliged to fast much before he can subdue an evil passion, others need not do so at all.

The church has appointed certain days, not, I should imagine, to compel, or make it an absolute duty for her members to fast at those times, but to remind them that there are seasons when they should, in a more than ordinary manner, think of the means necessary to salvation.

And to shew the justness of my remark about the time and circumstances in which the rubric was composed and strictly adhered to, an act of parliament (Edward VI. c. 19) was passed to force the observance of fast days, and prohibiting the use of meat on those days, “for the increase of cattle, and for the encouragement of fishery and navigation.” Let us observe, then, that temporal policy (doubtless necessary,) as well as spiritual guidance had its motives in this order of our church. This will not at all apply in our times.

These considerations have led me to the conclusion that the fasting of the heart, if I may so speak, is the only fast pleasing to God. For what do we find Him saying in Isaiah, (lviii. 5,) “Is it such a fast that I have chosen? a day for man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast I have chosen, to loose the bands of wickedness? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?”

We are to “rend our hearts and not our garments”—that is, we are not to keep up the appearance without the reality. Our Saviour warned us against the pharisaic mode of fasting; and the proud Pharisee’s boast was, “I fast twice in the week.” Therefore, I would say, let us fast, as we find it essential to the great purpose of subduing our body.

If we find it necessary to abstain from a certain description of food, or drink, for a week, in order to conquer an evil passion, let us do so. This will be to fast with an object. But fasting every Friday is, after all, a mere form, and, when used as such, can produce little or no reality. I would advocate the abstaining from meat once, or even twice in the week, because it might, with some, be conducive to general health, and to others give the power, in an extended degree, of helping the poor. But I would not advocate the form of fasting on one day, and making up for it the very hour after the appointed time has passed; nor would I advocate the plan of the clergy, the young clergy especially, being too anxious that their flocks should become very strict observers of forms and ceremonies which have become obsolete, and would be of but little, if any real benefit, were they restored.

I am, Sir, your obedient servant,

R. W. H.

THE OXFORD MOVEMENT.—THE CIRCULAR LETTER OF THE BISHOP OF EXETER.

REV. SIR,—Mr. Newman and his fellow-labourers, in the Tracts for the Times, and in all their other writings, have assumed to themselves credit for no common piety, honesty, and courage, putting themselves forward as the advocates of neglected truth, regardless of public opinion and fearless of reproach.* And not only is this high tone assumed in matters of importance, but even in trifles, in rubrical observances, in postures of the body, and in holy vestments. Hence they have regarded deviations from the strict letter of the rubric, which custom for a century had sanctioned, with as much abhorrence as breaches of the decalogue; and clergymen offending in this respect have been rebuked with unsparing harshness and severity, and pronounced to be guilty of gross perjury. This sweeping denunciation shews that the writers little cared what assertions they made, provided they were calculated to produce an effect, and that they were ignorant of the motives by which the parties in question were in general actuated. Numbers of clergymen, before this question was agitated, had entered on the duties of their holy calling with the purest motives and the best intentions, taking the practice of the church as a correct exposition of the rubrics, not troubling themselves

* "The appearance of a body of men banded together, who come athwart all the standard views and habits of action, and appear to threaten the whole framework of society, &c. If the first Christians were regarded generally by the heathen as haters of the human race, we may well bear it *willingly*, should bodies of men, more perhaps than any that can be named, devoted, nay, *self-immolated*, in the service of Christ, be classed in the popular mind under the same category." But even this high self-commendation does not satisfy the writer. "Nay, if we may venture on such a comparison, when our Lord himself!!! was reviled as being a gluttonous man and winebibber, the friend of publicans and sinners, we might well be prepared for bearing even heavier reproaches directed against the preachers of his truth, than that of being formalists or semi-idolators, or advocates of a relaxed morality."—Brit. Critic, No. 67, p. 13.

to examine whether it was strictly consonant with its letter, intent on higher and more important duties.

But what has since been the conduct of these indignant rebukers of violators of the rubrics? They have themselves made deviations from the doctrine and principles and spirit of the church to such an extent as the history of the church rarely affords a parallel. They have openly and avowedly advocated practices and usages not only alien to her liturgy and articles, but unprimitive, uncatholic, the inventions, or rather the developments, of later ages—usages and practices, I need not say, essentially Romish, but which even enlightened and serious Romanists are wishful to palliate and conceal—such as pilgrimages, worship of relics, belief in absurd legends and fictitious miracles, extravagant and fanatical praises of virginity, &c. The Reformation, too, is stigmatized as the greatest of evils, and union with the church of Rome as she is, a consummation devoutly to be wished, and for the attainment of which, it should seem, every effort, lawful and unlawful, is to be made. And still they remain members of the church, though labouring, as far as their influence extends, to produce dissatisfaction with her services, confusion in her worship, doubts as to the validity of her orders, accompanied with unceasing praises of the Romish church, with disgusting attempts at palliating her enormities, and with fulsome and even ridiculous panegyrics on that portion of her priesthood supposed to be most active and influential. It will not be forgotten how indignantly a charge of popery, some years ago, was repelled by these very men. Passages from the Tracts were selected with much ostentation and placed in juxtaposition, shewing the absurdity of such a charge. But now, with the grossest inconsistency and disregard of the most solemn obligations, the charge, so far from being denied, is attempted to be justified.* With these avowed sentiments, and this undeniable change of conduct, it would indeed be unaccountable that they should continue to remain in communion with the church, were it not that their present position affords them greater opportunities of mischief, having by their restless efforts at length brought her into imminent peril. But we have no fears for the result; we are persuaded that the great body of her clergy and members are sound, and devotedly attached to her communion. That church has survived the rancour of the Puritans, though for a time her downfall was effected; the mad attempts of the second James, the latitudinarianism of the last century, and the popular fury consequent on the passing of the Reform Bill, and the providence of God, we doubt not, will enable her to survive this treachery of her false children—the present danger, it is painful to reflect, not having been caused by her enemies, but by her sworn defenders—

insidiis, perjurique arte Sinonias.

At all events, with such experience of past mercies, it would be a distrust of Providence to give way to fear and despondency. Besides, to

* See Mr. Oakeley's highly curious letter.

cherish hope in times of difficulty and danger is a source of satisfaction and encouragement.

ἦδ' οὐ τι θαρσαλέαις
τὸν μακρὸν τεί-
νειν βίον ἐλπίσι, φανᾶς
θυμὸν ἀλδαί-
ουσαν ἐν εὐφροσύναις.—Prometh. Vinc.

In the meantime, it behoves all honest and reflecting men to endeavour, as far as may be, to avert the impending evils. Something like uniformity prevailed in the church before these writers commenced their system of ecclesiastical agitation. To restore order and regularity out of this confusion is an arduous, and, it would seem, in the present excitement, an impossible task. There are only two courses open to the bishops; the one is, to allow each clergyman to perform the duty in agreement with the practice of his predecessor—the other is, to enforce the strict letter of the law. The latter course has been attempted by the Bishop of Exeter—the one, it might have been supposed, least open to objection, and certainly the most legitimate—the only course indeed in which a bishop can interfere with influence and authority. But what a storm of opposition has been raised against this well-intentioned attempt. From the clamour and violence which have been thereby occasioned, it might seem that the surplice is an object of as much abhorrence as in the days of the Puritans, if the length to which men may be hurried by party spirit were not a matter of almost every day's experience. One important lesson, however, may be learned from this commotion—that the strength of the church is at present to sit still.

In the meantime, much may be done towards restoring order and uniformity by private admonition; by impressing on all candidates for holy orders the necessity of making no innovations and of reviving no obsolete customs in the mode of performing divine worship, as they value their own usefulness, the peace and welfare of the church, and the good of souls.

The difficulties which now press upon the church are not new; they have been felt in all ages. The historian Socrates* informs us, that among the Christian churches throughout the world, though holding communion with each other, great diversity prevailed with respect to the Lent fast, as to the number of days and mode of fasting, with respect to the time of celebrating the Lord's Supper, of observing the Easter festival, of admitting candidates to holy baptism, with respect to preaching and public prayers—no two churches in this latter particular being found exactly to agree; and the difference in rites and ceremonies was so numerous and diversified as to defy enumeration. This want of uniformity, however, among the ancient churches, had, happily, not the effect of destroying friendly intercourse with each other. We of the present day cannot do better than imitate their forbearance and charity. Having trespassed already to a great length on your pages, I will conclude with the words of Augustine, in reference

* Socrat. lib. v. cap. 21.

to this very question:—*Miror sane quid ita volueris, ut de iis quæ variè per diversa loca observantur, tibi aliqua conscriberem, cum et not sit necessarium, et una in his saluberrima regula retinenda sit, ut quæ non sunt contra fidem, neque contra bonos mores, et habent aliquid ad exhortationem vitæ melioris, ubicunque institui videmus, vel instituta cognoscimus, non solum non improbemus, sed etiam laudando et imitando sectemur si aliquorum infirmitas non ita impedit, ut amplius detrimentum sit.**

I remain, Rev. Sir, with much respect, your obedient servant,

THETA LANCASTRIENSIS.

Branwell, Gisburne, 14th January, 1845.

SACRED MUSIC.

SIR,—Not long ago, a catalogue of books, published by one of the leading booksellers in Dublin, reached me by post, and on looking over it, the following advertisement attracted my attention:—

FORTY POPULAR AIRS AND SACRED MELODIES.
The Music arranged for the Voice or Piano-Forte by Mr. W. H. White. The Words adapted for Social Singing in Christian Families, Original and Selected. In post 4to, on tinted paper, cloth, price 4s. 6d., or 3s. plain.

CONTENTS:—

Hark! those strains. Air—"Hark! the convent bells are ringing."
Tho' the morning of life. Air—"Savourneen Dheelish."
Vain are all this world's best pleasures. "Rousseau's Dream."
Awake, my soul, in joyful lays.
In trouble and in grief, O God! Air—"Comfort."
Jesus, I my cross have taken. Air—"La Perdonna."
Oh, thou that dwell'st. Air—"Cameronian's Midnight Hymn."
Life!—'tis a vapour. Air—"Life! let us cherish."
'Tis a point I long to know. Air—"Holyrood."
Have you heard of that happy land.
Lord, thou knowest that I love thee. Air—"Hady's Hymn."
Oh! dream not that man. Air—"Fair Isle of the West."
Remember, fond youth. Air—"Remember me still."
Here we suffer grief and pain.
Far, far from Zion, far from God.
Oh! Zion, sacred city. "Chorale composed by Graun."
Cloth'd in robes of purest white. Air—"Scots wha ha'e."
While doom'd thro' this wide world. Air—"Home, sweet home."
Man like a flower at morn appears.
How sweet the evening hour to spend. "Carolan's Receipt."
Oh! who would inhabit this bleak world alone." Air—"The last rose of summer."
Let worldly minds the world pursue. Air—"Gramachree."
In search of enjoyment. Air—"Meeting of the waters."

* August. Epist. ad Januar. Those who wish to take a calm and dispassionate view of the present controversy with respect to rubrics, would do well to read the whole of this epistle.

Hast thou at summer's dawn. Air—" *Oft in the stilly night.*"
 When for eternal worlds we steer. *The heaving of the lead.*
 The wing of time has brush'd away. Air—" *Kelvin Grove.*"
 Oh, day of days, shall heart set free. " *Those evening bells.*"
 Dear Saviour, I would fly to thee. Air—" *O Nanny.*"
 Should, Lord, thy mercies be forgot. Air—" *Auld Lang Syne.*"
 When the world with its cares has encircled us round. *An original air.*
 What's this vain world to me. Air—" *Aileen Aroon.*"
 Oh ! weep not the lad. Air—" *Coolin.*"
 A friend there is. Air—" *Oh, no we never mention her.*"
 Time, with rapid wing, is flying. Air—" *Handel's Harmonious Blacksmith.*"
 Glory be to God on high. Air—" *See the conquering hero comes.*"
 With gleaming sword, with spear and shield. " *All's Well.*"
 Oh, had I but wings like a dove. *Original air.*
 Alone to the shade of Gethsemane's garden. Air—" *The Wounded Hussar.*"
 Tho' clouds of sorrow. Air—" *The Deserter.*"
 Oh, when it comes, the hour to part. Air—" *Cordon bleu.*"

It may be hard to determine what is meant by the phrase "adapted for social singing in Christian families;" whether it is that the work is intended for that class of persons who, having discovered that all secular songs and secular music are unsuited for Christians, choose, therefore, to amuse themselves with singing sacred words, and songs on sacred subjects, for recreation's sake; or whether it be meant that the work should be used as a manual in households where singing forms part of the devotional exercises of the family: but, in either case, it appears to me that every sober-minded person must perceive the strong objection which lies against publications such as this. If, on the one hand, it be intended that these "melodies" should be used as a species of recreation, and that they should be sung for amusement, I think that no seriously disposed person should countenance such a thing for an instant. Many of the subjects are of quite too solemn a character to admit of being thus lightly treated. But if, on the other hand, the volume be meant to be employed in devotional exercises, all I can say is, that "Christian families" who can, in the performance of a solemn act of worship to their Creator, divest their thoughts of the associations which airs like these unavoidably bring with them, must indeed be possessed of a degree of spiritual-mindedness rarely to be met with in this "naughty world." The close resemblance of the sacred words, too, to the original words of the song whose music is employed, is, in several instances, managed so pointedly, and with such evident design, that, were we not expressly told that the work is for the use of "Christian families," one would really, at first sight, be inclined to set it down as more suited for a chartist or an infidel assembly, where the design would be to turn solemn subjects into burlesque and ridicule.

The object of noticing such things as this is merely because books like these afford an index to the state of feeling prevalent among a large class of what is known as the religious world.

I am, Sir, your obedient servant,

P.

Christians can bring themselves to avow, unblushingly, that they come to church, not as worshippers, but as spies ; we have lived to see churchwardens constituting themselves judges of orthodoxy, newspaper editors arrogating the functions of Bishops, and the canons of councils contravened by the resolutions of public meetings. All this would be amusing, if it were not so very shocking ; of course, it is not such proceedings as these that any sober person can intend to palliate. But beneath the surface of all this miserable ignorance and presumption, I should not be surprised to find in the general mass of opposition to recent changes, a certain *substratum* of better feeling ; and I am sure that, if such *substratum* there be, all they who are conscious to themselves of purer intentions, have reason to feel obliged to any one who undertakes the task of disengaging the latent good from the superincumbent weight of baser materials which so much tend to hide it from the public eye, and perhaps even from the minds in which it lurks. I should not wonder to find a Christian, and even a catholic, element, mixed up with this corrupt mass of vulgar "Protestantism ;" though heavily encumbered and most seriously discredited by the adjuncts in connexion with which it is practically exhibited. At all events, does not Christianity, and does not catholicism, forbid us to put stumbling-blocks in the way of weak consciences, and to risk charity and peace in a contest for externals, *except so far forth* as the inward life of religion depends upon them ? But if so be that any of us have contended for externals *as such*, then I cannot think the odium we may have sustained altogether unaccountable, or unmerited, or unwholesome.

Many, I know, say, that in the defence of externals *for their own sake*, or as mere matters of ecclesiastical appointment, the great principle of obedience to church rule is involved. But is it altogether thus ? Whether or not we all go the length of saying, with Chancellor Martin, of Exeter, that "*dormant* laws are no laws at all" (an opinion to which I confess that I myself incline), at the very least, the revival of dormant laws is surely quite a different thing from the enforcement of acknowledged ones ; and consequently *objections* to the one course belong to a different state of mind from that which is implied in objections to the other. I cannot feel it so unreasonable as others do, to regard *revived* practices as in effect, though not in fact, essential *novelties*. Nor, again, can I see, with many, how the existence of rubrics in their favour, practically disowned by our church, even if explicit, can constitute any *obligation* on the part of clergymen to adopt such practices ; though I can feel, and that very deeply, the value of such rubrical provisions or intimations, as a *protection*, where, for other reasons, it seems desirable or important to do so. Even where a rubric is of the more explicit sort, (as in the case of the offertory,) still I must consider, (so far with the objectors,) that the authority of such rubric has been most seriously impaired, if not virtually superseded, by long desuetude. The executive of our church has undoubtedly *concurred*, by acquiescence, at least, with the disuse of this law, (admitting it to be such,) and unless the same executive, as represented to each clergyman in *his own bishop*, distinctly and unmistakeably bring the otiose rule or custom once more into active operation, I do not see how any clergyman is *bound in duty* to revive it, though he may, indeed, be warranted in expediency in doing so.

On the other hand, it seems equally clear that if the strict rubrical plea be relinquished (and I really do not see how it can be maintained), very important and valuable securities for solemnity and beauty in the administration of our church service might be obtained by a cautious (and always dutiful) recognition of some less stringent, and therefore more variable, obligation. Here one can conceive mere *duty* operating in a contrary direction ; for instance, a positive episcopal *inhibition* on a point of ceremonial, supposing any bishop could feel himself justified in making it, would, I suppose, be conclusive against even one of the less ambiguous of the rubrics, where no great *doctrine* was involved. On the other hand, where such positive inhibition is wisely

Such principle seeming undeniable, what is to be the measure of its application? It being granted, *in limine*, that the command of a bishop is paramount, *either way*, and assumed on the hypothesis that the law of rubrics is not absolute, where practically, *and with the allowance of the church*, relaxed, what is to be the determining standard? I fear, sir, that some of your readers will quarrel with my answer, and yet I see but one answer to give. I think it must be *the feelings of the congregation*. But note what is meant by *feelings*, and what by *congregation*. Of course, by feelings, I do not mean fancies; nor by congregation, the assembly accidentally present at this or that time. I suppose the feelings to be deep and real, (I do not say just and true, I am not concerned with their nature, but with their degree,) and I suppose, also, the judges to be *competent*. But supposing the *objections*, however groundless, to be *sincere and persevering*; and *supposing also the objectors to form a considerable majority of the supposed clergyman's regular flock, as distinct from stragglers and interlopers*, then I own I cannot see how a clergyman can justify it to his conscience to persevere in any obnoxious observance not absolutely commanded by *living* authority, still less with any which has the custom of the existing church of England against it, and perhaps, after all, but an equivocal direction in its favour; how, I say, he is justified in such perseverance, after the unfavourable issue of a fair trial, and especially after the failure of decided, but temperate appeals to his people, whether in church or out of it, in support of the apparent "innovation."

Surely, if this principle had been more generally recognised and acted upon, we might have done more than we have towards securing peace, without compromising truth; and raised the dignity of church ceremonial, instead of bringing it into contempt. We should not have had all this miserable wrangling and haggling about candlesticks and faldstools, credence-tables and sedilia; things undoubtedly most decorous, or even beautiful, in themselves; ministrative, in their proper places, to decency and order, nay, to what is still better, to solemnity and reverence, but where, *by accident*, ministrative only to strife and confusion, surely not worth contending for; and, at all events, not *capable* of being maintained upon grounds intelligible except to minds of a certain temper, of a temper which the whole course of things among us has long tended to outrage; which, perhaps, to a certain extent, "*nascitur, non fit*," or which, at any rate, is not to be implanted in a day, where not native, nor to be created, except through the prevailing influence, not of one or two *details* of external religion, but of a whole assemblage of facts and circumstances—facts so palpable that they cannot be gainsaid—circumstances so impressive that they cannot be resisted.

The offertory, indeed, that greatest of actual offences, rests upon a somewhat different ground; because here a very important and *acknowledged* Christian principle is directly at stake. I may not agree with, indeed, I find it hard even to tolerate, the popular objections to an ornate church service, as distinct from a dull and homely one; but I can *understand* the temper which regards the constituents of such a service as "trifles." But objections to the offertory are, of course, far more serious and alarming indications of the objectors' spiritual state, and I fear not a little symptomatic of our national pride and covetousness. For as far as can be made out, these objections, though couched in the plausible form of a resistance to innovation, ultimately resolve themselves into two most hateful, most antichristian, elements—viz., either, 1st, the dislike of giving alms; or 2ndly, what is in its way quite as bad, the dislike of being seen *not* to give them, when others do.

Again, there is, of course, more explicit rubrical grounds for urging the offertory than, *e.g.*, the surplice. Still, surely, there is something rather strange in *forcing* an institution, of which the whole value depends upon the spontaneousness with which it is accepted! There is something self-contradictory, and almost grotesque, in collecting alms, Sunday after Sunday, from

a reluctant auditory, after first solemnly pronouncing from the altar the apostolic commendation upon the "cheerful giver." I cannot see, therefore, that, except where distinctly enjoined by authority, even this most beautiful, edifying, and catholic ordinance, can be consistently *pressed* against the *decided* and *continuous* objections of a congregation; not, observe, because such objections *can by any possibility* be (and in this respect they are unlike those in the other case) of a *religious*, and hardly even of an innocent nature, but because, if a clergyman is so singularly unfortunate as to have spiritual charge of a flock who are utterly incapable of appreciating the blessedness of such a periodical opportunity of almsgiving under such circumstances, and who must needs argue that because they are allowed, therefore they are obliged, to give, and that (as no one questions) it is inconvenient to be always giving, then, I say, he must even, as it should seem, resign himself to his unhappy lot, and cast the *onus* of flinging away so high a privilege upon those to whom it appertains, "seeing that they have put away" a means of grace, and "*judged themselves unworthy of it.*"

The principle I have ventured to assert, involves, as a consequence, the strongest possible dislike of the attempts, now so popular, in favour of what is called a perfect *uniformity* in our church. Surely before we talk of uniformity, we must first secure *unity*! To have a front of uniformity without a heart of love, would be like concealing our natural face by a frightful mask. What is unnatural can never by possibility be becoming; and most unnatural surely would it be, that a mind so various as that of the church of England, should be represented to the world by an unchangeable exterior! Let us get rid of Calvinistic doctrine, and then it will be time to dispense with Calvinistic vestments. But who can wish to see candlesticks in conventicles, or to hear heterodoxy from a surplice? Surely, as our doctrine is within certain limits free, so likewise should our form of worship be pliant. I heartily wish, if I may say it with due respect, that the bishops might see their course to *rule* less and *allow* more; guarding, however, their permissions by any amount of qualification which their wisdom might suggest; and, of course, reserving to themselves the power of retracting such permissions, upon a failure, of which they might be the judges, in the conditions prescribed. Positive *rules* any way do seem, to an impartial spectator, most undesirable in the present state of things: they are sure to find either an unwilling clergy or unwilling congregations, or both. Better ever than impracticable rules are intelligible principles. And as to my brethren in the ministry, I really would (as one alive to their difficulties) implore them, in all earnestness and charity, to feel their way before they act—to sound, in the first place, the depths of their congregations: first, to *clear their own views* on what they recommend, for this is the step to satisfying others; to *press* nothing but what is *essential* against honest, persevering, prevalent objections, but, at the same time, to encounter idle criticisms with firmness and dignity, yet with moderation; with a firmness justified by the importance of the principles at stake, with a moderation dictated by a charitable regard to the disadvantageous, and therefore extenuating circumstances of the objectors; always, however, discriminating between the cavils of extraneous critics, (who can be no judges whatever of *details* without constant *experience of the system* which those details illustrate,) and, on the other hand, the conscientious scruples of regular members of the flock, who *ought* to be competent judges (length of time and clearness of teaching presumed) *how far certain practices do or do not "minister to godly edifying,"* which, next to the glory of Almighty God, is, as I need not say, the great end of all external religion.

You will guess that, with these feelings, I for one heartily deprecate the meeting of bishops which certain newspapers seem so anxious to precipitate. The varieties of opinion which prevail in our church are evidently not confined to the lower clergy, and nothing could be more piteous than would be the public

exhibition of disunion in so dignified a quarter. But yet more than this. What corporate and collective *authority* could be claimed by such an assembly? Convocation we understand, and the voice of our own bishop we understand; but whence this episcopal board? What claim to obedience could be arrogated by the body of bishops as distinct from their claim as individuals? The bishops are but one estate of our ecclesiastical realm; and no edict of their body could be received as law, without the concurrence of the Lower House of Convocation, and the sanction of her Majesty as "in all causes and over all persons, ecclesiastical and civil, within these her dominions supreme." And these are not days in which the clergy feel themselves justified in bending to equivocal authority. Our present bishops are happily not likely to interfere with doctrine; but who can answer for their successors: and who would not fear to concur in establishing a precedent which might hereafter be turned to the serious disadvantage of the church? If one set of bishops give up the offertory to popular clamour, why may not another be in like manner induced to resign the Athanasian creed?

This proposal for an episcopal meeting having apparently no existence but in the hopes of certain dissatisfied parties, it is possible to speak thus strongly in deprecation of it, without implying the slightest disrespect towards the dignified persons who would compose it. I owe many apologies for the length of this communication. Should it be indulgently received, perhaps I might trouble you again in continuation of the same subject.—I am, &c.

Margaret-street, Dec. 20th, 1844.

FREDERICK OAKLEY.

DOCUMENTS.

THE ARCHBISHOP OF CANTERBURY AND THE CHURCH.

A Letter addressed to the Clergy and Laity of his Province, by William, Lord Archbishop of Canterbury.

For a considerable time my attention has been turned to the divisions in the church, occasioned by differences of opinion with respect to the intention of certain rubrical directions in the Liturgy, and diversities of practice in the performance of divine service. These questions, relating to matters in themselves indifferent, but deriving importance from their connexion with the maintenance of uniformity and order in the solemn ministrations of the church, are rendered difficult by the ambiguity of the rubrics in some instances, and in all by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law. It is partly on these accounts, and partly from uncertainty with respect to the extent of the powers committed to the archbishop of the province, in the preface to the Book of Common Prayer, for the resolution of doubts in regard to the contested points, that I have not felt myself justified in expressing an authoritative opinion upon questions occasionally submitted to me on these subjects. I was, indeed, willing to hope that these controversies, like many of much greater importance which have for a season disquieted the church, would be suffered to die away of themselves, when the arguments on both sides had been thoroughly sifted, from the good sense of the parties engaged in them, and the general conviction of their unprofitableness. But having been disappointed in this expectation, and considering the tendency of continued agitation to weaken the sacred bonds of affection which ought to unite the clergy and laity as members of one body in Christ, I hold it a duty to come forward, in the

hope of allaying animosities, and putting a stop to dissensions which are shown by experience to be not only unedifying but mischievous. With this view I would call your attention to a few considerations, which, with persons who are desirous of peace, will, I trust, have their due weight.

It has long been observed that, in the performance of divine service in the generality of our parochial churches, there has been a deviation, in certain particulars, from the express directions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric has led to a diversity in practice. In regard to such points, in themselves non-essential, the most conscientious clergymen have felt themselves justified in treading in the steps of their predecessors; and hence the irregularity (for all departure from rule is irregular) which seems, in some instances at least, to have existed from the beginning, became inveterate. There have, I apprehend, at all times been clergymen who have been distressed by this inconsistency; and of late years it has been regarded by many excellent men as irreconcilable with the obligations which they took upon themselves on their admission into holy orders. Under the influence of these scruples, they thought it right to adhere as closely as possible to the letter of the rubric in their ministration; whilst others of their brethren, not less conscientious, have been determined by considerations, in their estimation of great weight, to follow the usage which they found established in their respective churches. Under these circumstances a diversity of practice has arisen, which is not only inconsistent with the principle of uniformity maintained by the church, but is sometimes associated in the minds of the people with peculiarities of doctrine, and gives birth to suspicions and jealousies destructive of the confidence which should always subsist between the flock and their pastor. To prevent the increase of an evil which might terminate in actual schisms was confessedly most desirable; and the most effectual mode of accomplishing the object, it has been thought, would be found in general conformity to the rubric. Universal concurrence in this easy and obvious regulation would have combined the several advantages of securing compliance with the law of the church and the land, of putting a stop to unauthorized innovations, and of excluding party distinctions, in their character decidedly unchristian, from the public worship of God; and I cannot but regret that measures which, with a view to these good purposes, have been recommended by high authorities, should not have been received with unanimous acquiescence, as the means of restoring order and peace, without any departure from the principles of the church, or offence to the most scrupulous conscience.

At the same time, I am sensible that those who object have much to allege in their justification. If the written law is against them, they plead an opposite usage, in parochial churches at least, reaching back, perhaps, to the time when the intention of the lawgiver was best understood, superseding its literal sense, and determining its real meaning; they appeal to the general consent of bishops, clergy, and laity, implied in the absence of any effectual interference during so long a period; they object to the sudden revival of rules, which in their opinion are obsolete, and still more to their rigid enforcement after so long a term of abeyance. In fairness to them we must allow that this dislike of alterations in the manner of worship to which they have been accustomed from their infancy, proceeding as it does from attachment to the ordinances of the church, ought not to be visited with unkindly censure; and we can hardly be surprised at any change being regarded with suspicion when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our church. It must also be granted that the intention of the church is not always clearly discoverable from the language of the rubric, nor determinable with absolute certainty from the records of early practice. In such cases it may with some show of reason be said, that as the eminent men to whom the several revi-

sions of the Liturgy were successively entrusted did not see the necessity of giving directions so precise as to insure a rigid conformity in every particular, we may be contented to acquiesce in slight deviations from rule, suggested by convenience, and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will, probably, always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their pastor as their spiritual instructor and guide. In whatever degree, or by whatever means, the tie of affection is loosened, a proportionate diminution will follow of that moral influence on which the efficiency of the clergyman's teaching will always depend.

The case, then, if fairly considered with reference to the existing dissensions, and the results to be expected from their continuance, will show the necessity of mutual forbearance to the peace and the honour, I may even say to the safety, of the church. The laity, it may be hoped, will see the propriety of respecting the consciences of such of the clergy as have held themselves bound to strict compliance with the express direction of the rubric, without regard to former disuse; and the clergy will perceive the expediency of not pressing too harshly or abruptly, the observance of laws which, having by themselves and their predecessors been long suffered to sleep, have now the appearance of novelty. I am fully alive to the importance of uniformity in the celebration of divine service; but I think it would be purchased too dearly at the expense of lasting divisions—a consequence which, I trust, will be averted by a suspension of the existing disputes. My hope of such an adjustment is grounded on the wisdom, temper, and piety which are engaged on both sides of the question. A settlement which would have the sanction of law is at the present moment impossible, and, were it possible, could hardly be attempted with hope of success, till the subsisting excitement has been allayed by time and reflection. But till that time shall arrive, our regard to the spiritual interests of our brethren ought surely to put a stop to contentions, which, besides the offence against charity, engage much time and ability which might be infinitely better applied, and which can afford pleasure to those only who bear ill-will to our church. The matters in controversy, considered in themselves, are not of vital importance; the service in our churches has in general been conducted in conformity to the Apostle's direction, with order and decency; and, whether performed with exact regard to the letter of the rubric, or with the variations established by general usage, will still be decent and orderly. I therefore entreat you to consider whether the peace of the church should be hazarded by prolonging an unprofitable controversy, at a time, more especially, when our energies are directed with such hope of success to the promotion of religion and morals, and when the clergy and laity are zealously engaged in united exertions for the erection and endowment of churches and schools, and for other pious and beneficial objects, in almost every part of the country.

What I would most earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made, with the sanction of the proper authorities. In the case of churches where agitation prevails, and nothing has been definitely settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope that those who are zealous for the honour of God and the good of His Church, will show, by the temporary surrender of their private opinions, that they are equally zealous in the cause of peace and of charity?

On the particular questions which disquiet the public mind, I think it unadvisable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs at first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt. But, if I were ever so fully persuaded in my own mind, I should be unwilling, for reasons already assigned, to pronounce a judgment which, not having legal authority, might be accepted by some and disregarded by others, and might thus increase the confusion which it was designed to remedy. For similar reasons I have not thought it expedient to call the bishops of my province together at this time, though it will be my desire, as well as my duty, to seek their advice and assistance when a fit opportunity presents itself. I am, however, fully assured of their general concurrence in deprecating the continuance of discussions, which will undoubtedly multiply strife and contention, but which, in the present posture of things, can lead to no beneficial result.

In order to guard against misapprehension, I think it proper to state that all I have here said is strictly confined to the rubrical questions which have occasioned the present agitation. All change in the performance of the service affecting the doctrine of the church by alteration, addition, or omission, I regard with unqualified disapprobation. I may further remark, that the danger to the church would be great, if clergymen, not having due respect either to episcopal authority or established usage, should interpret the rubric for themselves, should introduce or curtail ceremonies at pleasure, or make divine service in any way the means of expressing their own theological opinions or party views. In respect to the ritual, the preface to the Book of Common Prayer directs all persons having doubts, or diversely taking anything in the performance of the church service, to resort to the bishop of the diocese for the resolution of such doubts, and the appeasing of diversities. Had due attention been paid from the first to this salutary rule, the church might perhaps have been saved from much of the dissension which at various times has divided her members, and grieved and perplexed her rulers, and which, if not speedily checked, may again cause a serious disturbance of her peace. Considering the course I have suggested as offering the only immediate means of averting such a calamity, and at the same time preparing the way for a final arrangement at a convenient season, I earnestly recommend its adoption, in the hope that, through the blessing of God, it may lay the foundation of lasting peace; "and to this end"—(I borrow the words of a learned and pious ritualist)—"to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections, and free us from all prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord." Amen.

Lambeth Palace, Jan. 11th, 1845.

W. CANTUAR.

ON THE OBSERVANCE OF THE RUBRIC.

Letter to the Clergy of the Diocese of Exeter on Observance of the Rubric in the Book of Common Prayer. By Henry, Lord Bishop of Exeter.

(FROM THE TIMES.)

Bishopstowe, Nov. 19.

REV. AND DEAR BRETHREN,—I address you on a subject of very deep interest to us all—the diversity of practice in the worship of Almighty God—which in concurrence with other unhappy causes, has threatened to involve us in a state of painful, I had almost said perilous, disunion.

That the mischief has not been felt so strongly in this diocese as in some others, while it calls for our especial thankfulness to Almighty God, may, we hope, be ascribed in no small measure to warm and steady attachment to the church on the part of the laity, and not less, I rejoice in thinking, to the general soberness and discretion of you, the clergy.

But even here we are very far from being exempt from the common evil. There are parishes in Devonshire, and still more in Cornwall, in which grave misunderstandings have arisen between the minister and the people, from causes for which neither he nor they have been primarily responsible.

Discussions on important principles in other parts of the church, though they found among us no vehement partisans on either side, have led, in several instances, to very painful results. While they have excited in many of the clergy a livelier sense of the responsibility imposed on them by their engagements to the church, and have made them solicitous to follow out its requisitions to their full extent; they have at the same time indisposed the laity to the reception of any change, by exhibiting too many instances of the fatal consequences of change, introduced, as it has elsewhere been, by private individuals, whether from simple desire of novelty, or as part of a systematic attempt to bring back our church nearer to the corrupt usages from which it was reformed.

It was therefore actual experience of great, and pressing, and growing evils which recently induced me to have recourse to the unusual, but strictly canonical expedient of seeking the advice of those whose office and standing, and I may truly add, whose high personal qualifications, pre-eminently fit them to form the council of their bishop.

Sixteen members of the general chapter of the cathedral of Exeter, together with the Archdeacons of Totnes and Barnstaple (the Archdeacon of Cornwall being unfortunately absent through illness) met in the chapter room, and gave to me the benefit of their united deliberations. Another distinguished prebendary (reluctantly detained by sickness) sent to us his judgment, founded on long experience in one of the most populous and important districts in Cornwall.

"They were unanimous in deploring existing evils, and in apprehending greater, if some timely check be not applied. And, if they were not unanimous in advising what that check should be, this very want of unanimity gave to me the advantage of more fully hearing all that could be urged by able and experienced men on either side. After a discussion of three hours, more than two-thirds of the whole number agreed in advising me, that the only proper, and, under God, the only effectual remedy, appeared to be, at once to restrain all undue change, and to look to the law as our sole guide. Of that law, the law of the whole church of England, including under that comprehensive term not the pastors and teachers alone, but the people also—that is, the state—of that law, one main and leading object, since the Reformation, has ever been to establish "uniformity of public prayers, and administration of sacraments and other rites and ceremonies."

This object, good in itself, becomes inestimable when we look to the evils which it alone can prevent. But uniformity, it is manifest, can only be secured by laying down one rule. This the law has done. And, if process of time have introduced some relaxations in practice, issuing in the great evils we now deplore, it is a convincing proof that the true remedy for those evils must be sought in returning to a faithful observance of the Act of Uniformity.

That act has, in truth, every claim a law can have, on the dutiful and cordial obedience of churchmen. Based on the soundest principles, recognising and declaring the liturgy itself to be purely spiritual in its origin, and applying temporal sanctions only to enforce the use of it, this illustrious statute bears on it the character of a solemn compact; by which the church, having provided for the nation a pure form of Christian worship, received for that

form the assured protection and support of the crown, and all the estates of the realm; a statute which, for this very reason, is holden to be "essential and fundamental," and is so declared to be in the great constitutional act, the act of union between the realms of England and Scotland.

Now, I do not say that every departure from any minute direction of the Book of Common Prayer, enshrined as it is in this fundamental law, deserves to be stigmatized as a violation of the national compact; but I say that the duty of strict obedience to it cannot be too strongly felt by any, least of all by the clergy. To this duty we pledged ourselves in our ordination vows. We renewed that pledge as often as we undertook the cure of souls, or were otherwise admitted to serve in any office in the house of God. To the strict fulfilment, therefore, of that duty no faithful minister of God's word will think it a hardship that his bishop should now recal him. He will, rather, gladly recognise the fitness of recurring to it, at a time of general doubt and difficulty, as the one, the only rule, by which our practice in public prayer can be honestly or safely regulated.

And, while a willing and hearty obedience is thus confidently anticipated from the clergy, can we apprehend less ready acquiescence in the same course on the part of the laity? Assuredly not; provided that we previously instruct them in the nature of the changes introduced, and of the reason for which they are introduced; not from love of change, but to prevent change; to enable us at length to find a rest for ourselves amidst the fluctuation of usages around us, and to find it in strict obedience to the law.

Need I add that this very purpose of ensuring stability, as well as uniformity in our public worship, is the very end and object of the statute, as thus declared in its preamble, "In regard that nothing conduceth more to the settling of the peace of this nation, (which is desired of all good men,) nor to the honour of our religion and the propagation thereof, than an universal agreement in the public worship of Almighty God; and to the intent that every person within this realm may certainly know the rule to which he is to conform in public worship, and administration of the sacraments, and other rites and ceremonies of the church of England.'

For these reasons I scruple not to address you all in the language of most earnest entreaty—entreaty which I thankfully acknowledge after the experience of fourteen years, you have never yet disregarded, but which I now put forth with far greater anxiety than I ever before testified—that you will all concur with me in discountenancing every attempt to divide us into parties, by rendering a steady, uniform, and peaceful obedience to the laws of the church, especially in all that relates to the public worship of Almighty God, as enjoined in the rubric of the Book of Common Prayer. If to this my earnest entreaty I add, as I am bound to add, the language of authority and order, you will, I am sure, see in it only the fuller sanction and support of your own desire to act in conformity with your own deep feeling of your duty.

I abstain at present from entering into details. Let me, however, say that I advise a very cautious and forbearing tone in all that respects the duty of the laity, as laid down in the rubric. For instance, you are bound to read at least one sentence of the offertory whenever the communion service shall be read. But it is left to your discretion whether you should read more; in other words, whether you should enforce a collection.

Now, in every church in which the congregation in general is prepared to regard the collection as the exercise of a high Christian privilege—the privilege of offering to God—of giving to him of his own—there I advise that a collection be always made. But wherever the pervading tone and feeling is not yet of this high order, be patient; strive, but strive gently, and with prayer to God to raise your people to a better mind; and till they have attained to it, shock not their prejudices, irritate not their selfishness, it may

be their worldly-mindedness. Only let them not deceive themselves; let them see and feel that you "seek not theirs, but them." Tell them the truth in love, and leave the rest to God.

One further caution I would add, though I hope it is almost needless.

While I urge you to return to a full observance of the rubric, falling short of your prescribed part in nothing, beware of exceeding it. The peculiar dangers of the times as well as the prevailing tone of public opinion, call upon you most powerfully, as you would avoid being in the number of "them through whom offences come," to forbear all unnecessary innovation, especially, as I have recently had occasion to urge, that worst kind of innovation—the revival of obsolete usages not required by law, which are associated in the minds of the people with the superstitions and corruptions of Rome.

"This letter will reach you through your deans rural; and I advise you to communicate together in your several deaneries; thus of yourselves you will on most points come to an accord. Should doubts arise, the preface to the Book of Common Prayer, "concerning the service of the church," tells you how to act. You are to have recourse to your bishop, who, if he be in doubt himself, is "to send to the archbishop for the resolution thereof."

I also advise that you make no deviation from the mode in which you may be now severally in the habit of performing divine service, until there shall have been an opportunity of collating the different practices and propositions of the different deaneries.

We may too, perhaps, be thus enabled to profit by the construction put on the rubrics in other dioceses, if any similar consideration of the matter meanwhile be had elsewhere.

One great advantage must arise from this delay, that it will enable us to make all the change which shall be found necessary at once, and thus to avoid further change.

A very few months at the utmost will more than suffice to enable you to bring all questions to a decision. Should it be necessary for me to explain the grounds of the resolution of any of the doubts submitted to me, an opportunity will soon be afforded, if it please God that I have health and strength to hold my visitation in the next year, which it is my present intention to commence immediately after my ordination on Trinity Sunday.

There is one "diversity," for the quieting and appeasing of which I will now "take order." This I feel myself called upon to do, because, unhappily, the "diversity" to which I refer is regarded by many people as exhibiting the badges of party, on one side at least, if not on both. It cannot, therefore, too soon be settled.

I refer to the use of the surplice in preaching, a matter so inconsiderable that it could not of itself excite any strong feeling in any reasonable man. But the more unimportant it is in itself, the more manifest is the necessity of stripping it of that factitious importance which is given to it by its being made the symbol of disunion. This can be done only by requiring that there be no longer any "diversity," that all either use or disuse the surplice when they preach.

If there were no law, one way or the other, there might be difficulty in deciding which to require. But the law, on due investigation, is clear; however complicated may be the inquiry which is necessary to ascertain it.

That law, beyond all question which can now arise, requires that the surplice be always used in the sermon, which is part of the communion service; and as to all other times, whenever a sermon is part of the ministration of the parochial clergy, there is so little reason for question, that I resolve the doubt by requiring, (as it was required in the diocese in which my own ministerial life was passed, the diocese of Durham, and there, by the order of one of its most distinguished prelates, and of our most eminent ritualists—Bishop Cosin) that the surplice be always used.

There remains one matter on which there is no rubrical direction, as it was not contemplated when the Book of Common Prayer was compiled; I mean the sermon at the time of evening prayer. The power of the bishop to order it rests on a modern statute, which does not control his discretion in ordering how it is to be introduced. I therefore direct (and I do so with the express sanction of his grace the archbishop,) that where there is a sermon in the evening, it be delivered after evening prayer, in the accustomed manner—that is, preceded by a collect, (unless the bidding prayer be used,) and the Lord's Prayer, and followed by the blessing. I hope it is unnecessary for me to add, that there must be no prayer of your own composing either before or after the sermon.

I conclude with entreating you to join with me in fervent prayer to Him “who is the author of peace and lover of concord,” that he will accept and bless this our humble endeavour to promote peace and concord among us within his own house, and in his own immediate service. I am, rev. and dear brethren, your affectionate friend and brother,
H. EXETER.

P.S.—I avail myself of this opportunity to suggest a different subject to you, that you apprise me, some time before my visitation, of any matters of moment in your several parishes which may require special consideration when we meet.

CIRCULAR OF THE BISHOP OF MADRAS TO HIS CLERGY.

Bishopstoke, 12th July, 1844.

REVEREND AND DEAR BRETHREN,

1. In consequence of a complaint—I am thankful to say a most unfounded one—having been brought before government by the Right Rev. Dr. Fennelly, against a reverend chaplain of this diocese, accusing him of uncharitably and unwarrantably attacking the peculiar opinions of the Roman-catholic patients then in the hospital under his peculiar charge, I pledged myself to the Most Noble the Governor in Council, by whom the case was referred to me to use my utmost endeavours to prevent an hospital from being made the arena of polemical controversies; a resolution, in the propriety of which I am persuaded that you will most fully coincide.

2. A similar complaint has been now preferred a second time, by the same right reverend gentleman, against the same reverend chaplain, by whom it has been again repelled to my complete satisfaction.

I avail myself, however, of the circumstance, to address to you a few general remarks on the subject of your hospital ministrations, both because a clear enunciation of my views on that subject may be of service or of comfort to you, if exposed henceforth to similar charges or imputations, and because I am desirous that on this, as on every point, I should be fully understood by my reverend brethren.

3. No one can be more strongly opposed than myself to the indulgence of that, I hesitate not to call it, anti-Christian spirit, not indeed peculiar to these days, but unquestionably characteristic of them, which harshly condemns the erring, instead of seeking to convince them of their errors; and I am thoroughly persuaded that the objects of such uncharitable attacks are thereby the more confirmed in their adherence to them. We are taught in Holy Scripture that he that *winnet* souls is wise; and the compulsion, enjoined upon those servants who were ordered to go into the highways and hedges, that the king's table might be full, is evidently a *compulsion of persuasion and love*.

4. But while I deprecate “bitterness, and wrath, and anger, and clamour, and evil speaking,” in our dealings with our misguided fellow-Christians, do I therefore recommend the soul-destroying practice of speaking to the Romanists

"smooth things?" Because I would exhort you, dear brethren, to be patient towards them as towards all men, do I therefore desire you to give them just cause to infer that your patience towards error is indifference to truth? God forbid that either you or I should ever hesitate to "open our mouths boldly to make known the mystery of the gospel," whatever offence it may occasion to those who cannot, or will not, or dare not, receive it.

5. Very erroneous notions are entertained by some as to the legitimate limits of religious controversy; and such persons claim for themselves the right of putting a gag in the mouth of their opponents whenever they advance any truth—however obviously warranted by Holy Scripture, which militates against their own peculiar views—however manifestly opposed to it. The controversial discourses which are, in my judgment, unfit for an hospital are, abstruse discussions on the hidden or but partially revealed things of God; such as are purely scholastic; or such as are simply ceremonial. These, and such as these, can be of very little edification to the poor patients; and the chaplain is not present there to speak of *them*. Legitimate religious controversy must indeed be always founded on some positive revelation in Holy Scripture, some men reading that revelation in one way, and some in another; but surely there can be no *legitimate* controversy as to the "One Mediator between God and man," or that "there is none *other* name under heaven given among men whereby we must be saved but *only* the name of the Lord Jesus Christ;" and he who plainly preaches these and similar truths to the sick and dying, is not a controversialist, but a preacher of righteousness.

6. No man, then, has a right to be offended with the chaplain who speaks faithfully on these things; and most assuredly Christ will be offended at his minister if he dare to keep them back. If, for instance, a Romanist is vexed because the officiating clergyman publishes that salvation can be obtained *only* through Christ, while *he* has been taught by some blind leader of the blind that God will give His honour to another, and that the Virgin Mary is an efficacious and a more ready mediator than her ever blessed Son; is this to indulge in religious controversy? *Ὁμολογουμένως*, confessedly, incontrovertibly, manifestly to all who will search the Scriptures, Christ is the only Mediator; and if the Romanists will not hear, and if they will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon them, and I will curse their blessings; yea, I have cursed them already because they do not lay it to heart. Such unhappy persons are, alas! already condemned by the just judgment of Him whom they will not have to reign over them with undivided empire: and you would be a partaker of their sins, and of the consequence of their sins, if, out of fear of giving offence, you scrupled to declare in their presence this whole counsel of God.

This is, however, a widely different thing from turning into ridicule their unhappy blindness, or from making it the subject of uncharitable animadversions. It belongs rather to that chastisement of love which, although for "the present it may be grievous, afterwards yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." For my own part, whenever I have preached in an hospital, I have studiously avoided any allusion to the miserable errors of Romanism; but I have as studiously brought forward, plainly and prominently forward, the *grand saving truths of the Gospel*. I have not told them that they cannot be saved by the intercession of the Virgin Mary or of the Saints, but I have *always* told them that it is *impossible* for sinners to be saved except by Christ, and this is the kind of preaching which, as it seems to me, is alone suited to the bed of sickness and death, be it in an hospital or a palace.

7. What shall I say then, how shall I express my deep grief, my horror, at the following request preferred to Government, by one sent out to watch over those who profess to "watch for souls as they that must give account?" The Right Reverend Dr. Fennelly has solicited that our chaplains be authoritatively

limited in their public ministrations in our hospitals "to the preaching of what is more suited to hospital patients, a good moral discourse!" This minister of Christ wishes you to be compelled to preach a *good moral discourse* to the sick, and, it may well be, the dying: to those, the larger portion of whom their own follies and vices have most probably brought to that place, and from whence some may very shortly be carried out to their graves. Instead of teaching these poor fellow-sinners to wash their bed and to water their couch with their tears; or instead of comforting them with the blessed assurance, on our Master's authority, that God, who has rebuked them in his indignation and chastened them in His displeasure, will hear the voice of their weeping and receive their prayer, if offered in the name and for the sake of the sinner's only Saviour, they are to be mocked with a "good moral discourse," as most appropriate to a hospital!

8. We presume not to judge others; to their own Master they stand or fall; but assuredly we shall be anathema, dear brethren, cursed of God and of many perished souls, if we preach anything anywhere, and more especially at a death-bed, but Jesus Christ, and Him crucified, the Way, the Truth, the Resurrection, and the Life.

I am, as always, your affectionate bishop and fellow-labourer,

(Signed)

G. T. MADRAS.

(A true copy)

FREDERICK ORME, Registrar.

EDUCATION OF THE POOR IN IRELAND.

WE, the undersigned prelates of the United Church of England and Ireland, have judged it to be our duty, upon some former occasions, to address those members of the church who are directly committed to our care and government, and all others who are disposed to look to us for counsel and support, concerning the question of the education of the poor in Ireland. And as there are various particulars in the actual state of that question, which appear to make a similar address from us peculiarly needful at the present time, we proceed once more to the discharge of this anxious, and in some respects painful, though, as we cannot but feel, clear and most important duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasions to which we have referred, we felt constrained to make known the very unfavourable judgment which we had formed of the national system of education for this country, distinctly declaring that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place them in connexion with it.

It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the state, to which we owe, and are ready to render, all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract, or to soften those declarations of our opinion. We consider it to be the more necessary to state this explicitly, because it is conceived by some persons that certain modifications of its rules, from time to time introduced by the Commissioners of National Education, have done much to remove the objections, on which it has been from the beginning opposed and rejected by the greater portion of the members of the established church. And as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation which we have deliberately and repeatedly pronounced.

When the Government first announced its determination that this system should supersede those to which the state had before given support, it was very generally opposed by the clergy and the laity of our church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious instruction; the disregard shewn to the position and claims of the clergy of the established church, tending to throw the direction of national education into the hands of the priesthood of the church of Rome; and other defects and evils, both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one upon the paramount importance of which all were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

In the former societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our church to the children of dissenters, Protestant or Roman catholic, who attended the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with the word of God. There was in every school a bible-class, and in every school to read the bible was a part of the daily business; and all the children in attendance, of whatever religious communion, took their places in this class as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education. And, moreover, this great change was, avowedly, made as a concession to the unlawful authority by which the church of Rome withholds the Holy Scriptures from its members.

It should not have been expected that the clergy of our church, who are bound by obligations so sacred to resist the spiritual tyranny and to oppose the errors of the church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny, that which is, in fact, the strength and protection of its worst errors. It was not merely a question of the amount of good which was to be done by retaining the Bible in its proper place in the education of the poor—though it would have been painful to give up this means of doing so much good to the Roman-catholic children, to whom (commended as they are in so many ways to their sympathies) the clergy in general have the power of doing so little; but there was a still graver question of the amount of evil which would result from the change, and the part which the clergy were to take in effecting it. The principle of “the sufficiency of the Holy Scriptures,” as it is maintained by our church, is a fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us. And it is by means of it we are to preserve this deposit of truth, and to defend and transmit it, pure and unmutilated, to those who are to come after us. While, on the other hand, it is by rejecting this principle that the church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy, when they are, by God’s Providence, placed in circumstances in

which they have to carry on a continual contest for the truth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care, and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle, and that, when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened in the land. And they could not doubt that if they connected their schools with the national system, and thereby entered into a compact to dispossess the Bible of the place which it had hitherto occupied in them, they would be in the eyes of the young and of the old of both communions, practically admitting the false principles of the church of Rome, and submitting to its tyranny, and abandoning the great principle of their own church, concerning the sufficiency and supremacy of God's Holy Word.

It would seem that the board to which the management of national education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive, but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another, which was much more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the church of Rome. Those who were acquainted with the state of the country, knew that there was no real objection on the part of Roman-catholic parents, speaking generally, to read the Bible themselves, or have it read by their children, but the contrary. And, in fact, when ecclesiastical authority was first exerted to put down scriptural education in this country, it had to encounter very stubborn resistance from parental authority—a resistance which, undoubtedly, would have been successful, if it had been aided, as it ought to have been, by the state. But a renewal of this struggle was not to be looked for. For, however true it be that Roman catholics in general would prefer that their children were taught the Bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their church. Under former systems they resisted the despotic power which forbade their children to read the Bible, chiefly because their submission to it would have involved the loss of an improved method of secular education. But when, in consequence of the establishment of the national system, no such loss would ensue, it was not to be expected that any considerable number would persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the Bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications which have taken place in the rules, the matter remained in substance and fact unaltered; and that the parental authority, which is put forward so prominently, is really the authority of the church of Rome, exercised on and through the parents of the children.

It is still further to be considered, that parental authority, like civil and ecclesiastical, and all other lawful authority, derives all its force from the authority of God; and therefore can possess none, when it is exerted in opposition to the divine authority on which it rests. And, although a child, who, from tender years or false training, is unable to see clearly the opposition which may exist between his parent's will and the will of God, or to apprehend its effects in releasing him from the duty of submission, is not to be instructed or encouraged to resist the authority of his parent, even when it is unlawfully exerted. Yet that parent has no right to require others, who clearly perceive this opposition, and understand its effects, to be his instruments in enforcing an unlawful exercise of his authority over his child; and others have no warrant to become his instruments in such a case. The distinction is obvious. Our clergy would and ought to abstain from any direct efforts to excite resistance, or even to encourage it, on the part of a child,

until they had good ground for regarding that resistance as intelligent and conscientious. But they could not recognise such an exertion of parental authority, as if it were lawful, and lend their assistance in enforcing it. So that, even if it were voluntarily exerted in forbidding the Bible to be read, our clergy could not consent to bind themselves to aid in giving effect to such an unlawful command. But when they regard the parent as himself in bondage to the usurped authority of the church of Rome, and as not exercising his own free will, but obeying as a passive agent, in binding the same yoke upon his children, the duty of refusing to co-operate with him is still clearer. The clergy may be able to do but little towards delivering their Roman-catholic countrymen from such bondage, but they can at least keep themselves free from the guilt of becoming instruments in rivetting its chains upon them; and this, accordingly, they resolved to do; in which resolution, as in all that they have done in this matter, they had the full concurrence and support of the lay members of the church.

The exclusive appropriation of the parliamentary grants for education having left the church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this society is to afford the means of religious education to the poorer children of our own communion. But an earnest desire being felt to extend the benefits of the schools to other communions also, not only is the freest access given to all, but everything is done, which can be done consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the Bible forms a portion of the business of the schools, in which all children, when qualified, are expected to take a part, the formularies of the church are required to be learned by none except the children of its own members. And although the attendance of Roman-catholic children at the Schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet, on the whole, there appears no room to doubt that united education has been effected in a much higher degree in the schools of this society than in those of the National Board.

The very limited resources of the society, however, being inadequate to the full attainment of its objects, diocesan and other petitions were presented to Parliament, praying for such a revision of the question of education in this country as might allow the established church to share in the funds appropriated to the education of the poor. These petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards, an application was made to the government, soliciting that the Irish part of the united church might be allowed to participate with the English in the grant of money from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful; but we cannot bring ourselves to think it possible that the striking inequality of the measure which has been dealt towards the established church of this country in the important concern of education, and the great hardship of the position in which it has been thereby placed, can fail ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress. We, on the contrary, entertain a confident hope that, whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the government free to afford the assistance which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the church in this country, faithful to its high office as "a witness and a keeper of Holy Writ," is struggling, unaided, to discharge its most pressing duties, first, to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases and when he pleases. Let it be the aim of those who are engaged in this sacred cause, by his help to do his will, leaving the issue of their labours, the time and measure of their success, altogether to his wisdom. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

JOHN G. ARMAGH.

CHARLES KILDARE.

ROBERT P. CLOGHER.

J. KILMORE, &c.

RD. DOWN & CONNOR AND DROMORE.

S. CORK & CLOYNE.

LUDLOW KILLALOE & CLONFERT.

J. T. OSSORY & FERNS.

ROBERT CASHEL, &c.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the monthly (January) meeting of this Society, letters were read from the Bishops of Nova Scotia, Jerusalem, and Antigua. To each of the right rev. prelates grants were voted for the purposes of church extension in their respective dioceses, and to the Bishop of Jerusalem the Society agreed to send copies of Turkish and Armenian Prayer-books, which were especially requested by his lordship. The Bishop, in his letter, states that he has it in contemplation shortly to visit Alexandria and Cairo. Being in friendly correspondence with the Patriarch of the Coptic church, the Bishop thinks his visit may be productive of benefit. The Bishop of Antigua, in his letter, dated November 26, states that he has been holding ordinations in various parts of his diocese, and has recently laid the foundation-stone of a new and elegant church at Basterre, and consecrated one at Sandy Point. His Lordship says—"It is my intention to take a new start for Dominica and Montserrat immediately after Christmas, and I have appointed to hold confirmations in 1845 in those places where I held them in 1843, with the view of repeating them every alternate year in every place." A large number of books were granted, several letters of acknowledgment were laid before the meeting, and donations were announced to the amount of 576*l.* 17*s.* 4*d.*, in addition to 40*l.* 15*s.* 3*d.* for the Foreign Translation Fund, and a legacy of 1000*l.* Thirty new members were admitted. The following gentlemen were proposed as the Committee of General Literature and Education for the ensuing year:—The Very Rev. George Chandler, D.C.L., Dean of Chichester, and Rector of All Soul's Church, Langham-place; the Rev. John Allen, M.A., Examining Chaplain to the Lord Bishop of Lichfield; the Rev. Professor Browne, of King's College, London; the Rev. Thomas Dale, M.A., Canon Residentiary of St. Paul's, and Vicar of St. Bride's, Fleet Street; the Rev. T. G. Hall, M.A., Canon of St. Paul's; the Rev. William Short, M.A., Rector of St. George-the-Martyr, Bloomsbury; Dr. Thomas Watson; John Leycester Adolphus, Esq.; Thomas Bell, Esq.; J. R. Hope, Esq.; J. H. Markland, Esq.; and John Diston Powels, Esq. The Rev. Dr. Russell, Rector of St. Botolph's, Bishopsgate, presided over the meeting.

THE PARISH OF HURST.

THE following letters seem necessary, in consequence of some observations that appeared in the Times of the 21st and the 23rd December, calculated to give a false impression of the conduct of the Bishop of Oxford and of Mr. Cameron.

LETTER FROM THE LORD BISHOP OF OXFORD TO MR. CAMERON.

(Sent at the same time with his public letter to Mr. L. Gower, the chairman of the meetings of the parishioners.)

“ Blithfield, Dec. 16, 1844.

Dear Sir,—I received your letter of the 9th instant, at Canterbury, the day, or two days, after the receipt of one from Mr. Leveson Gower, dated the 6th, and written, in his capacity of chairman, to a large meeting of inhabitants and proprietors of the parish of Hurst, and at their request.

I enclose his letter to me, with a copy of my answer, which I send by this day's post, not having had it in my power to reply earlier, either to yourself or Mr. Leveson Gower. My answer to the resolutions passed at the meeting will, in great measure, shew you my opinions and feelings upon the present state of things in your parish.

It is impossible for me to recognise the right of the inhabitants and proprietors in the parish of Hurst to remonstrate with their clergyman for obeying and adhering to what the church enjoins, specially in a matter where even the disuse of the custom complained of is by no means general, and is strictly adhered to in all our cathedrals. It is both a *right* and the *duty* of parishioners to complain (*through their churchwardens*) of their minister for *disobeying* the orders of the church, but clearly not for *obeying* them.

Having said thus much, after repeating (which I am glad to have the opportunity of doing) my entire approval of the temper you have shewn through this unfortunate disagreement, I will only add, that, feeling assured your object has not been one of *victory*, but that, in the words of your own letters, your continued adherence to the use of the appointed portions of the communion service arose from the belief you had already conceded the only point which really stood as the impediment to a peaceable arrangement, and that you felt no *personal* reluctance to give way, even now, if right; feeling assured, I repeat, that your course has been governed by the highest and purest motives, I will only add, that if it should be your opinion that the discontinuance of the service which, however unreasonably, has been made cause of offence, will tend (I again use your words) “to the peace and quietness which it is, of course, one of our first duties to set forward in all lawful ways, among those committed to our charge,” I shall be willing to sanction your departure from what the church certainly enjoins generally; but what has, as certainly, been in disuse in your particular church for a great length of time.

A different feeling may hereafter shew itself, though perhaps not in your time, when the general excitement, arising from the strange and egregious mistakes and misapprehensions of men's motives, shall have ceased or abated.

Any application, however, as I have said, to Mr. Leveson Gower, must come from yourself, as clergyman of the parish. I cannot *order* you to disobey the injunctions of the rubric, and should only be justified in *sanctioning* your doing so, upon sufficient and proper grounds. Believe me, dear Sir,
faithfully yours,
R. OXFORD.

You are perfectly at liberty to make any use of this letter.

LETTER FROM MR. CAMERON TO THE BISHOP OF OXFORD.

In reply to a note from his lordship, dated “Christ Church, Oxford, Dec. 21st,” in which (deriving his information hitherto from the newspapers only)

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he stated, "whatever you had decided about maintaining or conceding this last point" (the reading of the offertory sentences and prayer for the church militant) "would have been sanctioned and supported by me, though I think you have acted with wisdom and discretion in your concession."

"Hurst, near Reading, Dec. 23rd, 1844.

"My Lord,—It was no ordinary satisfaction to me to receive your very kind note from Oxford yesterday, as, in the difficult circumstances in which I was placed on Friday, I could not but have some misgivings as to the propriety of the decision which I was then induced to make. I hoped it was one which your lordship would approve; but not without some doubt whether I ought not to have tried a longer perseverance in observing the prescribed order of service, after the strong sensation which your letter to Mr. Gower afforded me. The circumstance that at length turned the scale with me in favour of an entire surrender to the prejudices of the parishioners present was, that hints were thrown out, in more than one quarter, of an intention, if I still resisted their demands, to exert an influence over the poor, to withdraw them from the church; and, important as I felt it to maintain the due order of the church, and the right and duty of obedience to your episcopal authority, I still could not think it right to be the cause of evils, the extent of which, both to the doers of them and those affected by them, it was impossible to calculate. I was very glad, also, to find that your lordship wished for the publication of the letters; as, on Mr. Walter's declining, at the close of the meeting, to publish them, notwithstanding my representation that, as an act of justice he ought to do so, I decided, as I then intimated to him, that I would send them, with a report of the meeting, to the editor of the Morning Post.

"I have the honour to be, with my most sincere thanks for your lordship's kindness, your obedient and grateful servant,

"A. A. CAMERON."

SUBSCRIPTION TO ARTICLES.

TO THE LORD BISHOP OF NORWICH.

Morningthorpe, Nov. 11th, 1844.

MY DEAR LORD,—Your lordship, I have no doubt, will remember that in a publication on Subscription, in 1843, I referred to certain expressions previously used by me as to the resignation of my preferment. I argued that when so many clergymen were writing in direct hostility to the Reformation, the foundation of our ecclesiastical system, and this without any authoritative prohibition or interference, it would be unreasonable to expect that I, objecting only to certain parts of our ritual in their literal acceptation,* and heartily conforming in all other respects to the doctrine and worship of our church, should feel called upon to resign.

I beg now to inform your lordship that, under present circumstances, I am no longer disposed to rest upon this argument, being satisfied that the time is arrived when further delay on my part is not advisable; when any sacrifice ought to be submitted to rather than to risk even the suspicion of countenancing dishonest practices with respect to subscription.

* Namely, the damnatory clauses of the Athanasian creed, the form of absolution in the Office for the Visitation of the Sick, and the following part of the Form of Ordaining Priests:—"Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," &c.

On referring to my several published statements with respect to resignation, I am sensible that they are deficient in clearness and precision ; faults excusable, perhaps, to some extent, when it is remembered that those statements were made from time to time, during a protracted, and harassing, and fruitless inquiry as to the meaning of subscription, amidst a great diversity of opinion, even from the best informed, who, instead of guiding me through a difficulty, only increased my perplexity. For these statements, however, I am undoubtedly responsible ; and, having waited in vain for some decision arising out of the present condition of our church which might remove my uncertainty, there now remains only one course which can be satisfactory.

In conformity, therefore, with the strongest pledge I have ever given upon the subject, I hereby beg to tender to your lordship the resignation of my benefice and canonry. It is, perhaps, doubtful whether the resignation of the latter should be tendered to your lordship ; but the balance of ecclesiastical law appears to recommend it ; and in a case like mine it is clearly desirable that a bishop, and not a layman, should decide whether my resignation ought to be accepted or not.

One request I venture respectfully to add. I am well aware how strongly your lordship's wishes will incline you to retain me in my present situation ; and it is well known to many that such must be your desire. May I therefore beg that my case may be referred to some other competent authority, entirely independent of any connexion with myself, before you pronounce a decision ? I have the honour to remain, my dear lord, very respectfully and sincerely yours,

CHARLES N. WODEHOUSE.

TO THE REV. CANON WODEHOUSE.

Palace, Norwich, Nov. 15, 1844.

My dear Mr. Wodehouse,—I much regret that you should have thought it necessary to offer a resignation of your preferment, for the reasons assigned in the paper you have placed in my hands, with a view to my giving an official opinion on a question of such importance, and involving so many serious considerations. If I had seen any cause, since I have been bishop of this diocese, to conclude that you were maintaining or publishing opinions discreditable to you as a clergyman, or contrary to the doctrines and discipline of the church, it would have been my duty to call upon you to retract such opinions, or to proceed against you according to ecclesiastical law, without waiting for the time when you might judge it proper to tender the resignation of your preferment.

As, however, you have now done so, I have no hesitation in giving a decisive answer, that I shall neither accept nor encourage your resignation.

1st. Because I believe that the objections you entertain to certain parts of our ritual, in their literal acceptation, are not inconsistent with a sincere and hearty attachment to the general doctrines of the church, and to the form of prayer prescribed by it.

2nd. Because, considering the number and nature of many of the propositions included in our Thirty-nine Articles, the Homilies, and Book of Common Prayer, to which assent is given by subscription, it is impossible that any number of individuals should view such propositions in exactly the same light, and subscribe to them in precisely the same sense. Latitude in subscription is therefore absolutely unavoidable.

3rd. Because such latitude has been repeatedly recognised and defended by the highest authorities in our church, from the time of the Reformation to the present moment, when it is claimed and exercised in its fullest extent by many who hold and proclaim opinions much further removed from the spirit of our Protestant church than are any objections of yours ; as well as by many who have taken the same view as yourself of the points to which your scruples

refer. There would therefore be a manifest injustice in allowing you to resign a situation which you have filled long and usefully, while others, who on the same grounds would be equally called to resign theirs, continue to retain them.

The interpretation you entertain of the points in question has been so far acknowledged and established by general consent, that a latitude to that extent may be fairly and properly exercised by any who are called upon to subscribe to the Thirty-nine Articles and Book of Common Prayer, although there may be others who are anxious to carry out to their full extent those remnants of Roman-catholic worship and priestly power which, under the peculiar circumstances of the times when our church was gradually severing itself from that of Rome, were still retained in our reformed ritual.

Whilst, in the exercise of that discretion intrusted to every bishop, which in the present state of the church cannot be shared with any other adviser or authority, I come to the above conclusions; I at the same time feel strongly with you how far more satisfactory it would be if steps could be taken to remove difficulties and remedy evils of which many, and I have reason to believe an increasing number, of our clergy justly complain. For it is impossible to shut our eyes to the obvious truth that "a clearer explanation is required of some words and phrases that are rather of doubtful signification, or otherwise liable to misconstruction," in days like the present, when our church is so fearfully divided against itself, and suffering from dissensions and internal schisms far more dangerous and perplexing than those with which she is assailed by adversaries without her pale.

In forwarding this expression of my judgment on your case, I cannot conclude without further expressing my regret that, in the last of those publications, you have from time to time put forth for the sake of a sound and legitimate object, you adopted a title calculated, I think, needlessly to offend and irritate without benefiting your cause.—I remain, yours faithfully,

E. NORWICH.

THE OFFERTORY.

As so much has been lately published in the newspapers on this subject, our readers will, perhaps, feel an interest in perusing the following case and opinion.

Case submitted to Dr. Phillimore, D.C.L., and Chancellor of the Diocese of Worcester, for his opinion.

A. B. the rector of C. informs his parishioners that he purposes henceforth to collect "*the alms for the poor, and the other devotions of the people*," not only on the days when the Holy Communion is administered, but also on every Sunday, in the manner enjoined by the Rubric in the Prayer-book. He further explains to them that the offerings thus collected will be disbursed, partly (say one-half) *within the parish*, amongst the poor, and partly (*i. e.* the other half) *without the parish*, in assisting to build churches for the poor, and to propagate the gospel, &c. This proceeding on the part of the rector is sanctioned by the bishop.

Is there anything illegal in the practice thus entered on? Is it in the power of a churchwarden, or wardens, or of any parishioner, to hinder such a disbursement of money thus collected, the purpose to which it will be devoted having been previously made known, and its disbursement in this way sanctioned by the bishop?

The rubrics to which attention is particularly called are:

1. The two immediately preceding the offertory sentences.
2. That which follows them.
3. The last of the rubrics which follows the post-communion service.

OPINION.

The opinion involved in this case is, to me, at least, a question *prime impres-*

sions, and therefore I have taken rather more time to consider it than I should otherwise have done.

As the Book of Common-prayer was appended to the Act of Uniformity, it follows that the provisions contained in the rubrics, which form a component part of the Book of Common-prayer, have the force and validity of statute law; I am therefore of opinion that the solution of the question propounded is to be sought for in the rubrics alone.

The rubrics authorize the collection of "alms for the poor and other devotions of the people," during the reading of the offertory, whether the offertory be followed or not by the communion.

Further, after the termination of divine service, the rubric enjoins, that "the money given at the offertory shall be disposed of to such pious and charitable uses as the ministers and churchwardens shall think fit."

Thus the collection may consist of "the other devotions of the people," as contradistinguished from "the alms for the poor."

Again, there is no limitation of the money collected at the offertory to parochial purposes. The only direction given is, that it shall be applied to "pious and charitable uses."

From the best consideration, then, that I have been able to apply to the facts detailed in the case, I am led to the clear conclusion that the incumbent of C. may, with the concurrence of the churchwardens, apply the money collected at the offertory in the manner he purposes, and that there is nothing illegal in the practice which he is desirous of introducing into his parish.

As to the second point, it is undoubtedly competent to the churchwardens to object to such an appropriation of the money collected at the offertory as the rector contemplates; and if such objections be persisted in by both or either of the churchwardens, the question at issue must be referred to the ordinary, *i. e.* to the bishop, whom the law has constituted sole arbiter, if any disagreement should arise between the minister and the churchwardens, as to the mode in which the money thus collected should be distributed.

(Signed)

JOSEPH PHILLIMORE.

Doctors' Commons, Jan. 7, 1843.

OPINION OF COUNSEL ON THE PROPOSED STATUTE OF FEB. 13.

A PAMPHLET recently appeared bearing the following title: — "Case as to the proposed degradation and declaration in the Statute of February 13th, submitted to Sir J. Dodson, Knt., Queen's Advocate; and R. Bethell, Esq., Q.C., with their opinion of its decided Illegality: accompanied with Notes on the History and Nature of Academical Degrees, and on the History of Subscription in the University of Oxford." It is impossible to make any abstract of this long and elaborate case; but we here subjoin the concluding part, containing the questions submitted to counsel, on such statements, with the opinion of the eminent lawyers before whom the case was laid:—

"Counsel are requested to advise, on behalf of several members of the university, who are anxious that no illegal measure should be passed in convocation, upon the following questions:—

"1. Whether corporations in general have the power of *passing privilegia* or penal bye-laws against their members: and if not, whether there is anything in the nature of the university of Oxford to take it out of the ordinary rule?

"2. Whether the statute "De Degradatione," authorizes the House of Convocation to take away degrees by an exercise of its legislative power; and if not, whether it authorizes the deprivation of degrees in arts for a theological offence, such as that imputed to Mr. Ward?

" 3. Whether, if Mr. Ward's case were within the class of offences contemplated by the statute " De Degradatione," it would not be necessary that it should be adjudicated upon by a court competent to inquire into offences against the doctrine and discipline of the church of England before the university could proceed to deprivation ?

" 4. Whether the proposed deprivation of Mr. Ward's degrees can be supported in law on any other ground ?

" 5. Whether it is competent for the university under the statute, Tit. x. sect. 2, to pass the proposed new test without licence from the crown, supposing them to be otherwise incompetent to do so in law ?

" 6. Whether, assuming there to be no impediment under the statutes of the university, the power of compelling any member of the university to re-subscribe the articles with the proposed declaration of the sense in which he subscribes, upon pain of banishment from the university, can be legally conferred upon the vice-chancellor by the House of Convocation."

OPINION.

" We are of opinion that the House of Convocation has not the power of depriving Mr. Ward of his degrees in the manner or on the grounds proposed.

" A degree is a certain dignity or title of honour, which the university derives its right to confer by grant from the crown, and to the rank or status thus conferred, the law has annexed many privileges, both ecclesiastical and civil. The university can have no power of taking away this dignity and the franchises with which it is accompanied, unless such power be derived from the same source, namely, royal grant, or has been created by some statute or bye-law which has received the sanction of the crown, or been confirmed by Act of Parliament.

" But upon an examination of the statutes of the university, we do not find any statute which confers upon or recognises in the House of Convocation a jurisdiction or authority to deprive any one of its members of his university franchise, except only in the subordinate office of publicly executing the antecedent decree of a court of competent jurisdiction ; and we are therefore of opinion that the proposed act of degradation will, if it passes, be illegal ; and inasmuch as, by its consequences, it would deprive Mr. Ward of certain legal rights, we think it may be properly made the subject of application to the Court of Queen's Bench, and that such court would by mandamus compel the university to restore Mr. Ward to his degrees, and to the status and privileges which he now holds in respect of them.

" We desire to observe, that we give no opinion on the question whether Mr. Ward, by the publication of the doctrines contained in his book, has or has not committed an offence against ecclesiastical law, which might be made the subject of a *proper judicial proceeding* before a competent tribunal ; but simply that, in our view of the case, the House of Convocation is not such a tribunal, and that the notion that it can degrade by virtue of some general or legislative power, appears to us to be erroneous.

" Should the resolution pass, Mr. Ward may have another remedy, namely, an appeal to the crown as visitor of the university ; and this may be resorted to even if the Court of Queen's Bench should, on an application for a mandamus, decline to interfere.

" With respect to the second statute, which in effect proposes to annex a new sense to subscription, we are of opinion that it is contrary to law. The law requires the clerical subscriber to take the articles in their literal and grammatical sense, but the proposed statute requires him to take them in that sense in which he believes them to have been originally framed and promulgated, and also in the sense in which he believes them to be now accepted and taken by that body which *at the time of the subscription* constitutes the university. Thus the belief or conjecture of the subscriber upon these two difficult subjects of inquiry is substituted for the legal interpretation. Should this

statute pass, protesting members of convocation might perhaps appeal to the Queen in her capacity of visitor of the university; but a shorter remedy will be to apply for a prohibition, in case the vice-chancellor shall proceed to require any member to subscribe the articles with the proposed declaration.

JOHN DODSON.

"Doctors' Commons, Jan. 17th, 1845.

RICHARD BETHELL."

THE IRISH CHARITABLE BEQUEST ACT.

QUERIES ON THE CONSTRUCTION OF THE 7 AND 8 VICT., C. 97, (CHARITABLE BEQUESTS BILL, IRELAND,) FOR THE OPINION OF THE RIGHT HON. THE ATTORNEY AND THE SOLICITOR GENERAL.

First,—Whether the provisions of the 10 Geo. IV., cap. 7, which are referred to in the 15th section of the Charitable Donations and Bequest Act, render any donation or bequest to any member or members of any religious order or community in the said provisions mentioned unlawful?

Secondly,—Whether the Charitable Donations and Bequests Act is calculated to prejudice or raise any doubt, by implication or otherwise, as to the pre-existing rights of any member or members of such religious order or community as aforesaid; and if it be, what alterations would be desirable to have made in the act for the purpose of preventing such implication or doubt?

Thirdly,—If a devise, donation, or bequest for charitable purposes be invalid, as being contrary to the policy of the law, would it be the duty of the commissioners to sue for the recovery of the same, and apply it to other charitable purposes, or how should it be recovered or disposed of?

OPINION.

First,—There is no provision in the Roman-catholic Relief Act making devises, donations, or bequests to, or in trust for, religious orders, communities, or societies of men of the church of Rome, bound by monastic or religious vows, unlawful. But a court of equity would not enforce a trust in favour of such religious community, as it would be against the policy of 10 Geo. IV., cap. 7.

We are, however, of opinion that the 10 Geo. IV., cap. 7, does not, either expressly or by implication, render a devise, donation, or bequest to a member or members of such religious order unlawful. A devise, donation, or bequest to a member of such religious order, for his own use, or upon any trust not contrary to law, would, in our opinion, be valid.

"Secondly,—We are of opinion that the 7 and 8 Vict., cap. 97, has not in this respect, made any alteration in the law, and that it is not calculated to prejudice or raise any doubt, by implication or otherwise, as to the pre-existing rights of any member or members of such religious order or community.

The 22nd section provides that "nothing herein contained shall be taken to avoid or render unlawful any donation, devise, or bequest, *which but for this act would be lawful*, except as to the time within which the deed, will, or instrument containing such donation, devise, or bequest for pious or charitable uses is herein-before required to be executed or registered.

This latter part of the section, as to the time within which the instrument is to be executed, refers to the 16th clause of the act, which clause applies to members of the established church, to Roman catholics, and to all Dissenters.

Notwithstanding the enactment in the 22nd section, above mentioned, it has been suggested that the proviso at the end of the 15th section contains an express legislative declaration that a devise, donation, or bequest to a member of a religious order, is illegal. We do not concur in this opinion.

The 15th section of the act was intended to facilitate the endowment of the Roman-catholic secular clergy—and we are of opinion that the proviso in

that section was added to prevent any question being raised that it authorized a donation, devise, or bequest to the commissioners and their successors for the benefit of any but *secular* clergy.

The proviso does not, in our opinion, either expressly or by implication, render illegal any donation, devise, or bequest which, but for the passing of the act, would have been lawful. The 22nd section of the act renders this construction of the proviso quite clear. The statute confers no benefit on the regular clergy—but it creates no disability either expressly or by implication.

Thirdly,—If a charitable donation, devise, or bequest be invalid, as being contrary to the policy of the law, it belongs to the Crown to dispose of it by the sign manual for such legal charitable purposes as to the Crown may seem proper. And when it belongs to the Crown, by sign manual, to dispose of property given or devised for charitable purposes, the proceedings should be an information filed by the Attorney-General, and not a suit by, or in the name of, the commissioners of charitable donations and bequests. “Attorney-*v. Matthews*, 2 Levins, 167; *Clifford v. Francis*, Freeman’s Equity Reports, (Ed. 1823,) p. 180; *Attorney-General v. Syderfin*, 1 Vernon 224; *Moggeridge v. Thackwell*, 7 Vesey, p. 74.

It is to be observed, that, by the former Charitable Bequests Act, (40 Geo. III. c. 75, Irish,) in case it should be inexpedient, unlawful, or impracticable to apply a charitable donation, devise, or bequest, strictly according to the directions and intentions of the donor or donors, the commissioners were authorized to apply the same to such charitable and pious purposes as they should judge to be nearest and most conformable to the directions and intentions of the donor or donors.

This enactment is omitted from the act of last session.

T. B. C. SMITH.

RICHARD W. GREENE.

THE OFFERTORY MONEY AT TRINITY CHURCH, MARYLEBONE.

CASE FOR THE OPINION OF DR. ROBERT PHILLIMORE.

ON the 14th of July, 1844, the 6th Sunday after Trinity, a sermon was preached at the Church of the Holy Trinity, for the girls’ school of the parish of St. Marylebone, and at the offertory after the sermon the sum of 25*l.* was placed in the plate, enclosed in an envelope, on which was written in ink the word “tithe,” and in pencil writing the words “general purposes.” After the administration of the Holy Communion and the close of the service, the money collected was counted in the presence of the treasurer of the school, who opened the envelope containing the 25*l.*, and on the rector’s churchwarden observing the direction, he claimed the money for the rector of the district, and it was accordingly delivered up by the treasurer, and was sent by the churchwarden to the rector, who was not present at the time. The churchwarden appointed by the parish was not present, nor did the rector’s churchwarden mention the circumstance to him, the former considering that the word “tithe” could only be intended to apply to an offering for the benefit of the rector alone, and that the words in pencil (as if written in church at the time to exempt that sum from the general collection) confirmed that view of the case. In further confirmation of this intention of exemption, it should be stated, that the donor was not at Trinity Church on the previous Sunday, when the notice for the sermon was given, and it is believed that he was not aware when he went to church on the Sunday in question that a collection was to be made for the school. The trustees of the school, however, applied to the rector to refund the money to them, which he declined to do, and the circumstance having been made public in the parish, the vestry of St. Marylebone discussed it at several of their meetings. The parish churchwarden,

on being called upon by the vestry, held on the 11th of January, 1845, to declare whether he approved of the aforesaid appropriation of the money, stated that he did not approve of it, upon which the following resolution was passed by the board.

No application has been made to the churchwardens by the authorities of the school for the said sum of 25*l.*, and the only intimation they have had of such a claim was to the rector's warden by the rector himself, to whom the authorities of the school had applied, and who in consequence had ascertained from the donor himself his intentions, which were that no portion of it was intended by him to be given to the school, but that he placed the whole unconditionally at the disposal of the rector. It should be added that on one, if not on two occasions, donations have been made in a similar manner by the same individual.

Your opinion is therefore requested upon the following points:—

1. Whether under local acts of St. Marylebone, or any other law, the vestry have the right of calling their own or the rector's churchwarden, or both, to account to the vestry for the appropriation of alms collected at the offertory?

2. Whether the word "tithe" does not necessarily mean in ecclesiastical language an offering for the benefit of the clergy alone?

3. Whether, inasmuch as the local acts of St. Marylebone limit the right of receiving tithes to the rector of the parish of St. Marylebone, and do not allow the district rectors to receive them, a voluntary offer of tithes, such as that in question, may be correctly appropriated to a district rector, and whether the requirements of the acts do not apply exclusively to the act of demanding tithes as in any country parish?

4. Whether the rector's churchwarden was bound to consult his colleague who was present during the offertory, but left the church before the administration of the Holy Communion, and therefore was not present, as it is contended his duty obliged him to be, at the time that the amount of the collection was ascertained, and the 25*l.* in question was demanded of the treasurer of the school, in the open vestry of the church, for the rector by the former?

5. Whether the present is a case in which the bishop's decision can legally be given, inasmuch as the difference in question is not between the rector and the two churchwardens, but between the rector together with his churchwarden and the churchwarden appointed by the parish?

6. Supposing the churchwardens and the rector conjointly have the absolute disposal of the alms, and that they are not legally bound to attend to any special directions of a donor in their distribution, are they not morally and reasonably, if not legally, bound to attend to them, provided they are agreed together, and provided such directions, if attended to, are within the meaning of the words of the rubric, "pious and charitable uses?"

OPINION.

1. I can find no provision in the local acts of St. Marylebone which alters or affects the general ecclesiastical law upon this point. By the rubric which closes the service of the Holy Communion, the disposal of the alms and oblations collected at the offertory, appears to be left to the discretion of the minister and churchwardens, unfettered, if they agree together, by any limitation, except the necessity of applying such alms and oblations to pious and charitable uses, such—the words are very broad—as they shall think fit. Undoubtedly the churchwardens are amenable to the jurisdiction of their ordinary for any misconduct in the performance of this or any other part of their duty, but the words which I have quoted from the rubric (part, it is to be remembered, of an act of Parliament) seem expressly to exempt them from any liability to the vestry.

2. I think it does. Certainly the circumstances mentioned in the case leave no doubt that the offerer of the bank notes used the term in this sense.

3. I think the local acts referred to clearly apply only to the legal right of demanding tithes, and not a voluntary donation. It is manifest from the facts set before me in this case, that the offerer meant tithes of what he possessed, and thought proper to offer, and not tithes which the incumbent could claim, or had a right to take.

The churchwarden chosen by the parish would have more strictly fulfilled his duty if he had been present with his colleague at the examination of the collection after the service was over. It is stated in the case that offerings of this kind had been made on former occasions in a similar manner, and I do not see why the churchwarden who was present should be bound to anticipate any disagreement on the part of his colleague who was absent, as to the distribution of the alms and oblations, unless, indeed, they were devoted to an illegal object. Whether they were so or not, is the principal and most important consideration in the case. Assuming that the rector and churchwarden who was present had (as is stated in the case) satisfied themselves, on the best authority, that the offering in question was destined for the minister, were they at liberty to give him the bank notes, or were they compellable by law, whatever might have been the intention of the offerer, to apply them to the relief of the poor? The question must be answered, in my opinion, by a reference to the language of the service of the Holy Communion, and of the rubrics in that part of the Book of Common Prayer. It is not immaterial to observe, that the liturgies preceding that which was established at the Restoration contained provisions for making offerings to the minister as well as giving alms to the poor. In the Prayer-book, as settled by the Act of Uniformity (1662) now in force, among the sentences directed to be read before the collection at the offertory are five, which appear to me most strangely inapposite, and indeed without meaning, if they do not refer to offerings to be made to the minister:—"Who goeth a warfare at his own cost," &c. "If we have sown unto you spiritual things," &c. "Do ye not know that they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar; even so hath the Lord ordained, that they who preach the gospel should live of the gospel." "Let him who is taught of the word minister unto him that teacheth in all good things," &c. In the adjoining rubric it is ordered that the churchwardens "shall receive alms for the poor and other devotions of the people in a decent basin." In the following prayer is the passage, "We humbly beseech Thee to accept these our alms and oblations;" and in the marginal rubric, "if there be no alms or oblations," &c. Lastly, at the end of the communion service, it is directed, "that the money given to the offertory shall be disposed of to pious and charitable uses." Now, looking to the fact that these rubrics were part of the result of the careful and searching revision our liturgy underwent in 1662, to the fact that Lyndewode and our canonists use "oblations" repeatedly to signify free gifts to the minister, as well as offerings to the furniture and decorations of the church, that "devotions" is scarcely an intelligible word, unless used in the same sense; looking to the studied and express distinction between two sorts of gifts marked out by the particles "and" and "or" in the passage cited, remembering that the word "oblations" was then introduced for the first time into the service, that the collections of the offertory were then, for the first time, ordered to be presented at the altar, instead of being put, as in the former liturgies, into the poor-box—I can come to no other conclusion than that the Church and the Legislature contemplated the possibility of two kinds of offerings being made in money. And I must further think that they rendered the making an oblation to the minister, as well as the giving alms to the poor, lawful at this service. Perhaps the former may be classed under the head of "pious," and the latter under that of "charitable" uses. It is not altogether irrelevant to remark that the dues paid to the minister at the churching of women are called "offerings," a term, of course, identical

with "oblations." I am aware of the case reported in the 15th volume of *Howel's State Trials*—the trial of the Rev. W. Hindley, for collecting at a charity sermon; but after a careful examination of that case, decided by a single judge, evidently, and indeed avowedly, upon the belief that money was levied for the Pretender under the guise of collections for charity—considering the indecent party spirit which taints it throughout, that some of the propositions contained in it are overthrown by a subsequent decision of Lord Hardwicke—and, lastly, that so great a judge as Lord Stowell, when it was cited to him, designated it "as one of party heat, which took place in times of party ferment, and of smaller authority on that account," and passed it by as a precedent of no value, I am not shaken in my opinion by this case. (Hutchins a. Denziloe, Consistory Reports, p. 174.)

5. I am of opinion that this is one of the cases of disagreement contemplated by the rubric, and that it would be most properly referred to the diocesan for his adjudication by churchwardens and rector, and not by the vestry, who are not parties on whom the law has devolved the care of this matter.

6. Assuming that the rector and churchwardens are not legally compellable to apply offerings to the purpose for which they are expressly destined, I think they are at liberty to do so when the purpose falls under the class of "pious and charitable uses."

ROBERT PHILLIMORE.

Doctors' Commons, Jan. 16, 1845.

TITHE COMMUTATION.

To the Editor of the "Churchman's Newspaper."

SIR,—As some of the London papers have copied from the *Essex Standard* an erroneous account of the averages to Christmas last, and of the rent charge payable for the present year, I beg to send you the following abstract from the "Annual Supplement to the Tithe Commutation Tables," which will be published in a few days.

AVERAGE PRICE FOR SEVEN YEARS.

Years.	Per London Gazette.	Wheat per Imperial Bushel.	Barley per Imperial Bushel.	Oats per Imperial Bushel.	Value of Tithe Rent Charge of £100.
To Christmas	On	s. d.	s. d.	s. d.	£ s. d.
1835	Dec. 9, 1836	7 0½	3 11½	2 9	100 0 0
1836	Jan. 13, 1837	6 8½	3 11½	2 9	98 13 9½
1837	Jan. 12, 1838	6 6½	3 11½	2 8½	97 7 11
1838	Jan. 4, 1839	6 6½	3 9½	2 8	95 7 9
1839	Jan. 3, 1840	6 9	3 11½	2 9½	98 15 9½
1840	Jan. 8, 1841	6 11½	4 1	2 10½	102 12 5½
1841	Jan. 7, 1842	7 3½	4 2	2 11½	105 8 2½
1842	Jan. 6, 1843	7 7½	4 1½	2 10½	105 12 2½
1843	Jan. 5, 1844	7 7½	4 0½	2 9½	104 3 5½
1844	Jan. 3. 1845	7 7	4 1½	2 9	103 17 11½

I am, Sir, your obedient servant,

CHARLES M. WILKIN.

25, Suffolk-street, Pall-mall, Jan. 14, 1845.

NOTES OF LEGAL DECISIONS.

EXPENSES OF THE APPORTIONMENT UNDER THE TITHE ACT.

By the 75th section of the Tithe Commutation Act, it is provided that "all the expenses of or incident to making any apportionment (except the salary of the commissioners, and any expense which they may be authorized and may have ordered to be otherwise paid,) shall be borne and paid by the owners of lands included in the apportionment, in rateable proportion to the sum charged on the said lands in lieu of tithes by such apportionment;" and the 76th section enacts that if any difference shall arise touching the *said* expenses, or the share thereof to be paid by any person, it shall be lawful for the Tithe Commissioners to certify the amount to be paid, and, in case of neglect or refusal to pay, two justices of the peace of the county where the lands mentioned in the apportionment lie, are empowered to issue a warrant of distress for the amount certified to be payable. After this act came into operation, considerable doubts were entertained *as to the expenses* which might be considered to come within the meaning of these sections, and, in consequence, the legal liability of landowners, in this respect, for a length of time remained the subject of frequent inquiry. These difficulties have been removed by the decision of the Court of Exchequer, in the case of *Hinchliffe v. Armstead*, reported in 9 Mee and W., p. 155. In that case the question arose, whether expenses incurred by the employment of a professional man, a solicitor, by the landowners of a parish, to conduct the proceedings towards a commutation of the tithes, were "expenses of or incident to making the apportionment," within the 75th section; and if this question were decided in the affirmative, then it was contended that the solicitor's proper remedy against the landowners for these expenses was not by an action at law, but by proceedings under the 76th section of the act. But the court resolved that both these propositions were untenable, and as the decision in *Hinchliffe v. Armstead* presents a certain and intelligible rule as to the construction of these sections, it is of importance to give the opinions which were there delivered by the judges. Lord Abinger, C. B., is reported to have said, "I should be sorry to hold that the words, 'expenses of or incident to making any apportionment,' would justify the charging of an attorney's bill in every case, although I do not say that the services of an attorney may not be useful for many purposes. I think these words *must reasonably be interpreted to mean incidental expenses arising in the cause of the survey and valuation themselves*. The landowner might choose to employ an attorney to receive tenders from different valuers, and that may be a beneficial course for their own protection; but surely his charges could not be considered as expenses incidental to the apportionment. Then, secondly," continued the learned baron, "is the proper remedy by action? If these were not expenses incidental to the apportionment, it was not a proper course to apportion them among the landowners. The defendant, however, is benefited by that proceeding. But even if this were otherwise, it

does not follow that the plaintiff's common law remedy upon his contract is taken away. Where an act of parliament gives a new right, and a particular remedy for the enforcement of it, the party must pursue that remedy, and no other can be resorted to; but this is not the case here."

Mr. Baron Alderson concurred in these views, and observed, "that it was very difficult indeed to say that the expenses of employing an attorney could be considered as expenses incidental to making the apportionment."

The effect of this decision is, that expenses which are not immediately incidental to the apportionment, cannot be apportioned among the landowners under the 75th section, without their concurrence, and, in such case, the remedy of the party incurring them is only against the landowners or landowner who employed him.

NEW RURAL DEANERIES IN WALES.

THE following new rural deaneries have been created in Wales, by an order in council of the 13th ultimo, in pursuance of the Act of the 6th and 7th of Victoria, entitled "An Act for regulating the Cathedral Churches of Wales" :—

RURAL DEANERY OF BROMFIELD.

Mold—Containing the parishes of Bistre, Bryn, Eglwys, Gwernafield, Hope, Llanarmon yn Tâl, Llandegele, Llanferres, Llanfynydd, Llantysilio, Mold, Nersquis, Pont bleiddyn, Treiddyn.

Wrexham—Containing the parishes of Berse, Brymbo, Erbistock, Gresford, Marchwail, Minera, Rhosllanerchrugog, Rhosymedre, Rossett, Ruabon, Wrexham.

RURAL DEANERY OF MARCHIA.

Llangollen—Containing the parishes of Chirk, Llanarmon dryffryn Ceiriog, Llanarmon mynydd mawr, Llangadwaladr, Llangedwin, Llangollen, Llanrhaiadr Mochnant, Llansantffraid glyn Ceiriog, Llansilin, Llanyblodwel, Rhyd y croesan, Trefor.

Oswestry—Containing the parishes of Kinnerley, Knockin, Llanymynech, Melverley, Morton, Oswestry, St. Martin's, Selattyn, Trefonen, Trinity (Oswestry), Whittington.

RURAL DEANERY OF RHOS.

Denbigh—Containing the parishes of Abergele, Bettws, Denbigh, Denbigh (St. David's), Henllan, Llandulas, Llanellian, Llanfairtalhairn, Llangerniew.

Denbigh—Containing the parishes of Llansannan, Llannsfydd, Lysfaen, Nantglyn, St. George, Whitchurch.

Llanrwst—Containing the parishes of Capel Garmon, Cerrig y druidion, Colwyn, Eglwysfach, Foelas, Gwytherin, Llanddoget, Llandrillo yn Rhôs, Llanfihangel glyn y myfyr, Llangwm, Llangwstenin, Llanrhôs, Llanrwst, Llansantffraid glan Conwy, St. Mary (Llanrwst), Yspyty Ifan.

RURAL DEANERY OF TEGENGLE.

St. Asaph—Containing the parishes of Bodfari, Caerwys, Cwm, Diserth, Dymeirchion, Gwaenysgor, Llanasa, Meliden, Newmarket, Rhuddlan, Rhyl, St. Asaph.

Holywell—Containing the parishes of Bagillt, Cilcain, Flint, Halkin, Holywell, Mostyn, Nannerch, Northop, St. Mark's, Whitford, Ysgeifiog.

CORRESPONDENCE RESPECTING DR. PUSEY'S SERMON.

LETTER FROM DR. HAWKINS TO THE LORD BISHOP OF EXETER.

MY DEAR LORD,—It is with surprise and concern that I have seen in the newspapers a letter from your lordship, of the 26th instant, to H. March Philipps, Esq., published, I presume, by him, but not without your lordship's sanction, containing strictures upon the conduct of the late Vice Chancellor and his assessors in the judgment upon Dr. Pusey's sermon. You do us, indeed, the justice to acknowledge, that "the authorities in Oxford exercised a power belonging to them according to the conscientious judgment of those who had to exercise it;" and you admit that a "university, as such, has very special duties of caution and jealousy, which it would be unreasonable and unjust to recognise as proper rules of action elsewhere;" and, possibly, your lordship did not intend to cast any reflections upon our conduct; but the public, I fear, will interpret your words otherwise, and when you speak of "the form of proceeding at Oxford," not merely as "absolutely irreconcilable with those principles which you feel it to be your duty to observe in administering discipline in your own diocese," but, apparently, as "anomalous and contrary to the generally-received principles of justice," and still more particularly, when you assert that Dr. Pusey was sentenced "without being told what were the *specific charges* of unsound doctrine on which he was condemned, and *without being permitted to defend himself* against any charge, however generally stated," it will be commonly concluded, that your lordship, after hearing the parties, and knowing exactly what had occurred, intended to reflect with some severity upon our conduct.

But, during the distressing agitation consequent upon the proceeding alluded to, the then Vice-Chancellor, and those who were associated with him, steadily refused to publish any account, either of the grounds of their censure upon the sermon, or of the form of proceeding which they had observed. Believing that it was not their duty to do so, assured that it was not their province to offer instruction to the University upon points of doctrine, much less to gratify the curiosity of the public, although they did not pretend to any indifference to public opinion, they determined to support, for a time at least, any measure of obloquy, rather than by any publication on their part increase the prevalent excitement, or inflict additional pain upon Dr. Pusey himself, or, above all, make any paper of theirs the occasion of an irreverent controversy concerning the doctrine of the Eucharist.

Some of these reasons have now lost much of their force; and, without touching upon the sermon itself, which has been published, and of which your lordship has of course formed your own opinion, I will give some account of the proceedings—such as, I hope, may show that, if they were in any way technically informal, they were substantially correct and just.

It was, of course, our duty to act under the statute; we had no power to amend it, and having ascertained the sense of the statute as correctly as we could, with the aid of those recorded precedents to which we had access, we were satisfied that our business in the first instance was exclusively with *the written sermon*. If, indeed, the preacher could produce no copy of his discourse, the statute expressly provided that he should be called upon to answer personally concerning the matters of which he was suspected or accused; but if (as in this instance) he delivered an authentic copy of the sermon, there was no room for evidence or cross-examination, and we had only to consider the sermon itself, not discussing with the writer the doctrines which it contained, but comparing them with the formularies of the Church. This painful duty, accordingly, we endeavoured to discharge as carefully as we could.

Yet, in point of fact, we had also before us, at that time, some explanation and defence of the sermon from the author. For Dr. Pusey sent a letter with

the sermon, explaining his sentiments at greater length with reference to the passage which was the most likely to be misconstrued ; and he both prefaced his copy of the sermon, and accompanied it throughout, with parallel passages from older divines and from the fathers, intended to justify the expressions which he had employed.

But the judgment upon the sermon was only the first stage of the proceedings. The Vice-Chancellor having now to consider the question as it respected the writer, could not forget that a writer's meaning might be misapprehended, or his expressions admit of qualification or correction ; and even if in themselves censurable, might be no proof that the author entertained "unsound opinions." For the purpose of preventing such misapprehensions, therefore, he entered into communication with Dr. Pusey, in the interval between the delivery of the judgment upon the sermon (May 27) and the sentence issuing against the preacher (June 2).

It is true, the Vice-Chancellor, who is as kind as he is upright, did not desire the writer to wait upon him, nor did he call upon the writer, nor did he consider it his duty to enter into controversy with the preacher concerning points of doctrine, and did not in this sense *hear* him ; but he sent to Dr. Pusey, by his most intimate friend, written papers, stating *the specific objections* taken to his discourse, and giving him opportunity to disclaim any meaning improperly attached to his expressions, and to declare his adherence to those parts of our Articles and formularies with which, under such imputed meanings, his expressions had appeared to be at variance. Dr. Pusey replied to these communications at some length, but the papers not having proved satisfactory to him, and his answers having failed to satisfy the Vice-Chancellor, the result was made known to the assessors, and the sentence issued.

It is deeply to be regretted that these communications proved abortive. But I trust that the account of the proceedings in this painful case, which I have now laid before your lordship, will not be altogether unsatisfactory to your mind and sense of justice. Little did those who censured our conduct, and misconstrued our silence, enter into our real feelings. It is sufficiently painful to any thinking man to be obliged to pass censure upon another, much more to condemn an individual with whom, as in this instance, all the judges were associated in friendly intercourse, and whom several regarded with cordial affection. We were quite incapable of doing him intentional injustice. And assuming, as I am obliged to do, the correctness of our verdict (which is not the point in question, and will not again, I hope, become a subject of useless and hurtful controversy), we trust that our *proceedings* were substantially just.

It is superfluous to add, that an expression of a more favourable construction of our conduct by your lordship would be a gratification to us ; and, in truth, we think ourselves entitled to it. But your lordship will not, I hope, be surprised, or regard us as wanting in courtesy or respect, if, considering the weight of your censure, or apparent censure, and the publicity which it has acquired, we should think it right to make this letter also public.

I am, my dear lord,

Your lordship's most faithful servant,

EDWARD HAWKINS.

P.S. I am authorized by the late Vice-Chancellor, and such of his assessors as are now in Oxford, to say that they approve of this letter, and wish that it should be published.

The Lord Bishop of Exeter, &c.

TO THE REV. THE PROVOST OF ORIEL COLLEGE.

Bishopstowe, Jan. 3, 1845.

MY DEAR SIR,—I have rarely been more surprised than by perusing your letter of the 31st ult., which I have this day received. It had not before oc-

curred to me that any one could construe my letter to Mr. Marsh Phillips, as "containing strictures on the conduct of the late Vice-Chancellor and his assessors, in the judgment upon Dr. Pusey's sermon;" for I not only used the words cited by you, that "the authorities in Oxford had exercised the power belonging to them according to the conscientious judgment of those who had to exercise it," but I also added, that "I did not presume to question the justice or wisdom of that judgment."

My adverse observations were *most explicitly* limited to the principles of *the law* which you had to administer; and even of that law I said that it must not be judged of without recollecting the "very special duties of caution and jealousy" which belonged to "an university as such."

You say, "*possibly* your Lordship did not mean to cast any reflections on our conduct." I answer that until I read your letter I should have judged it *impossible* that any person could see in what I had said the slightest indication of such an intention.

You add, "But the public, I fear, will interpret your words otherwise." I answer, that I have too much respect for the understanding of the public to participate in your fear. If, however, you still think otherwise, I should not have the slightest objection to your publishing your letter, together with this my answer; nor should I inquire whether you are, or are not, entitled, as you assume, to any expression of my "more favourable construction of your conduct," were it not for the other matter in your letter.

For I protest against the injustice of your making an unnecessary defence against an unreal charge ascribed to me, to be the vehicle of those disclosures of the particulars of the conduct of the late Vice-Chancellor and his assessors towards Dr. Pusey which have hitherto (for whatever reason) been withheld.

Of those particulars I will only say, that while they do not in the slightest degree reconcile me to the *principle of the law* of the university, as a rule for myself in administering the discipline of my diocese, I gladly recognise in them that spirit of kindness, candour, and equity, which, whether required by the academic law or not, I should always expect to find actuating the late Vice-Chancellor and his assessors in administering it.

You will do me the justice of recollecting, that I am not now for the first time distinguishing between that law and its administrators. In answer to a letter from the committee (of which I believe you were a member) for conducting the election of the present Vice-Chancellor in October last, I expressed my regret that an indispensable engagement (a confirmation fixed on the day of the election) would prevent me from making a journey to Oxford for the mere purpose of recording, by my vote, my sense of the injustice of the opposition to Dr. Symons, because he had, in Dr. Pusey's case, conscientiously performed a painful duty which was forced upon him.

I am, my dear Sir, yours very faithfully,

H. EXETER.

P.S.—If you persist in the purpose of publishing your letter to me, which for the reason I have given I think highly improper, I request that this my answer be published with it.

If my memory does not deceive me (and I really have not opportunity or leisure to ascertain the point), a memorial to the late Vice-Chancellor, subscribed by Mr. Justice Coleridge and many others, in the last year proceeded on those very grounds which you seem to imagine were first put forward by me in my letter to Mr. March Phillips.

TO THE LORD BISHOP OF EXETER, &c.

Oriel College, Jan. 4, 1845.

MY DEAR LORD,—I lose no time in expressing my regret that the expressions to which I referred in your lordship's letter to Mr. March Phillips should

have been misunderstood. Had your objections been supposed to relate only to the statute, I should not have taken the liberty of replying to them, it is very possible that the statute might be altered with advantage.

Let me also apologise for having already printed my letter of December 31st, without previous communication with your lordship ; which, indeed, was not contemplated when I began the letter, but was judged advisable by those with whom I had acted, as well as by myself, when your observations had already occasioned, as we had reason to believe, a revival of the old objections, directed not against the principle of the statute, but against its administrators, against our "construction of the statute," and our proceedings under it. Your lordship's letter of the 3rd inst. shall now, according to your desire, be published without delay, together with this apology.

But allow me to return my thanks for your kind expressions respecting the late Vice-Chancellor and his assessors : and to mention, that not having been a member of the committee to which you refer (having been absent, indeed, from Oxford whilst it was sitting), although I had heard with much pleasure of your lordship's wish to record your vote in favour of the Chancellor's nomination of Dr. Symons, I had not seen your letter to the committee, and was not aware of the sentiments which it expressed.

Let me repeat my regret that I should appear to have needlessly occupied your lordship's time and attention, and my great satisfaction that there is no room for trespassing upon them again—no occasion, indeed, I would willingly hope, for any future recurrence to the painful subject of our correspondence.

I am, my dear Lord,
Your Lordship's faithful and obedient servant,
EDWARD HAWKINS.

CHURCH MATTERS.

THE ARCHBISHOP OF CANTERBURY'S PASTORAL LETTER.

THE letter which his Grace the Archbishop of Canterbury has addressed to the clergy and laity of his province, has (as might have been expected) been received in a very different spirit by different parties. Those who are desirous of peace, have found in it such recommendations to forbearance, to consideration for the scruples and consciences of others, and to abstinence from needless change and innovation, as have made them thankful that the Providence of God should have placed in the highest dignity of our church, at such an eventful crisis, a prelate of so much wisdom and meekness. And, there can be no doubt, the great majority of the respectable laity, as well as of the clergy, have read this document with unmingled satisfaction. There was, in truth, no reason to apprehend the contrary. Men have begun to tire of a controversy, which never at any time involved questions of real moment or concern. The only questions, which sensible men felt to be of importance, were, the obligation of the rubric on the consciences of the clergy, and the degree of connexion between the use of the offertory, or the surplice in preaching, and the peculiar tenets of Mr. Newman's party. Certain it is, that vast numbers of laymen, of real earnestness and deep attachment to

the church, have more or less openly resisted these changes, who have been all along ready to acknowledge, that the things in themselves were indifferent, and not worth contending about. True, they have a dislike to change in divine worship, simply because it is change, and without any examination of the grounds on which the change is proposed to be introduced. And repugnance to changes and innovations in the divine service is not a feeling to be despised or disregarded. In itself it is plainly right, and deserving of respect. But, though the lay members of the church have this dislike to unnecessary deviations from what they have been accustomed to, there is no reason to suppose that either of the alterations in dispute would have been very strenuously resisted, if at all, had they been made some twenty years ago. In most instances, it may be doubted whether the change would have excited much attention. The laity would have concluded that the alterations must be right and proper, or else respectable and zealous clergymen would not have made them. If a bishop had recommended the change, few, if any, would have ever thought of making any question. This has not at all been sufficiently considered by the parties engaged in the late unhappy disputes. But the truth is, and it is vain to disguise it, these alterations have, somehow or another, become associated, and even identified, in the minds of the laity, with the Romanizing tendencies and designs of Mr. Newman's party. And, whether this association of ideas be just or not, as long as it continues to exist, it would be wholly vain and fruitless for any one who desired the confidence of the flock intrusted to his care to attempt to introduce them. Whether a clergyman is absolutely bound, in conscience and by his vows, to make these changes, come what may, is another question, and a serious one but for any one who does *not* believe himself to lie under so stringent an obligation, the act of introducing a change, at a time when his doing anything of the sort will inevitably destroy the confidence of his parishioners in his attachment to the church of England and the English Reformation, is an act plainly irreconcilable with his duty. Those who have been led to fear, lest possibly their abstaining from introducing these changes may have involved a neglect of duty and disregard of conscience, cannot but have felt the archbishop's letter a most timely relief; setting forth, as it so clearly does, both the uncertainty of the rubric on the questions in dispute, and the general principle which this uncertainty involves. For no justification can be given for departing from long established usage, to the unsettling of men's minds by disputes, unedifying, and therefore mischievous, except the clear and unquestionable meaning of the law the clergy are bound to obey, and the rubric they have promised to conform to. So high an authority having now spoken to the fact of the meaning of the rubric being uncertain upon the disputed points, it may seem presumptuous to say anything that would appear as if corroboration could be needed. But this much the writer trusts may be said without impropriety, that a more attentive study of the rubric, and of the history of the church of England in connexion with liturgical questions, would lead those who have hitherto spoken positively and

dogmatically, as if there could be no difficulty in the matter, to distrust the accuracy of their judgment.* And this moderation of tone in the Primate's letter cannot, under these circumstances, but lead to the happiest results; softening asperities, checking the use of harsh and positive language, justifying those who are thankful to feel at liberty to maintain peace and unity by complying with the wishes and even the prejudices of their parishioners, and putting a stop, among all who value the respect of their brethren in the ministry, to any further innovations.

Of course the accents of peace can never be very gratifying to those whose hearts are set on war. The Times, which, having done everything it could to promote these changes and innovations until within these few weeks, has latterly (if the world be not misinformed, from no other cause than to gratify some private pique of a person connected with the paper), turned right about, and is now exposing itself to the contempt and abhorrence of all sensible and right-minded persons, by the outrageous insolence with which it is commenting on the Primate's letter. To such a writer the tone and spirit of the pastoral letter is simply unintelligible. Without any conception of the influence which the meekness of wisdom gives to authority and exalted station among gentlemen and Christians,—totally and absolutely ignorant of the difficulties which surround the explanation of these rubrics,—The Times, has utterly forgotten that the Primate, in as far as he was addressing the clergy, was addressing a body of gentlemen and scholars, from whom an expression of a wish from such a source was sure to meet affectionate respect and deference. The Times seems to think, that the Primate should have threatened the clergy with the treadmill; and have recommended the laity to brow-beat and over-awe their pastors into submission. And yet there may be other reasons for abstaining from such threats and advices, besides their being unnecessary. But unnecessary they are: The Times will find it so. All its wicked attempts to turn into ridicule one whom no good man had ever named with disrespect, will recoil on its own head. People—intelligent, reflecting men of business,—who for a time were led astray by The Times in its crusade against authority, have been shocked by its late extravagances and tergiversations. They have begun to recollect—The Times has driven them to recollect it—that only a few weeks ago The Times was maligning and insulting the Bishop of Gloucester and Bristol, for some very mild censure which his lordship had passed on Mr. Newman's party, and was holding up to admiration "by way of contrast"—the Bishop of Exeter—yes, the Bishop of Exeter—the very Bishop who, if he has escaped being hooted or stoned in the streets of his cathedral city, it is not owing to the remissness of that amiable personage—"Our own Reporter," whom The Times employs to goad the ignorant mob to acts of violence. Quiet and respectable men remember this. They cannot forget it. Neither can

* The young clergyman will find Mr. Robertson's most useful work afford him much assistance in his inquiries.

they forget the probability there is, that the next mutation of this literary chameleon will exhibit him—as violent and extreme an advocate for innovations, as he now is for opposing and resisting them. In truth, the change is so confidently expected by those best informed in the politics of that paper, that no one will feel surprised, if, before a week, *The Times* should once more appear as the organ of Mr. Newman's party, and the partisan of those who desire to Romanize the church. This being the case, it seems really desirable to preserve its last attack on the Archbishop, as a record of what a paper of such circulation will venture to print. Such a specimen of Mar-Prelacy it would be difficult to match. Nor is it possible to avoid seeing, that if the Primate had written in that authoritative tone which *The Times* would recommend—unless that exercise of authority was directed to give sanction to the notions of clerical duty which *The Times* admires, and to denounce every clergyman who should not conform to *The Times'* interpretation of the law and the rubric—*The Times* would have been the very first to raise the cry of “Protestant Popes,” and “Lordly Prelates,” and “Spiritual Despotism.” The indecency of such proceedings needs no exposure; it is disgusting all respectable persons of whatever party.

The Times, therefore, may speak for itself:

“In contrast to the panegyric that hailed the publication of the Archbishop of Canterbury's letter, we have, it seems, incurred some odium, by not only refusing to applaud, but even presuming to go so far as to censure, it. We have spoken our mind certainly, and we have spoken sincerely. As a public document, it is, of course, liable to comment and criticism, and we have as yet found no occasion to regret having expressed ourselves as we did. We shall rejoice to be undeceived if we are wrong, and will not fail to acknowledge our mistake upon accurate evidence that we are so. At present, we remain unconvinced of the great value that it is sought to attach to this circular; and, considering the position, the influence, the responsibility, of the first dignitary of the Church, we do not hesitate to repeat, that under such a crisis the document in question is unworthy, unsatisfactory, and, for any practical purpose, utterly insufficient. We do not see to what use it can be applied, nor what results can be elicited from it. In one way undoubtedly it is useful; but when a dilemma obtains a dubious solution which leaves the primary difficulty untouched, the advocates of its conflicting propositions will not fail to adopt on either side their own solution, and thereby enhance the weight of their own arguments. Just so with the Archbishop's letter; each party claims it as a triumph—each party looks upon it as an omen of success—each party is more or less flattered in it, and naturally appeals to it as a decision in their behalf. Sentences are weighed—expressions are sifted—epithets are measured by Churchmen of the different sides—and the presumption rests with both that the balance is in their favour. This is somewhat like the visit of condolence and congratulation of the great ladies at the Hall to the family of the vicar of Wakefield after their accident on the way to church. First, having heard of the calamity, they were sorry; but then, when they found they had not been hurt, they were glad. But still they regretted the fright it must have occasioned; and then again, when they learnt they had been scarcely frightened at all, they were glad again. Or, like ‘the good-natured man’ who grumbles out scraps of sentiment with old Croaker as an austere moralist, to please *him*, and the next moment is heard to laugh vociferously with the ladies in the next room, as a silly beau, to please *them*; so (if our comparisons be not irreverent) does the letter of Dr. Howley speak fair alike to all, and with much kindness, but no

great energy of character, strive hard to gain the goodwill of all, and to delight each party by its apparent bias to their opinions.

"His letter has accordingly met with the fate of all half measures. The excessive amiability of the ladies from the Hall was soon ascertained at the vicarage to be something rather less estimable; and the 'good-natured man,' before long, had earned the contempt of his circle. The Archbishop's letter has produced no such results as its admirers anticipated. It has not softened down party asperities by its suavity. It has not pacified the violent animosities it professes to deal with. Neither party will now, more than before, concede one jot to the other—the passions of both are unallayed. Mr. Courtenay and his class are as refractory, as presumptuous, and as dictatorial as ever. They feel that they are far from being discountenanced, and therefore will not readily give in, and thus there is every semblance of the war being waged as extensively and as furiously as before the appearance of what was supposed to be a settlement of the contest. It is a pity that the Archbishop or some one of his learned compeers or chaplains did not remind him of that significant intimation;—

‘*Nec quarta loqui persona laboret* ;’

for then, the good Archbishop need not have toiled into the arena where the two contending hosts and the Bishop of Exeter were already deep in the struggle. If he did make up his mind to such a course, it should have been with a dignified step and a lofty mien, as one authorized to rule the storm and bid the warfare end. It should have been with intelligible and emphatic phraseology calculated to make its impression and do its work skilfully and at once. It should have been with language such as suited an Archbishop of Canterbury, roused into action by the factious movements of clerical agitation, and prompt to interpose the irresistible energy of his rank and office.

"We do not say that there were no difficulties in the way of an adjustment of this kind; but it was from the necessity of meeting these very difficulties, and counteracting them, that his Grace thought he was called upon to make himself heard. Did it become him, then, or the body whom he addressed, to issue a studied, hesitating, undecided address, calculated to satisfy none, and yet composed to conciliate all? We yield not to any in respect or veneration for the prelate who now fills this high office; but we cannot forget that there is a price to be paid for eminence in ecclesiastical as in all other stations which may fairly be claimed from the possessor,—and that is, responsibility. On this score, then, we repeat, that the archbishop, deeming himself imperiously called on to interfere, should have bethought himself of what his duty sternly demanded, and should have prepared to meet the crisis with the firmness and determination that bespoke not only plain, kind, unassuming Dr. Howley, but the Primate of all England."

Such, then, is the treatment which this unprincipled paper has given to one whose Christian meekness and wisdom it is as incapable of appreciating, as of understanding (for it is impossible to be more profoundly ignorant of the merits of the case), the necessity which a man of learning would feel of speaking with caution and moderation.

As to the disputes between the laity and clergy in some places—they are subsiding. They will soon cease. There is, in spite of every thing which unprincipled men can do to irritate, and to exaggerate the extent of exasperation,—a really kind feeling towards the clergy, and a real and earnest desire on the part of the clergy to please all men, as far as truth and conscience will allow them, as being the servants of all. And where things are so, matters will find their level; and the angry waves will subside; and not a whit the slower, because (with all due deference to the wisdom of *The Times*) authority has come forward, not as the partisan of any, but as the parent of all.

Some persons, however, seem anxious for legislation ; and it has been proposed to petition for a commission from the Crown to settle these disputed points. Considering the materials of which the House of Commons is composed, and the fact that the commissioners would be only such as should be recommended to her Majesty by her ministers—in other words, by those who should happen to represent the majority of the House of Commons at the time,—this seems rather a hazardous experiment. And, after all, what is there to render it necessary ? If there be good sense and good feeling in the country, the Primate's letter will put an end to innovations, and stop the agitation of the surplice and offertory controversies, just as effectually as any act of the legislature could do. At all events it will be time enough to attempt so serious a measure, if it should unfortunately be proved that the Church is not to be governed by its own sense of right.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Lichfield, Eccleshall	...	...	...	Dec. 22, 1844.
Bishop of St. David's, Lampeter	...	...	...	—
Bishop of Sodor and Man, St. George's Chapel, Douglas,	...	...	...	Dec. 29, 1844.
Bishop of Norwich, Norwich Cathedral	...	...	...	Jan. 25, 1845.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allen, Richard.....	B.A.	St. John's	Camb.	{ Norwich, by l. d. from Bp. Worces.
Abud, Henry	B.A.	Wadham	Camb.	{ Norwich, by l. d. from Bp. Lichfield
Armitage, Edward H.	B.A.	Trinity	Oxford	Lichfield
Baker, Talbot H. B.	B.A.	Christ Church	Oxford	Lichfield
Cartman, John	B.A.	Trinity	Camb.	Norwich
Carver, David	B.A.	Caius	Camb.	Norwich
Davenport, Arthur ...	B.A.	Christ's	Camb.	Norwich
Davies, R. ....	...	{ St. David's, Lampeter }	... ..	St. David's
Deane, Fras. Hugh ...	B.A.	Magdalen	Oxford	Lichfield
Dunn, T. H. ....	...	{ St. David's, Lampeter }	... ..	St. David's
Fenn, Nathaniel V....	B.A.	Trinity	Camb.	Norwich
Gordon, John .....	...	St. Peter's	Camb.	Lichfield
Hamilton, Edward J.	B.A.	Trinity	Dublin	{ Norwich, by l. d. from Bp. Derry
Hicks, John	B.A.	Downing	Camb.	Norwich
Hughes, Henry	B.A.	St. Mary Hall	Oxford	Lichfield
Jones, J. P. ....	...	{ St. David's, Lampeter }	... ..	St. David's
Jones, S. ....	...	{ St. David's, Lampeter }	... ..	St. David's
Maul, R. Compton ...	B.A.	Caius	Camb.	Norwich
McDougall, F. T. ...	B.A.	Magdalen Hall	Oxford	Norwich
Mayor, Charles.....	B.A.	St. John's	Camb.	Norwich

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Mainwaring, Chas. H.	B.A.	Oriel	Oxford	Lichfield
Owen, J. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Parkinson, John Allen	B.A.	Corpus Christi	Camb.	Norwich
Pearson, Frederick T.	B.A.	Queen's	Oxford	Lichfield
Price, Rees ....	...	{ St. David's } { Lampeter }	... ..	{ Norwich, by l. d. { Bp. of St. David's
Sendall, Edward	B.A.	Trinity	Camb.	Norwich
Shelton, G. J. W. ...	B.A.	Trinity	Dublin	Norwich
Shepherd, S. Marsh	B.A.	Corpus Christi	Camb.	Norwich
Sinnett, J. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Spencer, Henry ....	...	St. Bees'	... ..	Norwich
Stanton, Lionel W. ...	B.S.	Trinity	Dublin	Lichfield
Stracey, William J....	B.A.	Magdalen	Camb.	Norwich
Tasker, J. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Wood, R. Faulkner ...	B.A.	Brasenose	Oxford	Sodor and Man

PRIESTS.

Avard, Theodore, J....	B.A.	... ..	Dublin	Lichfield
Beal, William	B.A.	Trinity	Camb.	{ Norwich, by l. d. { Abp. of Dublin.
Bolton, Frederick S....	M.A.	St. John's	Camb.	Lichfield
Brereton, Randle B.	B.A.	St. John's	Camb.	Norwich
Brereton, Thomas J.	B.A.	Christchurch	Oxford	Norwich
Burgess, Robert	B.A.	Christ's	Camb.	Lichfield
Cooke, Stephen A. ...	B.A.	St. Peter's	Camb.	Norwich
Claydon, Henry	M.A.	Caius	Camb.	Lichfield
Fitch, Frederic.....	B.A.	Christ's	Camb.	Norwich
Fresman, Philip	M.A.	Fell. of St. Peter's	Camb.	Norwich
Girling, Barry	B.A.	St. John's	Camb.	Norwich
Green, C. Wade	M.A.	St. Peter's	Camb.	Norwich
Gwyn, Henry N.....	B.A.	Jesus	Camb.	Norwich
Homer, Henry	B.A.	Jesus	Camb.	Lichfield
Lewis, L. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Morgan, J. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Morne, Francis.....	B.A.	St. John's	Camb.	Norwich
Mosley, R. A.	M.A.	Oriel	Oxford	Lichfield
Parry, J. (Literate) ...	...	... ..	... ..	St. David's
Plume, William	B.A.	Queens'	Camb.	Norwich
Price, D. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Seurs, E. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Williams, W. ....	...	{ St. David's, } { Lampeter }	... ..	St. David's
Wilson, Thomas	B.A.	Corpus Christi	Camb.	Norwich

ORDINATIONS APPOINTED.

Bishop of Peterborough, on Sunday,
Feb. 16, at Peterborough.

Bishop of Lincoln, on Sunday, Feb.
16, at Lincoln.

Bishop of Salisbury, Sunday, Feb. 16,
at Salisbury.

Bishop of Ripon, Sunday, Feb. 16, at
Ripon.

Bishop of London, Sunday, May 18,
at London.

Bishop of Salisbury, for Bishop of
Bath and Wells, Sunday, May 18, at
Wells.

The Lord Bishop of Lichfield gives notice, that all Graduates of the University of Cambridge who shall offer themselves as Candidates for admission into the order of Deacons after the year 1845, will be expected to bring certificates of their having passed the Voluntary Theological Examination in that university.

The Lord Bishop of Ely, in consequence of a paragraph in the "Globe" newspaper of the 11th December last, notifying that "Candidates for Orders will not be received by his Lordship without a certificate that they have passed the Voluntary Examination," desires to state that his name was included in that notice by mistake; but that such certificate will exempt candidates for Holy Orders in his diocese from the private examination of the Bishop, three months previously.

CONFIRMATIONS APPOINTED.

The Lord Bishop of London proposes to hold Confirmations in the county of Essex, at the under-mentioned times and places; viz:—Tuesday, March 25, Romford, at 2; Thursday, March 27, Orsett, at 11; Friday, March 28, Great Burstead, at 10, Rayleigh, at 2; Saturday, March 29, Rochford, at 10; Monday, March 31, Brentwood, at 10, Chelmsford, at 2; Tuesday, April 1, Southminster, at 10, Maldon, at 2; Wednesday, April 2, All Saints' Church, Witham, at 10, Bocking, at 2; Thursday, April 3, Great Yeldham, at 10, Trinity Church, Halstead, at 2; Friday, April 4, Mistley, at 1; Saturday, April 5, Harwich, at half-past 9, Great Bentley, at 2; Monday, April 7, St. Peter's Church, Colchester, at 10, Coggeshall, at 2; Thursday, April 24, Woodford, at 11, St. John's, Stratford, at 2.

The Lord Bishop of Winchester purposes to hold Confirmations throughout the county of Surrey, in the months of May and June next.

PREFERMENTS & CLERICAL APPOINTMENTS.

Allen, Rev. Humphrey, to the P. C., of Trinity Church, Clifton, in the city and County of Bristol; pats., the trustees.
Ambrose, Rev. John, of St. John's Coll. Camb., to the C. of Tolleshunt Major, Essex.

Anson, Rev. Fred. the younger, to the place and dignity of Canon of her Majesty's Free Chapel of St. George, Windsor.

Arnott, Rev. Sam., of Emman. Coll., Camb., to be Assist. C. of Brentwood, Essex.

Atkinson, Rev. Geo. Jas., to the V. of Eagle, Lincolnshire; pat., Sir W. A. Ingilby, Bart.

Austin, Rev. Thos., C. of Haughton-le-Skerne, to the R. of Redmarshall.

Bagley, Rev. Thos., of Queens' Coll. Camb., to be C. of St. Philip's, Bethnal Green.

Baines, Rev. John, of St. John's Coll., Oxf., to be Assist. C. of Camden Town, St. Pancras, Middlesex.

Baird, Rev. James, of Queen's Coll., Camb., to be Assist. C. of Holy Trinity Chapel, Tottenham, Middlesex.

Baker, Rev. H.W., of Trin. Coll., Camb., to be Assist. C. of Gt. Horkesley, Essex.

Bandinel, Rev. J., to the C. of Belstead Parva, Suffolk.

Barton, Rev. Thomas, of Sutton St. Ann's, near Loughborough, to the P. C. of the Holy Trinity, Richmond, Yorkshire.

Barnard, Rev. Mordaunt, to the R. of Little Barfield, Essex.

Beckett, Rev. Wm. Thos., to the C. of Lacock, Wilts.

Bishop, Rev. Geo. Nassau, to the V. of Gt. Clacton, with the Donative of Little Holland, Essex.

Bishop, Rev. Wm., of Corp. Ch. Coll., Camb., to be Assist. C. of St. John's Chapel, Epping, Essex.

Blomfield, Rev. J. C., of Exeter Coll., Oxford, to be Assist. C. of Romford, Essex.

Bodley, Rev. W. Hamilton, to the C. of St. Paul's, Cheltenham.

Bonney, Ven. Dr. H. K., Archd. of Bedford, to the Archdeaconry of Lincoln, to which a Canonry is annexed, and not the Rev. Wm. Moore, D.D., as stated in our last Magazine.

Bowcott, Rev. W., to the R. of Llanvillo, Brecon.

Boothby, Rev. Mr., C. of Bishopthorpe, to the V. of Nunburnholme, Yorksh., pat., the Archbishop.

Bradney, Rev. J. C., to the R. of Greet, Shropshire; pat., T. H. Hope, Esq.

Brine, Rev. John Perceval, Fell. of King's Coll., Camb., to the C. of St. Mary's, Leeds.

Brodie, Rev. William, of Trin. Coll., to the C. of Ewell, Surrey.

Browne, Rev. D. A., to be the Minister of the newly-erected church of the Holy Trinity, at Salterton, in the parish of Woodbury, Devon.

Brunwin, Rev. P. M., of St. Peter's Coll., Camb., to be C. of Chesterford, Essex.

Bull, Rev. H. J., of St. John's Coll., Camb., to be Assist. C. of St. James the Gt., Bethnal Green, Middlesex.

Burr, Rev. G. F., of St. John's Coll., Camb., to the C. of Frittenden, Kent.

Byers, Rev. S. B., of St. Peter's Coll., Camb., to be Assist. C. of St. John's, Walham Green, Fulham.

Campbell, Rev. John J., to the V. of Gt. Tew, Oxon.; pat., N. P. W. Boulton, Esq.

Cardale, Rev. G. C., to the C. of Wood-Walton, near Sawtrey, Hunts.

Cave, Rev. W. C. R., V. of Hope, Derbyshire, to the P. C. of Derwent, in the same county.

Christopherson, Rev. Arthur, to the C. of the Parish Church of Lancaster.

Clarkson, Rev. C. R., of Elworthy, to the R. of Ringsfield, with Little Redisham, Suffolk; pat., C. Rowcliffe, Esq.

Collin, Rev. John, jun., V. of Rickling, to the R. of Heydon, with Little Chishall, Essex; pat., Lord Braybrooke.

Congreve, Rev. John, late C. of St. George's, Douglas, Isle of Man, to the C. of Harborough Magna, near Rugby, Warwickshire.

Costobodie, Rev. Hugh P., to the V. of King's Norton, with Little Stretton C., Leicestershire.

Cowburn, Rev. A., to the R. of Humber, Herefordshire; pat., the Queen.

Cox, Rev. Charles, to the C. of Chapel Allerton, Yorkshire.

Cox, Rev. Charles Henry, to the C. of Oulton, Suffolk.

Cursham, Rev. Curzon, to the P. C. of Hartwell, Northamptonshire, vacant by the cession of the Rev. E. R. Pemberton; pat., H. Castleman, Esq.

Cuthbert, Rev. W., D.D., F.L.S., Chaplain to the Earl of Airlie, to be Minister of Duke Street Chapel, St. James's.

Daniell, Rev. Raymond Saml., of Magdalen Hall, Oxf., to be Assist. C. of St. Leonard's, Shoreditch, Middlesex.

De la Hooke, Rev. J., to the C. of Trinity Church, Bridgewater, Somersetsh.

Denniss, Rev. Edwin Proctor, to the R. of Clifton, Notts.

Denny, Rev. Richard, to the P. C. of Ingleton, Yorkshire.

Dobinson, Rev. L., of Wadham Coll., Oxf., to the C. of Twigworth, Gloucestershire.

Dodwell, Rev. G. B., of Clare Hall, Camb., to be Second Assist. C. at Finchley, Middlesex.

Donne, Rev. Benjamin, to the R. of Hinxworth, Herts.

Drury, Rev. Hy., to the V. of Bremhill, with the Chapelries of Foxham and Highway, Wiltshire.

Dry, Rev. W. J., of Wadham Coll., Oxford, to the C. of Brightwaltham, Berkshire.

Easum, Rev. Rob., of Lincoln Coll., Oxford, to be Assistant C. of Bocking, Essex.

Eden, Rev. J. P., R. of Redmarshall, to the V. of Stockton-upon-Tees; pat., Bp. of Durham.

Edge, Rev. Chas. Fane, of St. John's Coll., Camb., to be Assistant C. of St. Andrew, Holborn.

Edgell, Rev. H. Ffolkes, to the C. of Langford Budville, Somersetshire.

Edwards, Rev. D., to the P. C. of Cappel Garmon, Llarwst; pat. Rev. T. G. Roberts.

Egerton, Rev. T., to the R. of Middle, near Shrewsbury.

Evanson, Rev. Charles, to the P. C. of the newly-constituted district of St. Andrew, Montpelier, in the City and County of Bristol; pat., the Bishop of Gloucester and Bristol.

Everard, Rev. Salisbury, to the V. of Swaffham, with the R. of Threxton annexed; pat., the Archbp. of Canterbury.

Fell, Rev. G. H., of Magdalen Coll., to the C. of South Moreton, Berks.

Firminger, Rev. Thos. Augustus Chas., of Pembroke Coll., Cambridge, to the C. of Sittingbourn, Kent.

Fiske, Rev. Geo., late V. of Walsall, to the P. C. of Christ's Chapel, St. John's Wood, London.

Foster, Rev. John, C. of Kempston, Bedfordshire, to be Domestic Chaplain to the Earl of Seston.

Fowke, Rev. F., late C. of St. Paul's Church, Wolverhampton, to the Incumbency of the new district of Pensnett, near Dudley.

Frazer, Rev. Kenneth, to the new Eccle-

- siastical District of Astley Bridge, Bolton-le-Moors.
- Gee, Rev. W., to the Archdeaconry of East Cornwall.
- Glenie, Rev. John Melville, to the P. C. of Mark, Somersetshire.
- Goodenough, Rev. Sam., Prebendary of Carlisle, to the living of Aikton, Cumberland.
- Gorton, Rev. John, of Wadham Coll., Oxford, to be Assistant C. of Harrow.
- Gray, Rev. Chas. Edwd., to the P. C. of Princes Risborough, Bucks; pat., the Duke of Rutland.
- Green, Rev. James, of Corpus Christi Coll., Camb., to be Assistant C. of Rickmansworth.
- Grey, Rev. Henry, late C. of Jarrow, to the Living of Trent Vale, Staffordshire.
- Haigh, Rev. John, to the Incumbency of St. Paul's Church, Huddersfield.
- Hanmer, Rev. Henry, to the R. of Grendon, Warwickshire.
- Harris, Rev. Joseph, of Pembroke Coll., Camb., to be Assistant C. of St. Peter's, Globe Lane.
- Hart, Rev. John, to the P. C. of Soulbury, Bucks.
- Hatchard, Rev. Thos. Goodwin, of Brasenose Coll., Oxford, to be Domestic Chaplain to the Marquis of Conyngham.
- Havergal, Rev. Henry E., B. A., Christ Church and New Coll., to be Chaplain of New Coll., Oxford.
- Havergal, Rev. W. H., formerly R. of Astley, to the R. of St. Nicholas, Worcester.
- Hawtery, Rev. Henry Courtney, to the C. of Trinity Church, Windsor.
- Headley, Rev. Wm., of Corpus Christi Coll., Camb., to the C. of Hazeleigh, Essex.
- Hensman, Rev. John, to the Incumbency of Ch. Ch., Clifton, Gloucestershire.
- Hill, Rev. Alfred Bligh, of Jesus Coll., Camb., to the V. of Morebath, Devonshire.
- Hill, Rev. Melsup, of Jesus Coll., Camb., to the Incumbency of St. John's Church, Kidderminster; pat., the Vicar.
- Hill, Rev. John Wilbraham, of Broughton, Flintshire, to the Incumbency of Waverton.
- Hodgson, Rev. Diston Stanley, of Corpus Christi Coll., to the Head Mastership of the Grammar School, Bolton, Lancashire.
- Hodgson, Rev. A. Octavius, of Magdalen Coll., Oxford, to the C. of Yeovilton, Somersetshire.
- Holt, Rev. Geo., to be Chaplain to the Horsley House of Correction, Gloucestershire.
- Hosken, Rev. Cuthbert Edgcumbe, to be Minister of the Chapelry of St. Blaise, Cornwall.
- Hoskins, Rev. H. J., of University Coll., to the R. of Blaby, Leicestershire.
- Huddleston, Rev. Geo. James, to the R. of Turnworth, or Tunworth, near Andover.
- Howe, Rev. R. Bontein, to be Chaplain of H. M. S. "Eagle."
- Humphreys, Rev. Robert, of Queen's Coll., Camb., to the C. of Newborough, Anglesea.
- Hunt, Rev. Wray R., to the Ministry of St. Saviour's Church, Liverpool.
- Hutton, Rev. Edw., of St. Catherine Hall, Camb., to be Assist. C. of St. Matthias, Bethnal Green.
- Ingram, Rev. Edwd. Winnington, to the R. of Stanford-on-Teme, Worcestershire; pat., Sir T. E. Winnington.
- Jackson, Rev. Wm., D.D., R. of Lother, Westmoreland, to be Domestic Chaplain to the Earl of Lonsdale.
- James, Rev. Mark Wilks Wm., to the C. of Tickenham, Somersetshire.
- James, Rev. Henry Daniel, of Magdalen Hall, Oxford, to be Assist. C. of All Saints, Gordon-square, London.
- Jenkins, Rev. Wm. James, of Balliol Coll., Oxford, to be one of the Domestic Chaplains to the Earl of Cardigan.
- Jennings, Rev. Thos. Fryer, to the P. C. of Flax Bourton, Somersetshire.
- Johnston, Rev. Edw., to the Royal Parish of Hampton, Middlesex; pat., the Lord Chancellor.
- Jones, Rev. D., C. of Deptford, Domestic Chaplain to the late Lord Saye and Sele, to be Chaplain to the present Lord Saye and Sele.
- Jones, Rev. Francis, P. C. of Moreton Pinkney, Oxfordshire, to be Head Master of the Grammar School, Uffculme.
- Kempe, Rev. Jas. Cory, to the R. of Huish, Devonshire; pats., the Trustees of Frexfield College.
- Kewley, Rev. Thos. Rigby, of Magdalen Coll., Camb., to be Assistant C. of Trinity Church, Halstead, Essex.

Kirby, Rev. Henry Thomas Murdoch, to the C. of Mayfield, Sussex.
 Lawrell, Rev. John, to the Incumbency of St. John's Church, Cove; pat., the Bp. of Winchester.
 Le Maistre, Rev. Wm. Brine, to the C. of St. Peter's, Jersey.
 Lethbridge, Rev. Thos. Prowse, to the R. of Draycot Folliott, Wilts.
 Lewis, Rev. Walter Sunderland, to the C. of St. Werburgh's, Bristol.
 Lipscomb, Rev. Henry Curtis, to the C. of St. Mary, Lambeth.
 Loundes, Rev. Richd., of Christ Church, Oxford, to be Assist. C. of Heydon, with Little Chishall, Essex.
 Lowder, Rev. Chas. Fuge, to the Chaplaincy of the Axburgh Union Workhouse.
 Malan, Rev. Solomon Caesar, to the C. of Crowcombe, Somersetshire.
 Masters, Rev. Geo., of Worcester Coll., Oxford, to the C. of All-Hallows, London.
 Meade, Rev. Wm., of Balliol Coll., Oxford, to the C. of Walton, Somersetsh.
 Melville, Rev. D., to the Rectories of Shelsley Walsh, and Shelesley Beauchamp, Worcestershire.
 Mills, Rev. Robert Twyford, to the V. of Halse, Somersetshire.
 Morgan, Rev. Wm., of Queens' College, Cambridge, to be C. of the Cathedral Church of Bangor.
 Morgan, Rev. Edmund J., of Wadham College, Oxford, to be Assist. C. of Trinity ch., St. Giles's in the Fields.
 Mountain, Rev. J. G., to the C. of Clewer, Berks.
 Nash, Rev. Fred. Gifford, of Pembroke College, Camb., to be Assist. C. of Clavering-with-Langley, Essex.
 Neale, Rev. R., formerly C. of Christ Church, Bradford, to the C. of St. Matthew's, Brixton.
 Newby, Rev. Geo., of St. John's Coll., Camb., to the R. of Wickham, Durham.
 North, Rev. Isaac, to the Incumbency of Trinity Church, Greenwich.
 Nutting, Rev. George Horatio, to the C. of Charlton, Somersetshire.
 Palmes, Rev. Wm. Lindsey, of Trinity Coll., Camb., to the C. of St. Heliers, Jersey.
 Partridge, Rev. W. Edwards, to the R. of Horsenden, Bucks; pat., the Duke of Rutland.
 Paul, Rev. R. B., formerly Fellow of Exeter

Coll., Oxfd., to the P. C. of Kentish Town, St. Pancras, Middlesex.
 Philpotts, Rev. W. J., to the Archdeaconry of West Cornwall.
 Phabyn, Rev. J. Finden Smith, to the V. of Charlton Horethorne, Somersets.
 Poigndestre, Rev. George, to the C. of Gorey Chapel, Jersey.
 Price, Rev. R., to the V. and Parish Ch. of Eardisley, Herefordshire; pat., T. Perry, Esq.
 Prior, Rev. John Laurence, to the C. of Monmouth.
 Puckle, Rev. B. Hale, of St. Peter's Coll., Cambridge, to the C. of Little Brickhill, Bucks.
 Pugh, Rev. J. B., to the Head Master-ship of the Free Grammar School of Queen Mary, Walsall, with the Incumbency of St. Paul's, in the same town.
 Ralph, Rev. J., late Chaplain of the Model Prison, Pentonville, to the V. of Adlingfleet, Yorkshire; pat., the Lord Chancellor.
 Rawstone, Rev. W. E., Student of Christ Ch., to the R. of Galby, Leicestersh; pat., G. A. Legh Keck, Esq.
 Reeve, Rev. E. Jas., of St. Peter's Coll., Cambridge, to be Assist. C. of Ide Hill, Kent.
 Reynolds, Rev. J. Collett, to the R. of Beeston St. Andrew by Norwich; pat., F. R. Reynolds, Esq.
 Rhoades, Rev. James Peter, to the C. of Trinity Walcot, Somersetshire.
 Richards, Rev. Wm. of New Inn Hall, to the C. of Theale, Berks.
 Roberts, Rev. John, to the R. of Stocklinch Magdalen, Somersetshire.
 Robinson, Rev. J. J., to the R. of Lostock, Cheshire.
 Robinson, Rev. Thos. James, C. of St. Thomas's Church, Birmingham, to the C. of Wotton-under-Edge, Gloucestersh.
 Rogers, Rev. Foster, to the C. of Brightwell, Suffolk; pat., Sir J. K. Shaw, Bart.
 Rogers, Rev. T., late C. of Stainsland, Yorkshire, to the Chaplaincy of Norfolk Island, in the dio. of Tasmania.
 Rust, Rev. G., of Pemb. Coll., Oxf., to be Assist. C. of St. Giles's in the Fields.
 Ryle, Rev. Frederick Wm., to the C. of Alverstokey, Herts.
 Sanford, Rev. Edward Ashford, to the C. of West Buckland, Somersetshire.
 Sankey, Rev. Philip, of St. John's Coll.,

- Oxford, to the C. of Trinity Chapel, Ash, Kent.
- Saunders, Rev. John, Domestic Chaplain to the Duke of Cambridge, and R. of the united parishes of St. Mary Magdalen and St. Gregory-by-St.-Paul's, (vacated,) to the R. of St. Luke's, Old-street-road, Middlesex.
- Seen, Rev. H., to the R. of Wokingham, Kent.
- Sheppard, Rev. C. A., to the C. of Great Milton, Oxfordshire.
- Sheppard, Rev. H. Winter, to the Incumbency of St. James's, Emsworth, Hants ; pat. Rev. W. Norris.
- Shurt, Rev. Theodore, B.A., to the C. of of Southery, near Downham-market, Norfolk.
- Smith, Rev. J. B., D.D., Head Master of Horncastle Grammar School, to be one of the Domestic Chaplains to the Duke of Newcastle.
- Stevenson, Rev. Jos., M.A., Examining Chaplain to the Lord Bishop of Worcester, and R. of St. Nicholas, Worcester, to the Rectories of Hallow and Grimley, vacant by the promotion of the Rev. W. J. Philpotts, M.A., to the Archdeaconry of Cornwall.
- Swete, Rev. John D., to be Chaplain of Bristol Gaol.
- Sweeting, Rev. H., to the Living of Botus Fleming, Cornwall.
- Symonds, Rev. George Edward, to the C. of St. John the Evangelist, Bristol.
- Sworde, Rev. T., R. of St. Peter's, Thetford, to be Domestic Chaplain to his Grace the Duke of Grafton.
- Tattam, Rev. H., R. of St. Cuthbert's, Bedford, to be Archdeacon of Bedford.
- Taylor, Rev. T., Head Master of the Grammar School of Prince Henry, at Evesham, to the Mastership of the Grammar School at Colwall, near Malvern, and to the P.C. of Little Malvern.
- Tickell, Rev. Edward Arthur, to the C. of Thurloxtan, Somersetshire.
- Townsend, Rev. James Smith, to the P. C. of Brushford, Devon.
- Tryon, Rev. Chs. Alsager, of St. John's College, Cambridge, to be C. of Willingale Doe and Willingale Spain, Essex.
- Tucker, Rev. Wm. Geo., of Emmanuel College, Cambridge, to the Chaplaincy of her Majesty's ship "Ceylon," for service at Malta.
- Tyler, Rev. Owen Blathwayte, to the C. of Paulton, Somersetshire.
- Vachell, Rev. Geo. Harvey, to the R. of Foulness, vacant by the death of the Rev. J. Knight.
- Vansittart, Rev. C., to the P. C. of Market-st., Herts ; pat., D. G. Adey, Esq.
- Vaughan, Rev. C. T., R. of St. Martin's, Leicester, to the Head Mastership of Harrow School.
- Wake, Rev. Baldwin, to the V. of Ketton with Tixover, Rutlandshire.
- Walcott, Rev. Mackenzie E. C., of Exeter Coll., Oxford, to be Assist. C. of Trinity Church, Tredegar-sq., Stepney.
- Walton, Rev. D. N., to the C. of Perry Barr, Handsworth.
- Ward, Rev. Randall, to the Incumbency of St. Mark's Church, Jersey ; pat., the Dean of Jersey.
- Watson, Rev. A., of St. Catherine's Hall, Cambridge, to the Chaplaincy of her Majesty's ship "Actæon."
- White, Rev. C. H., of Oriel Coll., Oxfd., to the C. of Timberscombe, Somersetshire.
- Wilson, Rev. W., of Wadham College, Oxford, to be Assist. C. of Staines and Laleham, Middlesex.
- Wood, Rev. R. F., to the C. of St. George's, in the Isle of Man.
- Woolcombe, Rev. Louis, M. A., to the R. of Petrockstow, Devon ; pat., Lord Clinton.
- Wren, Rev. T., of St. John's College, Cambridge, to be Assist. C. of Great and Little Chesterford, Essex.

CLERGYMEN DECEASED.

- Aston, Rt. Hon. and Rev. Lord, at Tardebigg.
- Bayley, Rev. Wm. Fred., Canon of Canterbury, and V. of St. John's, Thanet.
- Bennett, Rev. Thos. Leigh, late V. of Long Sutton, Lincolnshire, and Incumbent of the parishes of Nettlebed and Pishill, Oxfordshire.
- Brecks, Rev. John, V. of Carisbrooke, Isle of Wight.
- Charleton, Rev. Rob. John, D.D., V. of Olveston, nr Bristol.
- Davis, Rev. Richd. Francis, D.D., R. of Pendock, in the county, and of All Saints', in the city, of Worcester.
- Dickes, Rev. Thos., Senior Fellow and President of Jesus Coll., Camb., and

R. of Whittlesford, Cambridgeshire; pats., Jesus Coll., Camb.
 Frome, Rev. Geo. Clutterbuck, R. of Pucknole and Winterbourn Clenston, Dorsetshire.
 Gardener, Rev. Fred., R. of Lanvethrine, Monmouthshire.
 Gibson, Rev. Thos., V. of Barton, Westmoreland.
 Halliday, the Rev. E. T., at Yardehouse, Taunton.
 Harrison, Rev. Thos. Bernard, R. of Little Bardfield, Essex.
 Hebson, Rev. Hen., formerly of Queen's Coll., Oxford, at Ousley, nr Penrith.
 Hunt, Rev. Wm., M.A., V. of Castle Cary, Somerset.
 Hunter, Rev. Robt., M.A.
 Jaw, Rev. John, V. of Bradworthy with Pancraswhyte, Devonshire.
 Jones, Rev. Thos., Minister of Creaton, Northamptonshire.
 Mason, Rev. John, V. of Hayton, and P. C. of West Burton.

Murray, Rev. Chas., R. of Ashe, near Overton, Hants.
 Nash, Rev. John, of Corpus Christi Coll., Camb., at Lower Clarendon, Jamaica.
 Parsons, Rev. Henry, M.A., R. of Goathurst, nr Bridgewater, and a Prebendary of Wells Cathedral.
 Ray, Rev. Wm. Carpenter, V. of Boreham, Essex, and Pakenham, Suffolk.
 Sheepshanks, Ven. John, Archdeacon of Cornwall, V. of the united parishes of Gluvias and Budock, and P. C. of Trinity Church, Leeds.
 Smith, Rev. Abel, Resident Master of the Grammar School in Hanley Castle.
 Symonds, Rev. Thos., V. of Ensham, Oxon.
 Vaux, Rev. Wm., Prebendary of Winchester Cathedral.
 Watkins, Rev. H., V. of Silkstone, Yorkshire, and Buckingham, Notts.

UNIVERSITY NEWS.

OXFORD.

January 4th.

Christ Church.—On the 24th ult., Messrs. Charles Rich and Charles J. Fuller were admitted Actual Students of Christ Church, having been elected from Westminster School in May last. At the same time the following gentlemen were admitted Canon Students—viz.: Messrs J. E. Coulson; E. Renn Hampden; F. Trevelyan Buckland; John G. D. Engleheart; F. Pigot Johnson; and H. T. Whateley.

January 18th.

In a Convocation holden on Tuesday, the Rev. R. Parkinson, M.A., of Trinity College, Dublin, was admitted *ad eundem*.

At the same time the following degrees were conferred:—

Doctor in Divinity.—J. A. Emerton, Magdalen Hall.

Masters of Arts.—Rev. W. Grey, Magdalen Hall; W. H. Scott, Fellow of Brasenose; Rev. Howard Ashworth, Oriel; Rev. H. Davis Heatley, St. John's.

Bachelors of Arts.—R. Stockdale, Alban Hall; F. Gilbert White, Lincoln; J. Spearman Wasey, Trinity.

January 25.

In a Congregation holden on Thursday last, the following degrees were conferred:—

Doctor in Divinity.—Rev. R. Briscoe, Fellow of Jesus.

Masters of Arts.—Rev. J. Mason, New Inn Hall; Rev. J. Morewood Gresley, St. Mary Hall; W. H. Awdrey, Magdalen Hall; Rev. F. H. Murray, Student of Ch. Ch.; R. Bickerton Penell Lyons, Ch. Ch.; Rev. R. Attwood H. Stroud, Wadham; Rev. J. Bellamy, Fellow of St. John's; Rev. J. Grain Brine, Fellow of St. John's; Rev. H. Harris, St. John's; Rev. H. Pigot; G. J. Piccope, and Rev. E. Pedder, Brasenose; Rev. S. W. Wayte, Fellow of Trinity; Rev. G. Goodenough Hayter, Oriel; W. Popham, Oriel; J. Lea, Worcester.

Bachelors of Arts.—Chichester S. Fortescue, Student of Ch. Ch., Grand Comp.; Beckford Bevan, Ch. Ch.,

Grand Comp.; H. T. Whateley, R. Lawson, and J. Gardener D. Engleheart, Students of Ch. Ch.; C. F. Clifton, Ch. Ch.; J. E. Tweed, Ch. Ch.; Wesley Farrar, New Inn Hall; Fletcher Webb Smith, Magdalen Hall; W. E. Jones, Jesus; F. Osborn Giffard; H. Denne Hilton; and G. F. Tiley, St. John's; W. Capel Hibbert, Balliol; G. E. Hughes, Oriel; H. J. Coleridge, Scholar of Trinity.

At a meeting of Heads of Houses and Proctors, held on Thursday, we are informed that, in consequence of the misconceptions prevailing as to the proposed Statute relative to *Subscription*, it was unanimously resolved to withdraw the measure for the present. Some conversation took place relating to the alleged illegality of the second of the three propositions announced for February the 13th; but it was understood that legal opinions on the subject, in favour of the course taken by the Board, had been received previous to the new Statute being published in Michaelmas Term. The Resolutions and the Degradation Statute will thus be submitted to the Convocation on February 13th, without the additional one concerning Subscription.

CAMBRIDGE.

January 4th.

A convocation was held on Tuesday last to pass the following Grace:—

To appoint Mr. Sykes, of Pembroke College, an Examiner of the Candidates for Mathematical Honours, in the room of Mr. Stokes, who is incapacitated by illness.

On Tuesday last, the Rev. Thomas Worseley, M.A., Master of Downing college, was elected to the office of Christian Advocate, on the foundation of the Rev. John Hulse.

On the same day, the Rev. Richard Chenevix Trench, M.A., (B.A., 1820), of Trinity college, was elected to the office of Lecturer or Christian Preacher, on the foundation of the Rev. J. Hulse.

On the same day, the prize bequeathed by the late Rev. J. Hulse, M.A., for the best English Dissertation on the Evidences, Prophecies, and Miracles of Christianity, was adjudged to Fred. Jas. Gruggen, B.A., (1843), of St. John's college: Subject—"What is the relation

in which the Moral Precepts of the New and Old Testaments stand to each other."

The Examiners have just issued the following notices:—

Subject for the Hulsean Prize Essay, 1845.—"The Influence of the Christian Religion in promoting the Abolition of Slavery in Europe."

Subject for the Seatonian Prize Poem, 1845.—"The loosing of the Four Euphratean Angels."—Rev. ix. 14, 15.

The Fellowship at Jesus College, in the appointment of the Bishop of Ely, has been conferred by his Lordship on Mr. Thomas Dixon, B.A., Scholar of St. John's College. In this case, as in a former instance at St. John's College, his Lordship, with the desire of encouraging and rewarding academical merit, threw the Fellowship open to general competition for all Bachelors of Arts in the University, bringing from their respective Colleges testimonials of their good moral characters. The gentlemen who, at the request of his Lordship, conducted the examination, recommended Mr. Dixon for the appointment; expressing at the same time their high satisfaction at the ability and knowledge displayed by the candidates generally in the examination.

Yesterday week, J. Cowper Wright and C. Woolley were admitted Scholars of King's.

On Thursday last, Mr. Gutch was elected a Foundation Fellow of Sidney Sussex.

Mr. Rickards, of Sidney Sussex, has been elected to a Fishmonger Fellowship.

January 18.

EXAMINATION FOR HONOURS.

Moderators—Rev. S. Blackall, M.A., Fellow of St. John's College; Rev. Harvey Goodwin, M.A., Fellow of Gonville and Caius College.

Examiners—Robert Leslie Ellis, M.A., Fellow of Trinity College; John Sykes, M.A., Fellow of Pembroke College.

Wranglers—1, Parkinson, Joh.; 2, Thomson, Pet.; 3, Pierson, Joh.; 4, Fischer, Pemb.; 5, Blackburn, Trinity; 6, Cherriman, Joh.; 7, Grant, Trin.; 8, Hutt, Caius; 9, Sargant, Trin.; 10, Scratchley, Queen's; 11, Power, Emm.; 12, Hays, Christ's; 13, Collett, Caius; 14, Pine, Cath.; 15, Body, Joh.; 16, Davys, Joh.; 17, Buckley, Queen's; 18, Latham, Trin.; 19, Brett, Joh.; 20, Watson, Caius; 21, Clubbe, Joh.;

Gibbins, Trin.; Yate, Joh., æq.; 24, Dennis, Emm.; 25, Dale, Sid.; 26, Russell, Joh.; 27, Yeoman, Trin.; 28, Smalley, Joh.; 29, Rendall, Trin.; 30, Cust, Christ's; 31, Cooke, Sid.; 32, Burnett, Joh.; 33, Davies Corpus; 34, Burrows, Caius; 35, Constable, Clare; 36, Hobson, Joh.; 37, Alderson, Trinity; 38, Lightfoot, Trinity.

Senior Optimes—1, Peart, Cath.; 2, Bromby, Sidney; 3, Hadfield, Joh.; 4, Goodwin, Caius; 5, Parry, Pet.; 6, Brereton, Queen's; 7, Madden, Joh.; 8, Allen, R., Joh.; 9, Perry, Trin.; 10, Thompson, Joh.; 11, Serjeant, Joh.; 12, Cure, Trin.; 13, Pugh, Cath.; 14, Knox, Trin.; Bristowe, Trin. H., Wrench, Chr., æq.; 17, Dawes, Emm.; 18, Cursham, Chr.; 19, Izard, Chr.; Blackburn, Chr., King, Joh., æq.; 22, Hinds, Trin.; 23, Taylor, Joh.; 24, Pierson, Emm.; 25, Jenkyn, Chr.; 26, Dickenson, Pet.; 27, Stockdale, Jesus; 28, Wood, Trin.; 29, Travers, Caius; 30, Ferard, Trin.; 31, Dixon, Trin.; 32, Darby, Emm.; 33, Allen, E., Joh.; 34, Blenkin, Corp.; 35, Cox, Joh.; 36, Laishley, Trin.; 37, Pownall, Trin.; 38, Cayley, Trin.; 39, Weston, Emm.; 40, Waldron, Joh.; 41, Woodman, Emm.

Junior Optimes—1, Mann, Clare; 2, Jefferson, Joh.; 3, Aytoun, Trin., Mann, Caius; Phillips, Pemb.; 6, Neville, Magd., Davenport, Chr., Pickard, Trin. H.; 9, Beetham, Emm.; 10, Peel, Trin., Buxton, Trin., Howarth, Joh.; 13, Smith, Joh., Layard, Chr., Macleane, Trin.; 16, Bryans, Trin.; 17, Fiske, Trin.; 18, Calder, Queen's; 19, Fussell, Trin.; 20, Ivatt, Sid.; 21, Woodcock, Cath.; 22, Gathorne, Trin.; 23, Holden, Trin.; 24, Wilkins, Chr.; 25, Smith, Emm.; 26, Patchett, Cath.; 27, Bailey, Jesus; 28, Newport, Pemb.; 29, Tindal, Trin.; 30, Crisford, Trin.; 31, Lansfear, Queens'; 32, Harrison, Trin.; 33, Bristed, Trin.; 34, Preston, Trin.; 35, Thompson, Queens'.

Ægrot—Gifford, Lord, Trin. H.; Greensmith, Joh.; Price, Joh.; Smith, Pet.

Degrees Allowed—Boyce, Trin.; Carver, Caius; Hathaway, Trin.;

Holmes, Joh.; Hughes, Magd.; Jacob, Emm.; Milner, Trin.; Mould, Clare; Penistan, Joh.; Perowne, Corpus; Sharpe, Cath.; Spurrier, Joh.; Stock, Pemb.; Williams, Trin.; Wollaston, Jesus.

January 25.

Dr. Smith's Prizes of 25*l.* each to the two best proficient in mathematics, were yesterday adjudged as follows:—

First Prize.—Ds. Thomson, St. Peter's College, Second Wrangler.

Second Prize.—Ds. Parkinson, St. John's College, Senior Wrangler.

On Thursday last, the Rev. Robert Parker Bowness, M.A. (B.A. 1840), and the Rev. A. Fisher, M.A. (B.A. 1841), were admitted Foundation Fellows of Jesus College.

Yesterday, Constantine Frere, B.A. (1843), was elected a Foundation Fellow of Corpus Christi College.

At a Congregation on Wednesday last, the following degrees were conferred:—

Honorary Master of Arts—Hon. J. Gifford Emmanuel.

Masters of Arts—J. T. Wright Baker, Clare Hall; T. French Eade, Jesus; W. Baxter, Sidney Sussex; J. Kempthorne, St. John's.

Bachelor of Arts—J. Taylor, St. Johns.

DUBLIN.

[The Editor regrets extremely, that by a mistake of the gentleman who has the charge of collecting intelligence for this department of the Magazine, a paragraph appeared in last number calculated to give pain to a clergyman of the highest respectability. He alludes to the statement regarding some expressions said to have been used by the Regius Professor of Divinity in the University of Dublin, the excellent Dr. Elrington. The statement was extracted from an Irish paper, the person who made the extract not being aware that a contradiction had been published by the same newspaper, immediately after the absurd statement appeared; for most absurd it must have seemed to any one at all acquainted with Dr. Elrington's character.—ED.]

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Barlee, Rev. W., West Chiltington, Sussex.
 Beadon, Rev. H. W., Latten V.
 Burgess, Rev. Bryant, Jun., at Slapton R.
 Compson, Rev. J., at Netherton.
 Darnell, Rev. Wm., at Bamburgh.
 Dumergue, Rev. Walter S., at Wadsley.
 Edmonstone, Rev. C. W., St. Mary's V., Marlborough.
 Eyre, Rev. H. S., Buckland Court, near Reigate, (twins.)
 Graham, Rev. J., at Hinxton V.
 Herchmer, Rev. W. M., at Shipton-on-Cherwell.
 Hodgkinson, Rev. G. C., Bury St. Edmunds.
 Hornby, Rev. R., Walton-le-dale P.
 Leir, Rev. W. M., Langhorne House, Somerset.
 Northcote, Rev. G. B., at Runymede, Ilfracombe.
 Nott, Rev. W. G., at 5, Up. Gloucester-street, London.
 Parkes, Rev. W. J., Hilgay R.
 Paton, Rev. Alex., Warrington-on-Baine R., Lincolnshire.
 Sale, Rev. Richard, Epping.
 Thomas, Rev. T., Carnarvon V.
 Totton, Rev. W. C., at Bangor
 Tower, Rev. R. B., Moreton R., Essex.
 William, Rev. W., r. of St. Donnats and Macross.
 Wood, Rev. C. F. B., at Penmark V., Cowbridge, Glamorgan.

OF DAUGHTERS—the Lady of

Browne, Rev. C., Compton-Market R., near Bristol.
 Burgess, Rev. J. R., Streatley V.
 Colville, Rev. A., Levermore R., Suffolk.
 Crutwell, Rev. E., Bath.
 Edmonstone, Rev. W. C., St. Mary's V., Marlborough.
 Elton, Rev. E. Stanton St. Bernard's V.
 Fearon, Rev. W. C., of Grimston, Lynn.
 Fookes, Rev. T. B., Thame.
 Galloway, Rev. J., Aldbury.
 Green, Rev. H., Brighton.
 Haublon, Rev. T. A., Peasemore R.
 Marshall, Rev. J., St. Mary-le-Port R., Bristol.
 Moore, Rev. G. B., Canterbury, (still-born.)
 Norman, Rev. G. Bethune, Wimpole-street.
 Sherard, Rev. J. H., at Downham, nr. Clitheroe.
 Totton, Rev. W. C., at Bangor.
 Wheeler, Rev. C., of Ledsham, Yorkshire.
 Wortham, Rev. H., of Jesus Coll., Cambridge.

MARRIAGES.

Aldrit, Rev. W., late Head Master of Wells Cathedral Grammar School, to Miss Batt, of Meale House, Somersetshire.
 Armitage, Rev. E. H., only son of E. Armitage, Esq., of Fainly Lodge, Cheltenham, and Fainley Hall, Yorkshire, to Emma, only d. of the late Lt.-Gen. Alex. C. Jackson.

Brauckner, Rev. H., incumbent of Padgate, Lancashire, to Ellen, only child of the late Richard Langton, Esq.

Corfield, Rev. F., to Sarah Weller, y. d. of the late G. Channer, Esq.

Eade, Rev. J. Davie, v. of Aycliffe, Durham, to Augusta Anne, y. d. of the late Lt.-Gen. Aylmer, of Walworth Castle.

Edwards, Rev. J., of King's Coll., London, to Elizabeth, eld. d. of the Rev. J. C. Green, v. of Rustington.

Fitzclarence, Rev. Lord Augustus, to Sarah Elizabeth Catherine, eld. d. of Lord Henry Gordon.

Giles, Rev. J. Douglas, v. of Swinstead, Lincolnshire, to Sarah Elizabeth, second d. of J. Allen, Esq., of Burnham, Somersetshire.

Godby, Rev. C. H., B.A., of Lincoln Coll., Oxford, to Mary Anne Sigreg, eld. d. of T. Whitehead, Esq., of Chatham House, Ramsgate.

Hamilton, Rev. Walter K., canon residentiary and precentor of Sarum, to Isabella Elizabeth, eld. d. of the Ven. Archdeacon Lear.

Hardy, Rev. C., v. of Hayling, Hants., to Charlotte, third d. of the Rev. J. W. Martin.

Hall, Rev. J. W., of Trin. Coll. Cam., to Elizabeth, eld. dau. of H. C. Christian, Esq., of Reading.

Harrison, Rev. R. H., incumbent of Builth, Brecon, to Caroline, eld. d. of the late Rev. C. Walcot, r. of Pitchford, Salop.

Hopwood, Rev. T., incumbent of Accrington, to Alice, third d. of the late W. Carr, Esq., of Shadsworth, near Blackburn.

Hutchins, Rev. R. M., c. of Stanley St. Leonard's, Gloucestershire, to Septima, d. of the late John Hall, Esq., of Bristol.

Kennedy, Rev. W. J., secretary of the National Society, to Miss Kennedy, d. of G. Kennedy, Esq., of Shenstone.

Kilvert, Rev. E., c. of Binstead, to Elizabeth Emma, second d. of the late Major J. E. Gabriel, of the Hon. E. I. Company's service.

Leete, Rev. T. Troughton, eld. son of the late Rev. John Leete, r. of Bletsoe, Bedfordshire, to Eliza Sarah, y. d. of the late Harry Harwood, Esq., of Reading.

Lewis, Rev. P., M. A., eld. son of J. Lewis, Esq., of Park-street, Grosvenor-square, to Lucy, second d. of H. M. Ellicombe, Esq.

Marriott, Rev. J. P., Balliol Coll., Oxford, and of Cotesbache, Leicestershire, to Lucy Henrietta, only d. of Sir G. Strickland, Bart., M.P.

Spring, Rev. G. T., r. of Hawling, Gloucestershire, and one of the masters of the Islington Collegiate School, to Emma, y. d. of the Rev. J. Hill, B.D., vice-principal of St. Edmund Hall, Oxford.

Stoker, Rev. H., M.A., Fellow of Durham University, and second master of Durham School, to Charlotte, second d. of Mr. Pierce, of St. Leonard's-on-the-Sea.

Tabor, Rev. R. S., incumbent of Christ Church, Enfield, to Mary, second d. of the Rev. F. Dollman, incumbent of St. Mark's, Clerkenwell.

Thackeray, Rev. F., of Caius Coll. Camb., to Georgiana Maclean, second d. of the late J. Aitken, Esq.

Tyndall, Rev. G., r. of Lapworth, to Jane Powell, d. of the late Joseph Kaye, of Wandsworth-common.

Waldgrave, Rev. S., Fell. of All Souls' Coll., Oxford, to Jane Anne, eld. dau. of Mr. and Lady Jane Pym.

Walter, Rev. S. R., to Harriet Eliza, eld. d. of T. Simeon Lea, Esq., of Astley Hall, Worcestershire.

Walters, Rev. Edm. T., of Worcester Coll., to Anne Eliza, second d. of D. Taylor, Esq., of Clapham-common, Surrey.

Waud, Rev. S. Wilkes, r. of Rettenden, Essex, to Martha, d. of the late Capt. Williams, of the Hon. E. I. C.'s service.

Yonge, Rev. J. Eyre, Fell. of King's Coll. Cam., to the Hon. Catherine Lysaght, second d. of Lord Lisle.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

Rev. H. S. Anders, Curate of North Collingham, Notts, a copy of Bagster's Comprehensive Bible, from the teachers of the Sunday school.

Rev. J. G. Bussell, M.A., Vicar of Newark-upon-Trent, Notts, at a public meeting, convened in the Guildhall of Newark, on the 31st of Dec., was presented with four candlesticks, a tea-pot, sugar basin, 18 silver forks, and a circular salver, on which was engraved an appropriate inscription.

Rev. James Carter, on his leaving the Curacy of Brewood, where he has laboured for nearly ten years, a Bible, a pocket communion service, a gown and cassock, and a tea-equipage in silver.

Rev. J. Cousins, B.A., Incumbent of St. James's, Preston, a beautiful copy of the Polyglott Bible, with the Book of Common Prayer, and a hymn book, from the senior girls in his Sunday school.

Rev. Thos. Dale, a handsome piece of plate, by the parishioners of St. Sepulchre.

Rev. G. Fisk, a silver snuff-box, by the superintendents and teachers of the Sunday school, and a Bible, by the children, on his leaving the parish of Walsall.

Rev. H. T. Fletcher, Curate of Mossley, near Manchester.

Rev. J. Haigh, B.A., a silver tea service, by his congregation, on his resigning the Incumbency of St. Thomas's Church, at Crooke's, near Sheffield; also, eight volumes of Dr. Isaac Barrow's works, by the teachers and scholars of the National and Sunday Schools.

Rev. J. Hextall, Incumbent of Mossley, near Manchester.

Rev. G. Hills, M.A., Lecturer of the parish church, and Evening Lecturer of St. John's, Leeds, a silver pocket communion service, by the communion class, at St. Peter's, Leeds.

The pupils and friends of the Rev. Rowland Ingram, B.D. [B.A. 1786], formerly of Sidney Sussex College, Master of the Grammar School, Giggleswick, Yorkshire, have resolved upon having the portrait of that venerable gentleman painted for presentation to his family, as a tribute of esteem due to his character, and to his eminent abilities and assiduity as a public instructor. The portrait, when completed, is to be engraved, and the proceeds from the sale of the print are to be applied in the establishment of an annual "Ingram prize" in the school.

Rev. B. E. Johnson, M.A., Rector of a Mediety of Lymm, Cheshire, a silver salver, by his parishioners, on his leaving the parish.

Rev. John Lewis, Rector of Ingatestone, Essex, a handsome candelabrum and silver coffee-pot, presented by his parishioners.

Rev. Joseph Littler, late Curate of Halliwell, near Bolton.

Rev. B. Maddock, M.A., Assistant Curate of St. James's, Standard Hill, Nottingham, an address signed by the churchwarden and principal members of the congregation, on his leaving the parish.

Rev. George Masters, late Curate of Hougham by Dover.

Rev. S. Oliver, Vicar of Calverton, Grand Chaplain of the Nottingham Ancient Imperial United Order of Odd Fellows, a massive silver coffee-pot, pre-

sented by the Grand and Minor Lodges of the Nottingham Imperial United Order of Odd Fellows, for his services to the Union.

Rev. J. J. Robinson, M.A., Curate of Denby, Yorkshire, a pocket communion service, by his congregation, on his leaving the curacy.

Rev. Jas. Serjeant, Curate of Lancast, a handsome piece of plate, presented by the parishioners.

Rev. Thomas Sheepshanks, late Assistant Curate of Ide Hill Chapel, Kent.

A tablet, bearing the following inscription, has just been erected in the church of St. Peter Cheeshill, to the memory of the late Rector of that parish:—"This stone, sacred to the memory of Thomas Stevenson, B.A., during 11 years Rector of this parish, testifies the veneration, gratitude and love of the Bishop of the diocese, parishioners and friends. He died on the 5th of February, 1844, aged 39 years. 'His record is on high.'"

BUCKINGHAMSHIRE.

Mrs. Kaye, of the Grove, Fulmer, has presented the liberal amount of 1000*l.* to endow the national school in that village, which was erected, by subscription, in the summer of the past year. A communication to this effect has just been made to the Privy Council Office, by the Rev. W. H. Butterfield, the rector. Mr. Kaye, who has caused several improvements to be made in the parish church, has just ordered to be prepared a splendid stained glass window for the chancel.

CORNWALL.

ARCHDEACONRY OF CORNWALL.—This office having become vacant by the death of the Rev. D. Sheepshanks, it has been determined, by consent of the ecclesiastical commissioners, to form two archdeaconries, one portion being comprised in that of East Cornwall and another of West Cornwall.

CUMBERLAND.

KESWICK CHURCH.—This church, the resting-place of the late Dr. Southey, is about to undergo a general alteration and repair, at the estimated cost of upwards of 3000*l.*, which will be laid out for that purpose by a private gentleman, J. Stanger, Esq., of the Dovecot, Keswick. The same gentleman, some time ago, built a new school for the benefit of the town, which cost upwards of 1000*l.*

DERBYSHIRE.

ALFRETON.—On the 9th of January, a meeting was held in the parish church of

Alfreton, when a rate of three-farthings in the pound was proposed to defray the necessary expenses of the church. The motion was opposed, and on a show of hands being declared in favour of the rate, a poll was demanded; at the close of which there appeared for the rate, 533; against it, 372; majority for the rate, 161. —*Derby Mercury.*

DEVONSHIRE.

In announcing the appointment of the Rev. Prebendary Medley, to the new bishopric, we took occasion to notice the declared intention of his friends to show their regard for him, in a way most gratifying to his feelings, by a subscription towards church purposes in his intended diocese. We now observe, with much pleasure, that this subscription is proceeding most satisfactorily; upwards of 600*l.* have been already subscribed—a large sum, we admit, for the comparatively few persons by whom it has been contributed, but bearing no adequate proportion to the magnitude of the object to be attained, or to its claim upon the sympathy of churchmen in this country, and especially in this diocese. Let it not be forgotten that while it is intended as a "Testimonial to the Bishop Elect," the contribution will really be to the church. Its amount will test at once, the esteem in which we hold as faithful a minister of the church as the church in this diocese ever had, and the interest which English churchmen take in the spiritual welfare of their fellow subjects in one of the most important colonies of the British empire.—*Western Luminary.*

TIVERTON.—It is in contemplation to erect a chapel of ease at Quirkhill, in the north-west portion of this extensive parish, for the accommodation of the yeomanry and poor of its populous neighbourhood. Mr. Carpenter, sen., of Quirkhill, has, we understand, given a liberal donation, in addition to a site for the projected building; and the yeomen of the neighbourhood have also offered munificent contributions, as also has the Lord Bishop of the diocese.—*Western Luminary.*

DORSETSHIRE.

It appears from the report just issued by the Society for the Propagation of the Gospel in Foreign Parts, for the year 1844, that in the Archdeaconry of Dorset 55 parochial associations have been formed in connexion with this venerable society. This list does not include those established immediately after the late meeting called by the bishop of the diocese, at the County Hall, Dorchester, by which, we under-

stand, the number has been considerably augmented.

The Queen Dowager has transmitted, through the Hon. W. Ashley, the sum of 20*l*. towards the proposed re-building and enlargement of the parish church of Bradford, Dorset.

DURHAM.

The foundation-stone of a new church, about to be built near the Military-road in South Shields, has just been laid.

ESSEX.

THE CHURCH SERVICE AT ILFORD.—A new vicar having been appointed to Ilford, the inhabitants have renewed their exertions to get rid of the changes introduced into the mode of performing Divine service by the vicar, the Rev. Mr. Baugh. A meeting upon the subject was in consequence held on the 19th of December, in the vestry, Mr. James Graves in the chair, when the matter was again discussed. At length it was proposed by Mr. Hazlehurst, and seconded by Mr. Butler—

“That this vestry, referring to their former resolutions on the subject, do request Mr. Thompson, as the parish churchwarden, to take the earliest opportunity of communicating to the new vicar the strong desire of the select vestry, and the inhabitants generally, that the credence table be removed, and the reading desk and clerk’s desk restored to their original condition, (many of the occupiers of pews in the north gallery being unable to see the minister, and finding it extremely difficult even to hear him,) and of requesting his assistance and co-operation in effecting these most desirable objects.”

The motion was agreed to unanimously.

It was also proposed by Mr. Paulin, and seconded by Mr. Tabrum—

“That this meeting, viewing with intense interest the important question at the present time so deeply agitating both the clergy and laity throughout England, feel themselves called upon to take this opportunity of recording their firm adherence to the sentiments expressed in the memorial addressed to the Bishop of London by the inhabitants of this parish, their strong and conscientious dislike to the innovations introduced by their late vicar, the Rev. Mr. Baugh, and their earnest hope that the new vicar (by returning to the simple and accustomed mode of performing Divine service in use previous to Christmas, 1842,) will put an end to the painful and unhappy state of things existing in this parish upon ecclesiastical matters.”

Agreed to.

Mr. Paulin then proposed, and Mr. J. Graves seconded, the following, which was unanimously carried:—

“That the churchwardens be requested to convey to the Rev. Thomas Donkin, the deep sense the vestry feel of the obligation the parishioners are under to him, for the very zealous, efficient, and satisfactory manner in which he has discharged the sacred duties intrusted to him by the churchwardens during the vacancy of the living; and their regret that his connexion with the parish has not been of a more permanent nature.”—*Essex Herald*.

GLOUCESTERSHIRE.

BRISTOL.—St. John’s Church, in which extensive repairs have been in progress for the last six months, was opened on the 8th of January, by the bishop of the diocese, when a large body of clergy met his lordship. Full cathedral service, with anthems, was performed; in the morning at 11, and in the evening at 7 o’clock. Sermons were preached by the Rev. Canon Bankes and Rev. J. R. Woodward. The church is a plain, unpretending structure, but several judicious changes have been effected in the interior, simply by undoing the work, and sweeping away the vandalisms of former churchwardens. The pews have been cut down about one-third in height, and entirely re-constructed, the wood employed being for the most part the original fine old oak, which, after the removal of numerous coats of paint, was found in an excellent state of preservation. On removing the wainscoting on each side of the church, various leading passages of Scripture were found inscribed on the walls, beneath the windows. These passages have been repainted in a handsome style, and now present a unique yet appropriate appearance. The wooden pulpit has also been removed, and a new one in carved stone, substituted. This restoration has been effected, partly by means of the subscriptions of the parishioners, and partly by the liberality of the Rev. G. N. Barrow, the incumbent.

THE CHELTENHAM LAY REQUISITION.

—The *Cheltenham Chronicle* says,—“Further progress to the requisition, which has been already most numerous and influentially signed, requesting the churchwardens to call a public meeting of the laity to address the Queen, and petition Parliament, has been stopped, (for the present at least,) by reason of the Archbishop of Canterbury’s letter to the clergy of his diocese, intimating, that measures were about to be adopted to put an end to the unhappy divisions in the church.”

HAMPSHIRE.

WINCHESTER CATHEDRAL. The vacancy occasioned by the death of the Rev. Canon Vaux, will not be filled up. By the Act passed in 1840, to carry into effect, with certain modifications the fourth Report of the Ecclesiastical Duties and Revenues, seven of the canonries, or as formerly called, prebendaries, are to be suspended—namely, the second, third, fifth, sixth, eighth, ninth, and eleventh vacancies—reducing the chapter from a dean and twelve canons, to a dean and five canons, one of whom is to be the Archdeacon of Luney, a stall being attached to the office. The present is the third vacancy which has occurred since the passing of the Act, the first being occasioned by the appointment of the Rev. T. Garnier as dean, when he was succeeded in his stall by the Venerable Archdeacon Wilberforce; and the second, by the death of the Rev. Dr. Nott. The emoluments of the vacant stalls are to be paid to the Ecclesiastical Board for the increase of poor livings. The gross income of the chapter amounts, by the returns made on the subject, to 15,272*l.*; and the net income, subject to temporary charges, to 12,783*l.*, which is divided into fourteen shares, of which two are allotted to the dean; the canons take one each, and the remainder is paid to the Ecclesiastical Board.—*Hampshire Advertiser.*

KENT.

The prebendal stall in Canterbury Cathedral, lately held by the Rev. W. F. Baylay, deceased, will not be filled up, in conformity with the late Act, by which the number of canonries is to be reduced from twelve to six. This is the second which has become vacant. Mr. Baylay had held his preferment above twenty years.—*Canterbury Journal.*

At the quarterly meeting of the Gravesend Church Union, held in the National School-room, on the 1st of January, the following grants were made to the Parent Church Societies:—40*l.* to the Christian Knowledge Society; 36*l.* 3*s.* 5*d.* to the Additional Curates' Society; and 40*l.* to the National Society for Promoting the Education of the Poor. The treasurer of the District Society for the Propagation of the Gospel reported, that the sum of 80*l.* 3*s.* 7*d.* had been forwarded to the Parent Society, as the remittance for 1844.

LANCASHIRE.

Her Majesty the Queen Dowager has forwarded a donation of 70*l.* towards re-

pairing Salesbury church, near Blackburn.

It is stated in a Manchester paper that a deputation from the clergy and inhabitants of Wales is about to visit Manchester, for the purpose of securing the co-operation of the clergy and inhabitants generally, in their endeavour to preserve to the principality the ancient see of St. Asaph, and to avert the amalgamation of it with the one of Bangor, at the intended erection of Manchester into a bishopric.

WELSH MATINS AT ST. PAUL'S, LIVERPOOL, ON CHRISTMAS-DAY.—Perhaps it may be difficult to fix the exact time when this festival was first observed by the Christian church. Documents may be produced to show that it was celebrated in the first century; and the observance of Christmas in the time of Dioclesian, is fully established by the cruel and barbarous act of that emperor, who ordered the church doors, in which the Christians were assembled for that service, to be shut, and that edifice to be set on fire, by which they were all destroyed. It is a very ancient custom in many parts of the principality to have the service of our church performed before day on this festival, perhaps from the example of the shepherds, who were keeping watch over their flocks by night, when the angel brought to them the glad tidings that the Saviour was born. The numerous congregations that attend many of the parish churches in Wales at Easter and Christmas, plainly show that the hearts of the most bigoted dissenters are not altogether estranged from the church of their fathers. It was a pleasing sight last Wednesday morning, at St. Paul's, to see the Welsh Wesleyans, Baptists, Independents, and Calvinistic Methodists, making the celebration of the birth of a Saviour one common cause with churchmen. Their religious scruples seemed to have been forgotten, and their sectarian differences to have been laid aside on the occasion. The body of this large church was pretty well filled. The service was commenced at six a.m., and an appropriate sermon was afterwards delivered by the Rev. William Hughes, from Matthew, ii. 8.—“Go and search diligently for the young child.”—*Liverpool Mail.*

MIDDLESEX.

CHURCH FOR FRENCHMEN.—On the 2nd of January the foundation-stone of a French church was laid by the Lord Bishop of London. The site chosen is between Charlotte-street, Bloomsbury, (now called Bloomsbury-street,) and George-street, St. Giles's, a large open

space, well adapted to the solemn purpose to which it is henceforth to be dedicated. A large number of persons, and about thirty of the neighbouring clergy, were congregated to witness the interesting ceremony. The Rev. J. Mudry, the appointed minister of the new church, in a short introductory address, gave an interesting sketch of the origin and history of the congregation, for whose use the church is to be erected, and of their connexion with the Church of England since the year 1661, when they were established by Charles II. in the ancient palace of the Savoy, remaining there till 1734. It appeared that at this period they migrated to Crown-street, whence, in 1822, they removed again to Edward-street, Soho-square, where the service is still regularly performed according to the English liturgy translated into French. The church, to be built in the ecclesiastical style of the 14th century, will contain, without galleries, about 400 persons, and is expected to be completed and ready for consecration by the Lord Bishop of London in the course of the autumn.

It is intended to erect a new church in the Camden-town district of St. Pancras, the population of which is 16,000, with church accommodation for only 1600. For this purpose a plot of ground has been given, free of all costs, by the Marquis of Camden and the Rev. Thomas Randolph. In addition to this gift, the marquis has subscribed 500*l.* towards the erection of the church, and the Rev. Thomas Randolph a like sum. Amongst the other contributors are the Rev. Dr. Moore, Vicar of St. Pancras, Lord Calthorpe, Captain Theaker, the Rev. Mr. Langdale, Colonel Moore, &c. The Bishop of London has signified his approval of the plan, and the works will commence so soon as the necessary arrangements can be made.

On the festival of the Epiphany it was the custom, within the last forty years, for the sovereign to attend morning service in the Chapel Royal St. James's, and present, with much state and solemnity, "gold, frankincense, and myrrh," upon the altar during the offertory. The value of this (Eastern) offering was distributed amongst the poor, and probably is the same as "the gate money" received at the present day by a certain number of aged and distressed poor from the Almonry office at this season of the year. Although the sovereign no longer attends the Chapel Royal in person on this festival, the ceremonial is still observed. On Monday, the 6th, two gentlemen from the Lord Chamberlain's office attended the service in

state, and whilst the offertory sentences were read, descended from the Queen's closet and presented "gold, frankincense, and myrrh," in three richly-ornamented bags at the communion rails.

The Foundling Chapel is now closed on Sunday evenings, and an afternoon service has been substituted. The Governors have introduced chanting after the manner of the cathedrals.

In an answer to the appeal that is now making in the country in behalf of the Society for the Propagation of the Gospel, some very handsome contributions have been announced:—amongst others, Lady Arden, 100*l.* per annum; F. H. Dickinson, Esq., M.P., 30 guineas yearly; a beneficed Clergyman, 500*l.* donation; Mr. Long, 1000*l.*; a contribution by a family, 2000*l.*; Rev. C. J. Plumer, 500*l.*; Mrs. Mary Gee, 1000*l.*; Miss Fanshaw, 200*l.*; fifteen individuals have increased their subscriptions to 10 guineas a-year, and thirty-one to 5 guineas.

On Sunday afternoon, January 12th, at St. Paul's Cathedral, the Rev. Ernest Hawkins, B.D. read himself in as a Canon Non-residentiary. Mr. Hawkins is a Fellow of Exeter College, Oxford, and has been for some years the secretary of the Society for the Propagation of Gospel in Foreign Parts.

ST. MARGARET'S, WESTMINSTER. — A select parliamentary committee has recommended the removal of this church from its present site, and "have reason to think that a new churchyard or cemetery in some less populous situation might be purchased at a very moderate expense; and that it might be possible to obtain a portion of land not far distant from the present site, where the church could be rebuilt in a great measure from the present materials." It appears that parliament has formerly recognised the propriety and justice of applications for pecuniary aid towards the repairs of the church in question. It has been peculiarly considered the Church of the House of Commons, and has afforded, without remuneration in pew-rents, considerable accommodation to the speaker and other officers or attendants of the house, with their families, both on state occasions, and for ordinary attendance on Divine service. In addition to which, there is a large pew appropriated to the use of members of parliament in the front gallery, on the north side of the church. At the period of the last parliamentary grant, made in the year 1814 to St. Margaret's Church for repairs, the accommodation to members was increased to the present amount

of twenty sittings. From 1734 to 1814, the parliamentary grants for repairs amounted to 25,370*l*. Since the last grant the sum of 10,855*l*. has been expended in repairs. The incongruity of the church (the committee declare) in its style of architecture, and its proximity to Westminster Abbey, have been frequently noticed and lamented. This incongruity, great as it is at present, will undoubtedly appear much greater when the new Houses of Parliament shall be completed. An opinion is, indeed, entertained by several persons that it might be possible to remove this great architectural anomaly by improvements in St. Margaret's as it stands; that it might be enriched in design, and rendered pure in detail. But while, on the one hand, in the opinion of the committee, the expenses attending so extensive a change might, perhaps, be scarcely inferior to those required for complete reconstruction, it seems to be far more generally considered that the effect could not be compared to that of an open space, clear of any buildings, in the front of the Abbey and of the Houses of Parliament."—*Oxford Herald*.

THE SURPLICE IN ST. MARYLEBONE.—Dr. Spry, the rector of the parish; the Dean of Chichester, rector of All Souls district; and Dr. Penfold, rector of Trinity district, have discontinued the use of the surplice in the pulpit.

There has been considerable discussion in the Marylebone vestry, on a question relating to the Rev. Dr. Penfold, rector of Trinity Church, who had taken a paper marked "Tithe," containing 25*l*. in bank notes, off the plate, on the day a collection was made for the charity-school. It appeared, however, that an interview had taken place between the Dean of Chichester and the donor, who for some time had transmitted a tenth of his income, quarterly, to Dr. Penfold, and that it was the desire of the donor, that the money (as he had previously intimated) should be left entirely at the disposition of the rector,—who, after this explanation, proposed, if the gentleman who had given it would consent, to apply the contribution in favour of the charity-school; and it has since been, by the worthy rector, thus applied.

THE TEMPLE.—The Benchers of the Hon. Societies of the Inner and Middle Temple have conceded to the wishes of a large body of requisitionists, members of both societies, for daily service in their church; and it is now opened for daily service at nine o'clock A.M.

The subscription list for the new Me-

tropolitan Church Building Society (for churches to be vested in trustees) amounts already to nearly 10,000*l*.

MUNIFICENT BEQUESTS.—Mr. James Waterhouse Smith, who died at his house in the Regent's Park, on the 5th inst., has by his will bequeathed the following sums (in the Three per Cent. Consols) to the undermentioned charities:—To the British and Foreign Bible Society, 2000*l*.; to the Society for Promoting Christian Knowledge, 2000*l*.; to the Metropolis Church Building Fund, 2000*l*.; to the Middlesex Hospital, 2000*l*.; to the National Society for Promoting the Education of the Poor in the Principles of the Established Church, 1000*l*.; to the Society for the Propagation of the Gospel, 2000*l*.; and has directed the whole to be paid, free of duty within three months after his decease.

NORFOLK.

The Bishop of Norwich has appointed John Collyer, Esq., M.A., of Clare Hall, Cambridge, barrister-at-law, of Lincoln's Inn, to be Commissary of the Archdeaconry of Norwich, in the room of Archdeacon Bathurst, deceased.

A painful illustration of the evils of popular election in the church has taken place in Norwich. The occasion was the appointment of a second minister of the parish of St. Peter's Mancroft, in that city, the patrons being the parishioners. We know nothing of this matter, except what we gather from the local journals; but that is quite enough to make us rejoice that "the people" have very little to do with the disposal of church preferment.

The election took place in the vestry-room. There were two candidates, the Reverend Thomas Wilson and the Rev. Thomas Clowe. From the first moment to the last the Church seems to have been the scene of strife and confusion: a more unseemly uproar could scarcely have been expected at a general election. We learn that there were innumerable "hisses and groans"—"cries of 'humbug'"—"shouts, uproar, and cries of 'no party,' 'no bribery,' 'no church-rates,'"—"tremendous uproar"—"great disturbance"—"go home, Tillet"—"Steward, take care of your books; you've got a queer lot before you:" and at last the poor reporter was obliged to give up the attempt to chronicle the unseemly doings. He says in despair—

"The disturbance was here so great, and the room became so crowded, numbers of persons called loudly for an adjournment to the church, as not more than half

the parishioners could be present or take part in the proceedings. This call, however, was met by a resolute opposition by those of both parties, who had already gained admission to the vestry-room, which caused many of the dissatisfied crowd to take a position under the organ, but sufficiently high to look into the space where the meeting was held. From this position they kept up a continual tumult, the effect of which was not much lessened by a number of spectators, who, gaining admittance by the western entrance to the churchyard, pressed closely against the window, and gazed at the extraordinary scene of uproar and confusion that was enacting within the sacred edifice."—*Norwich Mercury*.

And all this at the appointment of a minister to preach the gospel of peace!

But who caused this wretched display? Was it the usual congregation whose internal divisions led to it? No. The congregation was so greatly in favour of Mr. Wilson, that any opposition to him, if the election had rested with them, would have been out of the question. But "the parishioners" are the patrons, and some of these are dissenters. Well, of course, the reader will say, the dissenters left churchmen to elect their own minister. They did no such thing. In strict law they have undoubtedly a voice in the election; yet good taste, consistency, and a desire for peace would alike have suggested non-interference on their part. These things, however, they disregarded, and joining with the low Radical faction, as we understand the report, they tried to *force a clergyman upon churchmen*; and they did this with clamour and violence, and in a manner which appears to us to add disgrace to the act itself. Happily, however, they were unsuccessful, for Mr. Clowes (whose nomination was seconded by a dissenter) was beaten in a poll by 268 to 234. The result is satisfactory, but what churchman can regard such a scene without a sigh?—*Cumb. Chronicle*.

NORTHUMBERLAND.

The Duke of Northumberland will lay the foundation-stone of the new church at Alnwick in March next. In consequence of the wish of her Grace the Duchess of Northumberland, the sacred edifice is to be dedicated to St. David.

OXFORDSHIRE.

BLOXHAM.—A subscription has been entered into for the purpose of erecting an organ in the church of this village; and we are gratified in adding, that the

lord of the manor, Lord Saye and Sele; and Thomas Eagle, Esq., of Bloxham, have each munificently contributed 100*l.* toward this desirable object.

SOMERSETSHIRE.

A subscription has been raised, for the purpose of preserving the tomb of Bishop Ken, in the churchyard of Frome, and for restoring the chancel of that church, as a memorial to the bishop's memory.

STAFFORDSHIRE.

St. Mary's Church, Stafford, was reopened, after extensive repairs, on the 18th of December, ult. J. Watts Russell, Esq., contributed the munificent sum of 5000*l.* towards the expenses incurred.

SURREY.

SACRAMENT MONEY. — A decision of some importance to parishes, in respect to the disbursements of sacrament money among the poor, has recently taken place. It appears that on the 1st of December last, Mr. Prior, a gentleman residing at Wandsworth, placed in the sacrament plate a 100*l.* note, enclosed in an envelope, as his offering to the poor of the parish. The clergyman (Dr. Pemberton) took possession of the whole amount, and, without consulting the churchwardens, went to London, and laid out the principal portion of the money at a wholesale linen-draper's in clothes for the poor. The churchwardens, who had always been in the habit of receiving half the sacrament money, to be distributed by them, complained to the Bishop of Winchester respecting Dr. Pemberton's conduct. The bishop's answer was, that he had already decided in a similar case, that one moiety of the alms should go to the clergyman, and the other moiety to the churchwardens, for distribution, and he saw no reason why the custom should have been departed from in this case.—*Globe*.

The competition for painting an altar-piece to St. James's Church, Bermondsey, for which purpose 500*l.* was bequeathed by an inhabitant of the parish, has resulted in the preference of a design by Mr. John Wood. There were no fewer than seventy-two competitors. The judges were Mr. Eastlake and Mr. Haydon.

SUSSEX.

The Rev. J. Gould, of Barwash, has thrown another field into allotments, for the benefit of the labouring classes; and it may now be said that scarcely a labourer in the parish is without a small plot of land.

WARWICKSHIRE.

MUNIFICENT BEQUESTS.—The late Robert Foster, Esq. of Wolvey, has directed in his will the following legacies to be paid, clear of legacy duty :—Clergy Orphan Society, 1000*l*; Christian Knowledge Society, 1000*l*; National Society, 500*l*; Society for the Propagation of the Gospel, 1000*l*; Building Churches Society, 2000*l*; Additional Curates Society, 1000*l*; Schools at Knighton, Leicestershire, 200*l*; Birmingham General Hospital, 500*l*; Leicester Infirmary, 300*l*. Total, 7500*l*.

WILTSHIRE.

At the ordination by the Bishop of Salisbury, held at Wells, on Sunday, 22nd December, ult. his lordship expressly charged the candidates to make no deviation whatever from the accustomed mode of performing Divine service in their respective churches, without first consulting with their diocesan.—*Standard*.

YORKSHIRE.

FERRIBY.—A meeting of rate-payers was lately held in the parish church, to consider the propriety of building another church; for this purpose a rate must be levied on the property of that parish. Joseph Robinson Pease, Esq. of Hesslewood, who was present at the meeting, greatly to his honour, generously stated, that his tenants should not be called on to pay one farthing towards it, as he himself would pay their portion of that rate, an example which we should be glad to find generally followed.—*Hull Packet*.

WALES.

The churches of St. David's and St. Peter's, Carmarthen, were partially hung with mourning on Sunday last, as a mark of respect for the memory of the late General Nott.—*Carmarthen Journal*.

FOREIGN.

THE BISHOP OF JERUSALEM.—The Bishop, in his third annual letter, dated in October last, says:—"The fact of our having nearly completed the third year of our residence in a country of peculiar trial and danger, in the face of all kinds of difficulties, is in itself a cause of thankfulness. We have, indeed, been variously tried—personally, domestically, and officially; but all in great love and mercy, and most truly may we adopt the language of the apostle (2 Cor. iv. 8, 9), "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." But we have to speak of

more than this. It has been our privilege to perceive a gradual increase of our establishment, quite sufficient to lead us "to thank God and take courage." Whilst we are still strangely kept in suspense as to the building of our church, &c., notwithstanding the many promises we have had during the past year that permission was on the point of being granted, we have, in the good providence of God, had our church accommodation enlarged since I last addressed you; so that we have at present a commodious place of worship, though even this has, on some occasions, proved inadequate, particularly when the number of strangers has been large. Our regular congregation has also been on the increase; so much so, that our former church could not have held them. This has arisen partly from the mission having been increased by the arrival of additional labourers, and partly from converts, 13 of whom have been added to the church by baptism during the last year, and some are now under instruction, who, of course, regularly attend the services. We have, in consequence, opened an additional full service on Sunday evenings, and established a lecture on every Wednesday, beside the daily morning (Hebrew) and evening (English) service. Since our arrival in the holy city, I find 37 baptisms recorded in our register, and 26 of those baptised have been confirmed. Nine individuals have been ordained deacons, and five priests, who are gone forth as heralds of mercy, to proclaim the glad tidings of salvation; four of whom are of the house of Israel. At the last ordination, which was held on Sunday, September 1st, three candidates were ordained for the different missionary stations of Hebron, Beyrout, and Bagdad. On that deeply interesting occasion we had no less than 57 communicants. We now generally number from 40 to 50, at the regular celebration of the Lord's Supper, on the first Lord's-day in every month.

PROTESTANTISM IN FRANCE.—According to a statistic published by the *Moniteur*, the two reformed churches in France possessed, in 1815, 464 pastors; in 1843, 677; and in 1845, upwards of 700. The budget of the Protestant church amounted, under the empire, to 306,000*fr.*; under the Restoration, to 676,000*fr.*; and, in 1845, to upwards of 1,000,000*fr.* The number of temples had likewise increased; but there are still 111 localities without any places of worship. There is in France a Protestant population of about 4,000,000.

THE
BRITISH MAGAZINE.

MARCH 1, 1845.

ORIGINAL PAPERS.

MODERN HAGIOLOGY.*

NO. V.

ST. HELIER remained in his cell, on the rock, for many a long year. But before we notice the miracles he worked there, it may be proper to digress a little; for really, there is so much of folly and absurdity in these legends, and so much of puerility in the manner in which they are told, that it could not be surprising if some readers should doubt whether they deserve a serious notice. The writer of these papers no doubt himself on the subject. The evident tendency of these productions towards Neologianism, would be quite sufficient, he conceives, to render an exposure of them necessary, even if they did not derive additional importance from the fact of their throwing so much light on the views and designs of Mr. Newman's party. And, that the writers of the *Lives of the English Saints* are aiming at nothing less than the restoration of the Papal authority in these countries, is perfectly obvious, and must be apparent to any one who has considered the passages already transcribed into these papers. One of the later volumes of these lives seems to have been written mainly for the purpose of advocating the claims of Rome to supremacy. The life of Archbishop Langton is so barren of information, regarding the private affairs and transactions of that prelate, that, if it were not for its importance in the Romanizing movement, one might wonder why it was deemed worthy of being printed as a separate volume. Indeed the biographer of Langton states, in his first chapter, that his work is "not so much a biography of Langton, as a history of the struggle of King John against the Holy See." Any one who was disposed to advocate the pretensions of the Roman pontiff, would, of course, find materials enough in this portion of the papal history for the exercise of his ingenuity. The Interdict, the disgraceful terms of submission extorted from the wretched John, and the extravagant pretensions of Innocent to the right of disposing of the crown of England as a fief of the Roman see, are points of which one might have hoped, there were none to be found among the members, not to say the clergy, of the English church, who would feel any disposition to defend such aggressions on the liberties of his church and country. But, in the progress of the movement, Romanizing has, at last, been developed into Popery.

* Numbers I.—IV. have been reprinted as tracts for distribution.

There is something so horrible, so plainly and manifestly wicked, in a Christian bishop's endeavouring to get the better, in a struggle for power with a refractory sovereign, by depriving the whole of his subjects of the rites and consolations of religion, and persisting from year to year, for six years, in reducing an entire empire, England, Ireland, and Wales—to the condition of a heathen country, that it is not without feelings, in which it is hard to say whether amazement or disgust predominates, one reads a laboured defence of such iniquitous and truly heartless tyranny in this extraordinary volume. One can imagine an ultra-Romanist, who was endeavouring to make the best case he could for papal infallibility, mystifying the history of such disgraceful proceedings,—one can imagine him keeping carefully out of sight the infinite contrariety between the extravagant pretensions of such a man as Innocent III., and the notions of episcopal power and the independence of particular churches, which obtained in what used to be considered the best and purest ages of catholicity, and would have passed for such ten years ago, even with those who are now exalting the papacy “as the one *only* dynasty which is without limit and without end; the empire of empires, the substance whereof all other dominions are but the shadows” (St. William, pp. 49, 50);—this might be tolerable from the pen of an Italian Jesuit: but from one who bears the semblance of allegiance to the English church, one really wants words to express the feelings which it excites. Let this writer speak for himself. Having described the Interdict as a suspension of “all visible intercourse between heaven and earth,” and a withdrawal of the church from the kingdom, and told his readers, that “the daily sacrifice ceased, the doors of the church were shut, the dead were carried outside the town-gates, and buried in ditches and roadsides, without prayer or priest's offices; that religion, wont to mix with, and hallow each hour of the day, each action of life, was totally withdrawn;—the state of the country resembled the raid of the Danes, or the days of old Saxon heathendom, before Augustine had set up the Cross at Canterbury, or holy men had penetrated the forest and the fen,” (p. 32)—he goes on to say:

“An Interdict, to those who read history with eyes hostile to the church, must appear the most audacious form of spiritual tyranny; but, in fact, such persons renounce any real application of the power of binding and loosing in heaven. But even catholic christians of this day, to whom the church's power of delivering the disobedient to Satan for the punishment of the flesh, is an article of living practical belief, yet shrink from so sweeping an application of it, and have a secret feeling against the Interdict as a harsh and cruel measure. It is, they say, to involve the innocent with the guilty—nay, rather, to let the guilty escape, and to inflict his punishment on innocent thousands. Indeed *we must go further*; for with the firm belief which those ages had in the real effect of absolution and excommunication, if the Interdict was not completely agreeable to mercy and justice, it was no less than a wanton trifling with the power they believed themselves to hold from Christ.”—p. 33.

After such an admission one might have expected this author would have felt little admiration for an instrument so exceedingly liable to be abused; especially as he tells us, further on, that notwithstanding the power of appeals to Rome, “where a cause was sure of the most patient and thorough investigation,” still the Interdict—

“was, in the hands of the bad, prostituted to selfish purposes. It was a spiritual weapon with which hostile prelates fought one another, Instead of being limited

to cases of obstinate heresy or perseverance in mortal sin, it was had recourse to *on every occasion of difference* between the church and the prince. It was *too much* used to protect the property of the church, or the persons of ecclesiastics."—pp. 37, 38.

This, one should have supposed, would induce any one to pause before he spoke of the Interdict with approbation. Yet he gravely tells us, as a suggestion "to the obedient Christian, who loves the church and her *ancient* ways, and is puzzled to reconcile the Interdict with her tenderness towards the little ones of Christ's flock," (p. 33), that,

"The Interdict, then, was a measure of mercy, an appeal, on its Divine side, to Providence ; on its human side, to all the generous feelings of the heart."—p. 34.

So that, when the Pope, in order to bring John to submit to what he believed to be an invasion of his prerogative, endeavoured to exasperate John's subjects to rebel against him, by depriving them of the exercise of divine worship for six years, till he had reduced the country to a state of all but heathenism—this, forsooth, was an appeal "to Providence," and "to all the generous feelings of the heart." A respectable Roman catholic would speak of such a transaction with more modesty and less profaneness. But the real object of this is to make out the pope's title to a direct temporal supremacy over princes, and especially over the sovereigns of England. The author's argument is too remarkable to be omitted :—

"Wherever a state system exists—and it must exist, except in the single case of universal empire—the establishment of the church must be very imperfect, if it is only set side by side with the civil power within each state, and not also set side by side with the external all-controlling power. It is not enough that national law admit the church as an element in the state, unless international law admit it as an element in the state system. The duties of princes towards their lieges become Christian, and so must the duties of princes towards one another. Christendom now, as then, forms one system, and acknowledges a common law. Since the beginning of the Protestant religion, international law has been based on morality, and enforced by public opinion ; before, it was based on the Gospel, and enforced by the power of the kings. Ours is entrusted to alliances and compacts, amenable (as bodies) to public opinion alone ; theirs to a *Christian bishop*, bound in conscience and before God to act according to a well-known and well-defined ecclesiastical law. Both agree in admitting, in the last resort, the interference of an armed force to compel submission, or punish flagrant infraction of this common law. They differ in the person whom they constitute the judge, ours making the Courts interested, such—theirs, a synod of bishops, *men who could not be interested*. As, too, that age considered it the duty of the temporal power in each state to enforce the church's sentence on the refractory individual, so it equally recognised the power of the whole of Christendom to enforce the church's sentence on the refractory prince."—pp. 35, 36.

Divested of its bewildering verbiage, the sum and substance of this extraordinary passage, is this, that the supreme judge of princes should be the pope, and that he should have the power of executing, by means of the armed forces of the rest of Christendom, his sentence against any prince that should dare to prove refractory ; and, as a preliminary measure, before preaching up a crusade against the offender as an excommunicated person, an Interdict, which might serve to goad innocent and unoffending subjects to madness, and drive them in desperation to rebel against their prince, and so compel him to succumb to Rome—this is "a measure of mercy—an appeal on its divine side, to Providence ; on its human side, to all the generous feelings of the heart."

Every reader of English history, knows that Innocent III., finding the Interdict ineffectual, proceeded to depose John, and absolve his subjects from their allegiance. This author's view of that transaction, is rather an uncommon one for a member of the English church to take :

"The excommunication had now been in force for three years, and John yet made light of it. There was one final measure to be tried, and Innocent had now paused long enough before having recourse to it. Let us not imagine that this was hesitation from indecision or fear. This forbearance of punishment is a peculiar feature of the papal government, and was never more remarkably displayed than by those popes who were most able to inflict it. They manifest a divine patience worthy of *the highest power, the representative of that righteous Judge, who is 'strong and patient, and provoked every day.'* *They move as under the awful consciousness that their acts will be ratified in heaven.*"—p. 66.

It would be impossible here to enter into any exposure of the treatment which facts have received at this author's hands. Nor, indeed, can it be very necessary. But, the object in quoting these passages at all, is to show the manner in which the most extravagant assumptions of the papal see are justified and defended by Mr. Newman's party. Having stated that John was deposed, he proceeds in the following strain :

"The deposition of a sovereign for misgovernment is always a violent measure; and the deposition of John, though all England concurred, and all Christian princes approved, was still a revolution. Revolutions have no rules; but this was *as far as possible effected in course of law, and by the only authority that could pretend to any right herein.* The pope was then held to be the executive of the law of nations. We are quite familiar with such powers as wielded by secular congresses in modern Europe; and the living generation has seen an assembly of diplomatists dispose of provinces and peoples, pronounce the *dechéance* of some monarchs, and replace them by others with lavish liberality and uncontrolled power. In the times we write of *monarchy by right Divine had never been heard of; nay, rather, as Gregory VII. said, 'The empire seemed to have been founded by the devil,' while the priesthood was of God.* But John had not even hereditary right to plead; he was but a successful usurper: and those who consider the necessity of the case to have justified the measure of 1688, will vindicate the right of the nation in 1213, to call to the throne a grand-daughter of Henry II. in place of a prince who was overturning the laws and religion of his realm."—p. 67.

It is rather a new thing for Englishmen, lay or clerical, to endeavour to propagate the infamous doctrine of the Jesuits, that the Pope has a right to depose princes and absolve their subjects from their allegiance—a doctrine which very many Roman catholics regard with abhorrence. But is it through ignorance or a wish to mislead, that this author represents the Revolution of 1688 as a similar transaction to the deposition of John by the pope? and the pope's offering the crown of England to the French monarch, as an act of the English nation?

A little further on this author says—

"Nothing is more painful to the historian than the air of apology which the necessity of commenting on acts of past times is apt to assume. It does not need that one have a catholic bias; but only that one have not the anti-catholic bias, to see that *such acts of popes as the one in question are no far-fetched, high-flown usurpations, but only the natural, inevitable results of a public and established Christianity.* It is simply an error against the truth of history to speak of the deposition and subjection of John, as has been done as '*an extraordinary transaction.*' Not only had it, in practice, as much precedent as the nature of the case admitted, but it *was the legitimate and consequential application to the particular case of the general principles of the Church which all catholics allow, and whose operation in that direction has now ceased, only because Christendom has ceased to be.* Indeed, our sentiments on this

matter are part of the great modern heresy of modern times. Power, according to the modern doctrine, is founded on the moral law. All power which spurns at, or which would emancipate itself from, the moral law, in fact abdicates—becomes noxious to a society of which morality is the rule, and must be put down by that society.”—pp. 69, 70.

Bishop Jeremy Taylor, who, whatever he was ten years ago, must now be content to pass for a modern heretic, observes, in his “Dissuasive against Popery,” that “the order of Jesuits is a great enemy to monarchy, by subjecting the dignity of princes to the pope, by making the pope the supreme monarch of Christians; but they also teach, *that it is a catholic doctrine, the doctrine of the church.*” Now is not this precisely the position which this author is endeavouring to maintain? The deposition of princes, and the absolving their subjects from their allegiance, are, it seems, “no far-fetched, high-flown usurpations, but only the natural, inevitable results of a public and established Christianity.” The deposition of John “was the legitimate and consequential application to the particular case, of the general principles of the church *which all catholics allow*, and whose operation in that direction has now ceased only because Christendom has ceased to be.” It is simple and unmingled Jesuitism; and the writer does not mean to use that term here as an opprobrium. Indeed it is certain that the author of Langton’s Life would take it as no small compliment, to be considered an admirer, if not a disciple of those whom he reckons “the flower of the church.”* The word Jesuitism is used, simply to signify the particular school of Romish theologians under which this party must be ranged, as the advocates of the seditious impieties of Sà and Mariana. And, indeed, continually through these Lives, there are passages written in such a tone of enmity against kings and royalty, as can be traced to no other source than the schools of “the most noble and glorious company of St. Ignatius.” But, be that as it may, if Mr. Newman’s party choose to propagate doctrines so utterly subversive of government and dangerous to society, as principles “which all catholics allow,” (certainly not all *Roman* catholics,) they must not be surprised if “catholic principles” should come to signify something bordering on disloyalty to the sovereign, and disaffection to the government. How can any set of men be trusted, who speak of such conduct as Innocent the Third’s, as “only the natural, inevitable results of a public and established Christianity”? One passage more shall suffice to put their principles beyond question, and really, it is most earnestly to be hoped that some, who have too long hesitated to disclaim connexion with this party, and by their silence have led the public (although they themselves may not be aware of it,) to reckon them among its friends, may be induced to consider, before it be too late, the character of the movement with which they have been suffering themselves to be associated in the public mind. The passage referred to is that in which the author gives his opinion of John’s resignation of the crown of England to the pope, and receiving it back from the legate, on his doing

* In another part of this volume, speaking of the Cistercians, he says: “As the flower of the church, they attracted the concentrated enmity of the bad. Like the Jesuits now-a-days, they bore the burden of the world’s hatred.”—p. 44.

homage as a vassal and liegeman of the holy see. This is his opinion of the transaction:—

“It was an act of piety and humility, *the visible homage of temporal power to spiritual, the confession of princes that the powers that be are ordained of God, in the TRUE SENSE OF THAT TEXT*—self-renunciation in a princely shape. To John it was also an act of penance: as a prince he had sinned, *as a prince therefore ought he to repent*, and he thus accepted, and acknowledged the justice of, the sentence of deposition.”—p. 77.

One would be sorry, indeed, to believe, that there are not many English Roman catholics, who would blush to hear such sentiments avowed by a member of their own communion. No doubt there is an inherent inconsistency and weakness in all *moderate* Romanism, and the constant tendency is to merge all parties into ultra-montane Jesuitism. But still, while such writers as Delahogue continue to be used as textbooks in the education of the Romish priesthood, there will be a moderate party, by whom the notion of the Pope having direct or indirect power over the temporal affairs of princes, is utterly disclaimed. And such persons, so far from thinking, that the compelling of John to resign his crown, and do homage as a vassal of the holy see, can be treated in this off-hand manner, do bestow a vast deal of labour and ingenuity for the purpose of reconciling such a transaction, in the best manner they can, with what they believe to be the doctrine of their church.

It is vain to refer such authors as this biographer to Jeremy Taylor, or Andrews, or Bramhall, though time was, and that not very long since, when these names made no small figure in Catenas. But Bramhall, for one, would have told him what Romanists of some name have thought and said of this submission of King John, and that such men as the Archpriest Blackwell, and Sir Thomas More (no great enemy of the papal supremacy) indignantly denied that there was any truth in the story, and have distinctly stated their conviction that if it were true, John had no power whatever to make such a resignation. But it is needless to discuss such a question here. The point for the reader's consideration is the fact of such extravagant doctrine, regarding the supremacy of the pope over the English crown and kingdom, being advanced by Mr. Newman's party.

Nor is it necessary to notice this life of Langton any further. It contains little of doctrinal matter; of that little the character may be gathered from one sentence, in the account of the translation of the relics of Thomas à Becket.

“For fifty years, *the channel through which God's mercy had been chiefly shewn to the people of England*, had been the tomb of S. Thomas, of Canterbury.”—p. 123.

The volume is chiefly remarkable for its scandalous falsification of history, and for the proof it affords of the settled design this party have formed, to propagate such notions of *the temporal supremacy of the pope in England*, as any respectable English Roman catholic, who was not educated in the principles of the Jesuits, would be anxious to disclaim, as a slander on his religion, and an imputation on his personal character as a loyal subject.

The reader will bear with this digression. The point which has been suffered to interrupt the subject immediately under consideration seemed of too great and too pressing importance, in the exposition of this movement and the designs of its leaders, to admit of being postponed.

It is now time to return to the subject of the miraculous stories contained in these legends. The reader will recollect that the preceding number stopped short in the middle of St. Helier's story, and he will also bear in mind that the author expressly states, that, so far is it from being a matter of historical certainty, that St. Helier worked the miracles he ascribed to him, it is "an open question," and, in fact, the utmost he can venture to say is, he does not mean "to assert that the whole of the story is fiction." With this remark we may proceed with the story. Helier, as has been stated, took up his abode in a hermitage on a rock in the sea, off the coast of Jersey :

"The people of the island soon found out Helier; it did not require a long train of thought to make out that he was a man of God; two cripples, one a paralytic, and the other a lame man, came to him, *and by the help of our blessed Lord* he healed them."—p. 24.

The reader is again entreated to remember the apocryphal character which this author is obliged to confess attaches to these miraculous stories, and to observe, again, how the name of God is introduced as if they were undoubted facts. In what follows, one is fairly at a loss, which to consider the more wonderful, the hardihood by which it is sought to give credibility to the tale, or the unspeakable confusion of mind the author displays as to the nature of truth and falsehood :

"The Simple Chronicler [a pleasing term truly, to describe one who lived 'at least three hundred years after' the events he is pretending to relate] who has written the acts of our Saint, has by chance here put in a few words which mark the spot of the miracle. He says that those people healed by Helier left the mark of their footsteps on the rock ;"—

so that, as this precious fable marks the spot of another miracle, one might imagine there was nothing to be done, but to cross over to Jersey and verify the fact for oneself. And if not, the Simple Chronicler might as well have omitted to record the prodigy. The author, however, does not seem to perceive this :

"now it happens that *till a few years ago*, there were in a part of the island not far from his cell [not even at his cell, it appears] some strange marks, like the print of feet upon a hard rock on the sea-shore."

They are not there now, however, for the author informs us, in a note, that "the rock and the ruins of a chapel have been lately blown up, to procure stones for the building of a fort." So that, after all, the Simple Chronicler has not given us much help towards marking the spot of the miracle. But, if they were still forthcoming, they do not appear ever to have been very conclusive evidence of anything :

"No one could tell whether they were cut out by the hand of man, or were rude basins worked out by the sea in a fantastic form. The poor people of the island in after times told another tale about these footsteps. [Alas, for the Simple Chronicler !] They said that the blessed Virgin had once appeared there, and had left the mark of her feet upon the rock, and a small chapel was built upon the spot. Now it may be that these mysterious marks were neither left by the poor men whom Helier healed, nor yet by that holy Virgin; but still let us not despise the simple tales of the peasantry; there is very often some truth hidden beneath them."—p. 25.

And then he proceeds to conclude—

"that it is very likely that this story contains traces of a real miracle *done by God* through Helier's hand."

And he sums up with the following extraordinary specimen of solemn self-mystification :—

"No one need pity the poor peasants for their faith. He alone is to be pitied who thinks all truth fable and all fable truth, and thus mistakes the fantastic freaks of the tide of man's opinion for the truth itself, which is founded on that rock which bears the print of our Lord's ever blessed footsteps."—Ibid.

Bishop Burnet somewhere remarks, of a very uncommon sort of argument of his own—"This argument may seem to be too subtle, and it will require some attention of mind to observe and discover the force of it; but after we have turned it over and over again, it will be found to be a true demonstration." It may be so. The bishop may be right, though one has never had the good fortune yet to stumble on any one, who had been lucky enough to have *turned it over and over* the precise number of times required for the discovery. But, certainly, if this passage of the legend of Helier be an argument, one had need to get inside it, like a squirrel in a cage, and keep turning it over and over again for a pretty considerable time, if one is ever to find it a true demonstration. Here are, first of all, a set of miracles which even their historian gives up as apocryphal. Secondly, and notwithstanding,—the spot where they were worked is determined, (and if it be, of course the miracles themselves demonstrated,) by a simple chronicler, who had all the advantage of impartiality, at least, as he lived three hundred years after. And then, thirdly, just as some personification of Old Mortality, is setting off to Jersey to hunt up these wondrous footsteps, he is told, alas! that the said footsteps are no longer in existence! the rock in which they once were, having been blown up and turned into a fort, which, to be sure, may be used to silence any one who disbelieves, and fully as effectually too, as ever the mysterious rocks could, before their integrity was tampered with by gunpowder. And then, fourthly, it is just suggested, that those who lived later than the Simple Chronicler had another way of accounting for the marks, which need not be further particularized; and of course *they* should be believed, as the credibility of such tales is in the inverse ratio of the nearness of the historian to the time of the event related. And, still more astonishing, after one is left but the choice of two miracles to account for these marks, it turns out that they were such strange looking marks that it is quite uncertain (or was, when there were any marks to be uncertain about) whether they were cut out by the hand of man, or were rude basins worked out by the sea in a fantastic form,—in other words, whether there ever could have been any miracle in the affair at all; and just then, when one thinks that one has at last found out the gist of this "true demonstration," one is driven to give it another turn, by the author softly whispering, that, after all, there is probably "some truth hidden beneath," and "that it is very likely this story contains traces of a real miracle."

The most remarkable part of this whole affair, perhaps, is this—that there is not a shadow of pretence for supposing all this to have been written with any design of making Mr. Newman's system appear ridiculous. The book is printed and published by the same persons who have printed and published the rest of Mr. Newman's edition of the Lives of the English Saints. No one has ventured to suggest a suspicion of this volume being spurious. In fact, no such thought could be entertained for a moment; and therefore, it is high time to ask the ques-

tion, What conceivable object can Mr. Newman have in suffering such rubbish to be circulated under the sanction of his name? Why does he consider such writing likely to benefit "most erring and most unfortunate England?"

And if such books find any sale, except for waste paper, why should he consider England so erring and unfortunate? For, surely, if there are people enough in the country, to make it worth a publisher's while to embark his capital in such legends as this, England may still lay claim to the possession of some portion of the spirit of those ages of faith, when "men were not critical about believing a little more or a little less," as this author pleasantly informs us.

We must hasten however to the events connected with the death of Helier:

"For twelve long years after his spiritual father had left him did Helier dwell on his barren rock. His scanty history does not tell us expressly what he did, nor whether he with his companion converted the islanders to the Christian faith. *His life is hid with Christ in God.* We are however told minutely how at last he fell asleep, after his short but toilsome life. One night when he was resting on his hard couch, *our blessed Lord* for whom he had given up all things, *appeared to him in a vision, and smiling upon him, said, 'Come to me, my beloved one; three days hence, thou shalt depart from this world with the adornment of thine own blood.'*"—p. 30.

The author, indeed, has so little reliance on the authority of his "Simple Chronicler," that he does not venture to call this life anything more than "a legend;" though he will not go so far as "to assert that the whole of the narrative is fiction." And yet, knowing that the sole foundation for this legend is a tale, written "at least three hundred years after St. Helier," and so full of palpable mistakes and anachronisms, as to be of no sort of value as an authority—he still tells us, with as much solemnity as if he were transcribing from the Holy Scriptures, that our blessed Lord appeared in a vision, and said certain words, which he is irreverent enough to recite, although he knows and admits there is no reason for believing the story to be any better than a fable; and to gloss over the fact that nothing certain of any sort is known about Helier, he tells us that "his life is hid with Christ in God."

However, the legend goes on to relate that, three days after, a fleet of Saxons visited the coast, and some of them having found out his hermitage, one of the savages cut off his head:

"Next morning his spiritual guide came down to the sea-shore to cross over to the hermitage; when however he came down to the beach, he saw lying on the sand the body of his young disciple. He did not know how it came there; the tide might have floated it across the narrow channel between the hermitage rock and the mainland. But the head was resting so tranquilly on the breast between the two hands, and its features still smiling so sweetly, that he thought that God, to preserve the body of the saint from infidel hands, had endued the limbs with life to bear the head across to the shore."—pp. 31, 32.

And then the story goes on to tell of his carrying the body into a little vessel which conveniently enough happened to be lying near—and how he fell asleep, and when he awaked, found the vessel gliding into a harbour on a coast he had never seen, but crowded with people, gazing on what they took for a phantom vessel; and, in fine, how the bishop came down in his pontificals, and with incense and

chanting they bore the body in procession to the church. A note informs the reader that—

“The acts of St. Helier are so confused, that it is impossible to make out what is the place here meant.”—p. 32.

And yet, though the tale bears such unmistakeable marks of falsehood and imposture, the author says :

“An invisible hand had unmoored the vessel, and angels had guided it through rapid currents and past bristling rocks ; and it swam on alone over the surface of the sea, till it came safely to the harbour where the saint was to rest.”—Ibid.

And this is not all ; for, in the introduction, he meets the question of this particular miracle boldly and at some length. A person who had a real reverence for religion, and who felt that awe which every devout mind must feel in the use he makes of the name of his Creator, considering the manifestly fictitious character of the only authority he had to go on, would surely have been willing, if he must retail such a story at all, to hazard any conjecture, rather than profane the name of the Almighty, by using it for the purpose of giving an air of sanctity to such a clumsy fable. And, for instance, he might have conjectured, and it would have been anything but an improbable conjecture, that the murderers had, out of sheer wantonness, insulted the corpse of their victim by leaving the body on the shore with the head between the hands. However, the reader shall see how this author treats the question :

“As for St. Helier’s carrying his head in his hands, it may be observed that the writer only represents the story as a conjecture of the priest who attended on the saint.”

Very well ; and, considering the age and character of “the Simple Chronicler,” this is a tolerably fair apology for *him*. But what apology is this for the author of this new life, who, knowing that it is not possible to prove that the story is true, much less, that there was any miracle in the transaction, deliberately ascribes the transmission of the vessel and its burden to the agency of angels, as if the facts were unquestionably true ? It is with this modern biographer, and not with “the Simple Chronicler,” we have to do just at present. He proceeds—

“And it may here be mentioned that besides this of St. Helier, *only three other instances have been found by us* of similar legends, the well-known story of St. Denys, that of St. Winifred, and that of St. Liverius, martyred by the Huns at Metz, A.D. 450, and mentioned in one martyrology, on the 25th of November. Of these four instances, that which is the best known, seems, though occurring in the Roman Breviary, to be tacitly or avowedly given up by most writers on the subject ; and all, except the instance of St. Winifred, which may perhaps be considered in another place, are introduced to account for the removal of the body of a saint from the place of his martyrdom. If there were not also a want of evidence for these stories, *this alone* would not of course authorize us to mistrust them, for none would presume to limit the power of Almighty God or His favours to His Saints. As however they are related by writers far distant from the time when the events are said to have occurred, it may be allowed to class them among mythic legends. Into this form threw itself the strong belief of those faithful ages in the Christian truth, that the bodies of Saints, the temples of the Holy Ghost, are under the special keeping of God, and that these precious vessels are one day to be again alive, and to be glorified for ever with the saintly souls, which without these are not perfect. The bodies of saints have without doubt been kept incorrupt, as though life was still in them, and the belief that they had sometimes by God’s power moved as though they were alive, was only a step beyond that fact.”—pp. 11, 12.

Now, to all this laborious effort to strip falsehood of its guilt and mystify a very plain and simple question, the reply is obvious. No one has any anxiety to exaggerate the faults of the mediæval authors and writers of legends. It is very clear, however, that if "these faithful ages" had been possessed with a sufficiently "strong belief" of a "Christian truth," which some persons seem in danger of forgetting—namely, that God abhors lying, and that to couple the name of the Almighty with a falsehood is to take his name in vain—their "strong belief" would most probably have thrown itself into the form of making a bonfire of their legends, and the world would now have been spared the melancholy spectacle of clergymen of the church of England making use of such palpable and disgusting fictions to propagate the errors of Rome. It was an unsound and unhealthy state of mind when men, who feared God, thought to honour him by going "*only* a step beyond" any "fact," in their relation of anything where His name was involved. But one has no wish to inquire too curiously into the faults of a remote age. We have to do with the present—with living men—and an energizing system, and therefore it is absolutely necessary to speak plainly. If Christianity is to be propagated by mythic legends, and going a step beyond facts, it requires but little sagacity to perceive the consequences. And, further, if people dream of being at liberty to write church history with as little regard to truth, as if they were writing a fairy tale, where a giant more or less is not a matter of much importance; and if folks are not expected to be critical about believing a little more or a little less, no one need be surprised if the transition to Neologianism should be as rapid as it is easy.

But this is a part of the movement which will require a fuller exposure than a passing sentence can give it.

Some portion will explain itself in the Legend of St. Neot, which contains one miracle at least that could not well be passed over. The author commences his work by stating, that,

"It is not pretended that every fact in the following Legend can be supported on sound historical evidence. With the materials which we have, it would not only be presumptuous, but impossible, to attempt to determine anything with any certainty, respecting them; how much is true, how much fiction."

Which, if one did not know how these books are written, would seem designed to prepare the reader for an absence of miraculous stories in the narrative. It seems, by his account, there are five old lives of St. Neot extant, the earliest having been written about a hundred and fifty years after his death, and that "of these the first thing we remark, is a striking disagreement in the details of the several narratives:" and yet, that "all these facts are related with extreme minuteness and accuracy of detail," which two things being put together, would render the authority of the whole rather questionable. The author's reflection is curious:

"Now this, if not the highest evidence in their favour, (which it may be) would seem to indicate that they allowed themselves a latitude in their narratives, and made free use of their imagination to give poetic fulness to their compositions. In other words, their Lives are not so much strict biographies, as myths, edifying stories compiled from tradition, and designed not so much to relate facts, as to produce a religious impression on the mind of the hearer."—p. 74.

What is the value of religious impressions produced in this way, some

will be at no loss to conjecture ; but the matter is certain, that these writers do consider it perfectly allowable to compose religious myths—stories, where, supposing the existence of the hero to be assumed as a fact, any quantity of imaginary sayings or doings may be attributed to him—and amongst the rest, miracles and visions, and such events as imply the interposition of the Almighty. The mode in which this is justified will come to be considered hereafter—at present we are concerned only with the fact. And on these slender materials they do think it lawful, not only to construct history and biography, but even to make solemn acts of devotion. The reader, in perusing the following passage, will recollect that this author has nothing to go on for the facts of his story but contradictory and conflicting legends, which he confesses can only be regarded “as myths”—and also that the fact of Athelstan and Neot being one and the same person is a matter which is not certain.

“Prince Athelstan became the monk Neotus; the very meaning of his new title ‘the renewed,’ implies that his past life was to be as though it had not been; or as the life of another man. In such change is entire revolution of heart and hope and feeling. It is indeed a death; a resurrection; a change from earth on earth to heaven on earth; before he did his duty to God in and through his duty to the world; now what he does for the world is but indirect, but he is permitted a closer union, a more direct service to God. And therefore those good men who gave their labours to commemorate the life of this holy saint, do properly commence their task at this point; and *that we too who are permitted to follow in their footsteps may labour in the same reverential spirit as they laboured; let us join with Abbot Ramsay of Croyland and say—*

“Forasmuch as it has pleased Almighty God to remove that holy saint Neotus, to the blessed company of saints in heaven, I have undertaken to record such actions as he performed while here on earth; therefore with a deep sense of my own unworthiness for so high a task, I pray to the Fountain of all mercies, that of His infinite goodness He will deign to send me His most gracious help, that I may be enabled to make known such things as are handed down by tradition, concerning this venerable man; and *that I may have him for my protector and intercessor in all dangers.*”—pp. 89, 90.

The first of St. Neot's miracles, which comes under notice, is one which occurred while he was still at Glastonbury, and before he became a hermit. It is told in these words:

“And as time went on, God left him not without special mark of His favour, and not only thus enabled him to scatter His benefits among the people; but *that all men might know that such a life as his did indeed raise its possessor above the weaknesses and imperfections of this mortal life*, He began to work sensible miracles by his hand.

“It was the custom of the monks of the Abbey, at the hour of midday, to retire alone to their several cells, for private prayer and meditation. This hour was held sacred, and no communication of any sort was permitted among the brethren. Neot, whose cell was nearest to the great gate of the monastery, was disturbed in his devotions by a violent and continued knocking. On repairing to the grating to ascertain the cause he discovered a person who might not be refused, pressing in haste for admission; he immediately hurried to the door, but, to his confusion and perplexity, he found that from the smallness of his stature he was unable to reach the lock. The knocking now became more violent, and Neot, in despair of natural means of success, *prayed to God for assistance.* Immediately the lock slid gently down the door, until it reached the level of his girdle, and thus he was enabled to open it without further difficulty. This remarkable miracle is said to have been witnessed to by all the brethren, for *the lock continued in its place, and the people flocked together from all quarters to see it.*”—p. 96.

Now this miracle is not only stated here to be a permanent miracle, and one which “people flocked together from all quarters to

see ;" but it is also expressly stated, that it was a sensible interposition on the part of God for a particular purpose,—namely, "that all men might know that such a life as his did indeed raise its possessor above the weaknesses and imperfections of this mortal life." The author, therefore, states that this extraordinary and romantic miracle was worked by the Almighty, in order to raise the credit of the monastic life. Does he believe the story to be true? Does he believe it to possess the slightest foundation in fact, or to be supported by the lowest degree of evidence which should procure it a moment's attention from any rational person? If he does not—if he knows (and he avows it) that it is nothing better than a myth, a legend, an untruth, what is to be thought of the system he is labouring to propagate, and of its inevitable effects on Christianity itself? To state that God did anything which one does not believe him to have done, is what no devout or reverent mind could contemplate even in a work of fiction. No name, however high or popular, can give authority for what is manifestly so improper. But to state not only that God has worked a miracle, but that he worked it for a purpose, and to dare to pronounce what that purpose was, all the while knowing and avowing that the whole story is no better than a legend, is a very high and uncommon degree of impiety indeed,—uncommon, at least, in the clergy of the church of England.

Another story, which occurs a few pages after, will serve for another example of the sort of miracles by which the church is now pretended to be edified. It is stated that "an angel was sent to St. Neot, at Glastonbury," who conducted him to an hermitage in Cornwall, where he was directed to take up his abode.

"Here, in this lonely spot, he was to spend seven years in a hermit's cell, and live by the labour of his own hands; yet was he not unsupported by Him who had sent him there. From the time of his arrival to the close of his trial, a *continuous sensible miracle declared the abiding presence of the favour of God.*"—p. 99.

Can it be imagined that any one who feared God would write in such a manner, unless he wished it to be understood, that he was convinced of the truth of the story he was about to relate?

"They had spent one night there, and the saint was in the chapel, when Barius came in haste to tell him that three fish were playing in the basin where the fountain rose. St. Neot ordered him on no account to touch them, until he should have himself enquired what this strange thing might mean. *In answer to his prayer the same angel appeared*, and told him that the fish were there for his use, and that every morning one might be taken and prepared for food; if he faithfully obeyed this command, the supply should never fail, and the same number should even continue in the fountain. And so it was, and ever the three fish were seen to play there, and every morning one was taken and two were left, and every evening were three fish leaping and gamboling in the bubbling stream; therefore did the saint offer nightly praise and thanksgiving, for this so wonderful preservation; and time went on, and ever more and more did St. Neot's holiness grow and expand and blossom."—pp. 99, 100.

This happy arrangement met a very serious interruption, which, however, was the occasion of a miracle more surprising than the former—

"His discipline was so strict, and continued with such unrelaxing severity, that on a certain occasion he was taken ill in consequence. The faithful Barius, ever anxious to anticipate his master's smallest want, if by any means some portion of the saintly radiance might so be reflected upon him, was anxious to prepare some food, to be ready for him on his awaking from a sleep into which, after nights of watchfulness, he had at length fallen. Here, however, he was met by a difficulty: his

master's illness had reduced him to a state of extreme delicacy, and he was at a loss how he ought to dress his food. Hastily and incautiously he resorted to a dangerous expedient. Instead of one fish, he took two from the basin, and roasting one and boiling the other, he presented both to St. Neot for choice, on his awaking from his sleep. In dismay and terror the Saint learnt what had been done, and springing from his couch, and ordering Barius instantly to replace both fish as they were in the water, himself *spent a night and a day in prayer and humiliation*. Then at length were brought the welcome tidings of forgiveness; and Barius joyfully reported that both fish were swimming in the water. After this, his illness left him, and the supply in the fountain continued as before."—pp. 100, 101.

Really, one does not know in what terms to speak of such extravagant absurdities. The continual temptation is to be diverted by the impiety and fanaticism of the author, from that which is the only point deserving serious attention, the character and object of the movement which these books are written for the purpose of advancing.

"In the monastery of Glastonbury he had learnt the mode of self-discipline by which St. Patrick had attained his saintly eminence, and now in his hermitage he almost rivalled him in austerities. Every morning St. Patrick repeated the Psalter through from end to end, with the hymns and canticles, and two hundred prayers. Every day he celebrated mass, and every hour he drew the holy sign across his breast one hundred times; in the first watch of the night he sung a hundred psalms, and knelt two hundred times upon the ground; and at cockcrow he stood in water, until he had said his prayers. Similarly each morning went St. Neot's orisons to heaven from out of his holy well; alike in summer and in the deep winter's cold, bare to his waist, he too each day repeated the Psalter through."—p. 101.

This passage has been already referred to; but it was necessary to transcribe it again, as it explains the following tale:—

"One day when he was thus engaged in the depth of winter, he was disturbed by suddenly hearing the noise of a hunting party riding rapidly down the glen. Unwilling that any earthly being should know of his austerities, but only the One who is over all, he sprung hastily from the water and was retiring to his home, when he dropped one of his shoes. He did not wait to pick it up, but hurried off and completed his devotions in secret.

"And when he had finished his psalms, and his reading, and his prayers, with all diligence and care, he remembered his shoe and sent his servant to fetch it. In the meantime a fox, wandering over hill and vale, and curiously prying into every nook and corner, had chanced to come to the place where the holy man had been standing, and had lighted upon the shoe and thought to carry it off. And *an angel who loved to hover in hallowed places, and to breathe an atmosphere which was sanctified by the devotions of God's Saints, was present there* invisibly and saw this thing, and he would not that such an one as St. Neot should be molested even in so small a matter, so that he had sent the sleep of death upon the fox, and Barius when he came there found him dead, arrested at the instant of his theft, yet holding the thongs of his shoe in his mouth. Then he approached in fear and wonder, and took the shoe and brought it to the holy man, and told him all that had happened."—pp. 101, 102.

Now, one has no desire to treat any miraculous story with ridicule. The subject is too serious. The absurdity and grotesque character of these stories might provoke a smile, were it not that there is a miracle pretended, and that these miracles, whatever their character may be, are alleged for a purpose,—namely, to convey the impression, that monastic austerities are pleasing to God, and that there is some peculiar and heroic degree of sanctity in a man's banishing himself from the society of his fellow-christians, and standing in a well or fish-pond every day, all the year round, winter and summer, until he has repeated the Psalter through. This is piety; and when to this one adds the picture given of St. Patrick, that every hour he drew the holy sign across his breast one hundred times (nearly twice every minute

in the day); in the first watch of the night he sung a hundred psalms, (which few persons who know anything of music will deem much short of a miracle in itself,) and knelt two hundred times upon the ground; and at cock-crow he stood in water, until he had said his prayers; we have a portraiture and ideal of the practical piety which Mr. Newman's party are presenting to the public for the benefit of most erring and most unfortunate England. Truly, the miracles and the piety are worthy of each other; and if men believe that such piety can be acceptable to their Creator, it is no wonder, that they should see nothing extraordinary or incongruous in the miracles by which its acceptance is said to have been signified to the world.

But some will ask, why persist in making Mr. Newman responsible for the follies and impieties of these pernicious books? To this the writer need give no other answer than that which has already been given in the January number of this magazine:

"Every word of the articles on Hagiology was written, as these lines are, under a full and conscientious belief that for these *Lives of the English Saints* Mr. Newman, and Mr. Newman *alone*, is responsible. There may be anonymous persons, whose responsibility is devolved on him; but this is done by his permission, and with a full consciousness on his part, that while he thus voluntarily places himself between them and the public, all the praise or blame is exclusively his own.

Nor is the writer aware of any doctrine advocated in these books, which may not be fully justified by passages to be found in works to which Mr. Newman has put his name, to say nothing of the articles in the *British Critic*, which he has recommended to the public. And, on this point, of primary and eternal moment, the right these authors claim of trifling with truth, the words already quoted, from Mr. Newman's sermon on *Development*, are a distinct avowal, that he considers the use of falsehood in religion may be justified by circumstances. The words are here again quoted, lest any one should think Mr. Newman's meaning misrepresented:

"It is not more than an hyperbole to say that, *in certain cases a lie is the nearest approach to truth*. This seems the meaning for instance of St. Clement, when he says 'He [the Christian] both thinks and speaks the truth, unless when at any time, in the way of treatment, as a physician towards his patients, so for the welfare of the sick he will be false, or will tell a falsehood, as the sophists speak. For instance, the noble apostle circumcised Timothy, yet cried out and wrote 'circumcision availed not, &c.'—*Strom.* vii. 9. We are told that 'God is not the son of man that he should repent,' yet, It repented the Lord that he had made man."—*Univ. Sermons*, p. 343.

This is Mr. Newman's own statement of his views regarding the lawfulness of tampering with truth. And, with regard also to the particular species of falsehood which forms the subject of consideration at present,—namely, the falsification of history, and the manufacturing of legends and miracles to serve a pious purpose, Mr. Newman has thus expressed himself in this same *Sermon on Development*:—

"Mythical representations, at least in their better form, may be considered facts or narratives, untrue, but like the truth, intended to bring out the action of some principle, point of character, and the like. For instance, the tradition that St. Ignatius was the child whom our Lord took in his arms, may be unfounded; but it realizes to us His special relation to Christ and His apostles, with a keenness peculiar to itself. The same remark may be made upon certain narratives of martyrdoms, or of the details of such narratives, or of *certain alleged miracles*, or heroic acts, or speeches, all which are the spontaneous produce of religious feeling under imperfect knowledge. If the alleged facts did not occur, they ought to have occurred, (if I

may so speak); they are such as might have occurred, and would have occurred, under circumstances; and they belong to the parties to whom they are attributed, potentially, if not actually; or the like of them did occur; or occur to others similarly circumstanced, though not to those very persons."—p. 345.

These are Mr. Newman's avowed opinions, and how they can be distinguished from the principles and maxims of the Jesuits, it is not easy to discover. And if this be lawful *now*, it was just as lawful *eighteen hundred years ago*; and those who wrote the gospels, with reverence be it spoken, were just as much at liberty to construct "mythical representations," and call them history, as any others can be: unless truth itself also admits of development. Mr. Newman has here expressly mentioned "*miracles*" among the matters which may be ascribed to the hero of a legend, though they had no foundation in fact, because, "if the alleged facts did not occur, they ought to have occurred;" but, how can any one say a miracle ought to have occurred, without implying that the Almighty ought to have worked it?—and to relate a miracle as matter of fact, merely to embellish a narrative, and give dignity to a hero, is to state, that the Almighty has done a certain act, without having any reason for believing that he has—and whether such liberties can be taken with that sacred name without profaneness in him who does it, and without undermining his own belief and the belief of others, in the truths of Christianity, and even of the existence of a deity, is a matter deserving of rather more serious consideration than Mr. Newman or his party seem yet to have given it. But, be this as it may, it is saying what is untrue, and why any one should wish to claim a right to use falsehood for the promotion of piety, is not very apparent. In the second number of these *Lives of the Saints*—the very number in the advertisement to which Mr. Newman states, that these lives are portions of the series promised under his editorship—is a preface written by himself, and signed with his initials, in which he says, speaking of the preposterous and goblin-like miracles of St. Walburga, who, the reader is probably aware, is a sort of ecclesiastical Robin Good-fellow among the German peasantry—

"The question will naturally suggest itself to the reader, whether the miracles recorded in these narratives, especially those contained in the *Life of St. Walburga*, are to be received as matters of fact; and in this day, and under our present circumstances we can only reply, that there is no reason why they should not be. They are the kind of facts proper to ecclesiastical history, just as instances of sagacity and daring, personal prowess or crime, are the facts proper to secular history."

So that this notion, that it is lawful to ascribe miracles to the saints, on any, the slightest foundation, or on none whatever, merely because "they are the kind of facts proper to ecclesiastical history," and if they "did not occur, yet they ought to have occurred," and "belong to the parties to whom they are attributed, potentially, if not actually," this notion, as destructive to piety and religion, as it is incompatible with correct notions of truth and falsehood, has been distinctly avowed and justified by Mr. Newman himself, and that, not only in his Sermon preached before the University, but in the prefatory matter which he has prefixed to one of the volumes of this series of the *Lives of the English Saints*. It is Mr. Newman himself, therefore, that has made himself responsible for these errors and impieties, and not the writer of these papers, or any other person whatever.

SOME NOTICES OF THE EARLY COLONIAL CHURCH.

(Continued from p. 135.)

PENSILVANIA.

THE Rev. William Beckett was sent as missionary to Pensilvania, in 1721. Lewes, a large and handsome town on the bank of the river Delaware, which forms the harbour, was his residence; but his mission comprised the whole county of Sussex, fifty miles in length by twenty in breadth. In the discharge of his duty he was compelled to travel seventy or eighty miles every week; but "grudged no labour while he was serving God and his generation." The effect of his ministrations soon became visible in the moral improvement of the people, especially as regarded the vices of "swearing and drunkenness, which for some years had been epidemical there." And so remarkable was this reformation, that the magistrates and gentlemen of the county presented their thanks to Mr. Beckett for his great exertions. A subscription for the erection of a church at Lewes was at once commenced, and two others were built in different parts of the county.

Mr. Beckett thus speaks of what had been done: "We have now three churches in this county, yet none of them will contain the hearers that would constantly attend divine service. The people at the good time of the year make nothing of riding twenty miles to church—a thing very common in this part of America; which is sufficient to shew that our people have a great value for the favour of the Society, and that our labour is not lost in this part of the world."*

As the government of the province was in the hands of the Quakers, no public grants were made for the erection of churches, or the stipends of clergymen. Yet as early as 1721, fifteen "very decent" churches had been built, and many valuable bequests made for the use of the church and her ministers. But besides this, parsonage-houses had also been provided; and in many places liberal contributions were made for the maintenance of the clergyman.

At the same date the Society had distributed among the poorer classes of the province above two thousand volumes of bound books, and about 300*l.* worth of small tracts.†

It would be tedious to trace the useful labours of this conscientious missionary from year to year. In 1729, he reported that the church in Sussex county was generally in "a growing state; and that a fourth church had been built by the inhabitants in the middle of the forest."

In 1741, Lewes was visited by Mr. Whitfield, who preached four or five times from a balcony to a multitude of about 1500 of "all sorts."‡ But the next year the enthusiasm, which had for a season been so violent, abated, and Mr. Whitfield's proselytes recanted their errors, "the most considerable in print." "The truth is," says Mr.

* Humphreys' Historical Account, p. 178.

† Humphreys, p. 179.

‡ Original Letters, iii. 95.

Beckett, "your missionaries have conquered and convinced them, not so much by opposition as by patience; and by studying to be quiet and to mind their own business."

In this, which is one of his last letters, and dated September 26th, 1742, he was enabled to assure the Society that his four churches were filled on Sundays and holydays; and that in summer time, as they were unable to hold the congregations, he was "often obliged to preach under the green trees for room, for shade, and for fresh air." He had now been more than twenty years in his mission, and was still compelled to travel very considerable distances to visit unprovided churches, as there was no clergyman resident *within fifty or sixty miles*. He adds, "You will please to observe, Sir, that there is a great distinction between 'ecclesia constituta' and 'ecclesia constituenda.'"^{*}

The Rev. Hugh Neill, who had for many years been minister to a congregation of Presbyterians in New Jersey, having, after careful examination, convinced himself of the duty of conforming to the church of England, came over to this country, with satisfactory testimonials, in the year 1749, and having been ordained by the Bishop of London, was nominated by the Society to the mission of Dover.[†]

In a letter written soon after his arrival, he speaks of many signs of improvement among the people of his parish, and, what is most worthy of record, mentions having baptized 109 adult negroes, after having fully grounded them in the doctrines of Revelation. To this unfortunate race he paid special attention, and was in the habit of catechizing a class of one hundred every Sunday evening. In 1758, he was removed to Oxford, the inhabitants of which he thus classified: about 150 professed members of the church in the congregation at Oxford; and about the same number of *attendants*, at Whitemarsh church, of whom, however, not more than thirty were church members, while the rest were either Dissenters, or young Dutch people, who had acquired a knowledge of the English. "As to the number of Dissenters, they are almost innumerable; Quakers, Presbyterians, Old and New Lights, Baptists, both Seventh-day and First-day, Moravians, Menonists, Dumplers, and Pietists, with many other sorts; but these have all stated places of worship, besides the Dutch Calvinists, and Lutherans." But, amid so many and such various adversaries, it is some consolation to learn, that "the utmost love, union, and harmony subsisted" between him and his churches; and that "the majority of his people endeavoured to excel the Dissenters as much by the piety of their lives as by the purity of their doctrine."[‡]

The next year, however, he expressed great fears lest this unanimity should be disturbed, as Mr. Whitfield had again come to the province, and instead of being opposed by the clergy of Philadelphia, as in former years, was now followed by them, (says Mr. Neill,) "from the church to the meeting-house, and thence to the church again, with a greater degree of veneration (I really believe) than if *His Grace of Canterbury* was to condescend to pay them a visit."[§]

^{*} Original Letters, i. 126.

[‡] Pensilvania Letters, June 5, 1762.

[†] Journal, xi. 205.

[§] Ibid. Oct. 17, 1763.

Many causes combined to make Mr. Neill a warm advocate for a resident American Episcopate. His own education among the Presbyterians must have shewn him the practical defects of their form of church government—the numerous sects and denominations of Christians in both the missions which he had served, must have convinced him how greatly a visible centre of unity was needed—while the irregularities of the clergy themselves—as for instance, in encouraging the schismatical teaching of Whitfield, demanded the exercise of some superior authority. But another circumstance occurring about this time added irresistible weight to his argument. His nephew, Mr. Wilson, whom he had educated at his own charge, for the ministry of the church, and sent to England for ordination, was, on his return, with his companion the Rev. Mr. Giles, shipwrecked, and drowned within sight of shore. This sad disaster occurred on the 5th April, 1766, and the following are the reflections which he makes upon it:—

“Such, alas! are the misfortunes, and, I may say, persecutions, that attend the poor distressed Church of England in America—that whilst the Dissenters can send out an innumerable tribe of teachers of all sorts, without any inquiries, we must send three thousand miles across the Atlantic Ocean, at the expense of all we are worth, sometimes, and as much more as we have credit for, as well as the risk of our lives, before we can have an ordination. This is a difficulty, that has, and always will, prevent the growth of the church in America. Few Englishmen, that can live at home, will undertake the mission—the great expenses and dangers of the seas that the Americans must encounter with before they can obtain an ordination, damps their spirits, and forces many of them (who have strong inclinations to the church) to join the Dissenters and become teachers among them. Thus, when a vacancy happens among them, it can be filled in an instant, when a vacancy among us, it is some considerable time before they [we] can have a minister. All this time the Dissenters are making such havoc among the church people, that when a missionary comes to one of these destitute places, he has all the work to begin again, and many years [must elapse] before he can collect his scattered sheep.

“The Dissenters very well know, that the sending a bishop to America would contribute more to the encouragement of the church here, than all the money that has been raised by the honourable Society for the Propagation of the Gospel. Alas! we see and *feel* the power of our enemies, and weakness of our friends, and can only mourn in secret and pray for better times.

“The Rev. Dr. Allison, vice-provost of the College of Philadelphia, and who is at the head of the Presbyterians in this province, assured me the other day, in a conversation upon this subject, that they had no objection to what he called primitive Episcopacy, that is, Episcopacy without any *civil* power annexed to it, as he explained himself; and that he would be well contented if there was a bishop of this sort in every province in America.

“I hope the venerable Society will excuse my freedom in thus writing about sending a bishop here, and only remember, that had a bishop been in America, my nephew would not have come to such an

unhappy end, nor I have been so *distressed* upon this melancholy occasion."

In January, 1755, Mr. Thomas Barton, who had been for two years engaged as an assistant tutor in the Academy of Pensilvania, came to England with letters testimonial from the Professors of the college and the clergy of the province—and with an earnest petition from the inhabitants of Huntingdon, that he might be appointed their missionary. After the necessary inquiries and examinations had been completed, Mr. Barton was ordained, and went back to America as itinerant missionary for the counties of York and Cumberland.

The following extracts from his first letter to the Society, dated Huntingdon, November 8th, 1756, will convey some notion of the extent of his mission and the laborious nature of his duties. .

"After a short and very agreeable passage, I arrived at Philadelphia about the 16th of April, 1755, and immediately wrote to the people of Huntingdon, who came generously with their wagons, and brought away my effects. As soon as I settled my affairs and visited my friends, I set out for this place about the latter end of May, where I was received with a hearty welcome, and was much pleased to find the poor people filled with gratitude under a due sense of the weighty obligations they were under to the honourable Society for the favours conferred upon them. And what pleased me still more, was to hear that they had struggled hard to keep alive some sense of religion among their children, by meeting every Sunday, and getting one of the members to read prayers to them.

"My first business was to visit and make myself acquainted with the state and numbers of the three congregations at York, Huntingdon, and Carlisle: and having settled wardens and vestry-men in each, they all met, and according to their numbers, agreed mutually that I should officiate three Sundays in six at Huntingdon, two at Carlisle, and one at York. Upon hearing that within the limits of my mission there were large numbers of the communion of the church of England in the settlements of Canogoeheg, Shippensburg, Sheerman's-Valley, West-Penn's-Borough and Marsh-Creek, I determined to visit each of these places four times a year, to prepare them for the sacrament of the Lord's Supper and to baptize their children.

"I had the pleasure to see my hearers increase daily, which amounted to such a number in a few weeks at Huntingdon, that I have been sometimes obliged to preach to them under the cover of the trees. And when it was my turn at Carlisle, I am told that people came forty, fifty, and some sixty miles. The Dissenters also (who are very numerous in these parts) attended constantly, and seemed well-disposed, always behaving themselves decently and devoutly. The more rational part of them appear well reconciled with our church, and some of the principal of them offered generously to subscribe to me.

"I now began to consider myself (as the Rev. Mr. Provost Smith expresses it in a letter to me) as one who had advanced to the very frontiers of the Messiah's kingdom, and among the first who had unfolded His everlasting banners in the remotest parts of the West.

“From the advantage of my situation, bordering upon nations of savages, I entertained strong hopes that it might please the Lord to make me a happy instrument to subject some of these poor ignorant creatures to the kingdom of God, and of Jesus Christ; and hearing that a number of them were come down from the Ohio to Carlisle, to dispose of their fur and deer skins, I made it my business to go among them and endeavour as much as possible to ingratiate myself into their good opinion. Next morning, I invited them to church, and such of them as understood any English came, and seemed very attentive the whole time. When I came to visit them in the afternoon, those that had been at church brought all their brethren to shake hands with me, and pointing often upwards, discoursed with one another some time in their own language. I imagine they were telling them what they had heard, and indeed, I observed them to be pleased with the relation.

“This gave me reason to think that the Indians were willing to be instructed, and were susceptible of good impressions; and if they found missionaries divested of sinister and selfish motives, they could easily be prevailed upon to exchange their savage barbarity for the pure and peaceable religion of Jesus. Just when I was big with the hopes of being able to do service among these tawny people, we received the melancholy news, that our forces under the command of General Braddock, were defeated on the 9th of July, as they were marching to take Duquesne, a French fort upon the Ohio. This was soon succeeded by an alienation of the Indians in our interest, and from that day to this poor Pennsylvania has felt incessantly the sad effects of popish tyranny and savage cruelty. A great part of five of her counties has been depopulated and laid waste, and some hundreds of her steadiest sons either murdered or carried into barbarous captivity.

“At a time of such public calamity and distress, you may easily conceive what must be my situation, whose fortune it was to have my residence in a place where these grievances were felt most. It is but a little time since these counties were erected. They were chiefly settled by poor people, who not being able to purchase lands in the interior parts of the country, came back where they were cheap. Many of them were so low at first, that two families were generally obliged to join in fitting out one plough, and before they could raise a subsistence, were necessitated to run in debt for stock and for what maintained them in the interim. As soon as they became industrious, the fertile soil gave them an hundredfold, and in a little time raised them to affluence and plenty: when they were just beginning to feel the comforts and taste the fruits of their industry, a barbarous and cruel enemy came and ruined them.

“The county of Cumberland has suffered particularly, and the condition of its remaining shattered inhabitants is truly deplorable! many of them are reduced to real poverty and distress, groaning under a burden of calamities; some having lost their husbands, some their wives, some their children, and all the labour of many years. In this condition (my heart bleeds in relating what I am an eye-witness to) they now wander about without bread of their own to eat, or a house to shelter themselves in from the inclemency of the approaching

winter. They have left many thousand bushels of wheat and other grain behind them in their barns and storehouses, which must become a spoil to the enemy, while the just owners of it must either beg or starve. Since I sat down to write this letter, I have received accounts that a poor family had fled for refuge into this county about six months ago, where they have remained ever since ; but finding they could not subsist, chose a few days ago to run the risk of returning home to enjoy the fruits of their labour, where they had not time to unlade their cart, before they were seized by Indians and murdered.

“Carlisle is the only remains of that once populous county: they have a garrison of about 100 men, but how long they will be able to defend themselves is very uncertain, as the enemy have threatened that place in particular. They still have their share of my ministrations, and seem extremely thankful to the honourable Society upon whose bounty I am chiefly supported. This mission, in a few years, would have vied with the ablest in this province, as it was in a flourishing state, and could not contain less than 2000 persons, members of the Church of England. But so melancholy is the transition, that it cannot afford to build one church ; so that I officiate sometimes in a barn, sometimes in a wastehouse, or wherever else convenience offers.

“I have baptized since my arrival one hundred and sixty infants, ten adults, and an Indian girl, who has been brought up in a Christian family since her infancy, after due examination and instruction. The number of my communicants is fifty-eight, which I have but little expectation of increasing till this storm is blown over.”

He then proceeds to give his views as to the most likely means for the civilization and conversion of the native North American tribes.

“Indeed, (in my humble opinion,) nothing can promise fairer to produce these happy effects than the scheme proposed by the honourable Society. In the conversion of Indians, many difficulties and impediments will occur, which European missionaries will never be able to remove. Their customs and manner of living are so opposite to the genius and constitution of our people that they could never become familiar to them. Few of the Indians have any settled place of habitation, but wander about where they can meet with most success in hunting, and whatever beasts or reptiles they chance to take are food to them. Bears, foxes, wolves, racoons, pole-cats, and even snakes, they can eat with as much cheerfulness as Englishmen do their best beef and mutton. But such hardships are easily surmounted, such an austere life made agreeable by such as from their infancy have been accustomed to them. So that Indian boys, educated at the Academy under the care of able masters, where they can be visited by their relations, and taught everything necessary for them to learn at an easier expense than in any of the universities in Europe, will be the fittest to be employed in this grand and glorious work, and the most likely to succeed in it.”

In the difficult position in which he found himself, in a district exposed to the incursions of the French and wild Indians, Mr. Barton was compelled to organize his own people for defence against their

enemies. And so much did he distinguish himself by his zeal and activity in the cause of his country, that his conduct was thus spoken of in a letter from Philadelphia to Mr. Penn the proprietary. "Mr. Barton deserves the commendations of all lovers of their country, for he has put himself at the head of his congregations, and marched either by night or by day on every alarm. Had others imitated his example, *Cumberland* would not have wanted men enough to defend it; nor has he done anything in the military way but what hath increased his character for piety, and that of a sincerely religious man and zealous minister. In short, he is a most worthy, active, and serviceable pastor and missionary, and as such please to mention him to the Society."

So attached was his congregation to him, that, in 1758, the young men within his mission offered to take up arms in defence of their country, and join themselves to General Forbes' army, if Mr. Barton would go with them as their minister. On this he proposed himself to the general as chaplain of the troops, and his services were thankfully accepted. His absence from his ordinary duties was but a short one; and after an interval of five years, he sends the following account of his mission and himself.

"It is a great satisfaction to me to observe that the churches in this mission make now as decent an appearance as any churches in the province, those of Philadelphia excepted. But much more is the pleasure I feel in observing them crowded every Sunday during the summer season with people of almost every denomination, who come, many of them, thirty and forty miles. I hope I may, without confidence, be allowed to assure you that it has pleased my Blessed Master, through my weak labours, to add some to the church; and that, amidst all the mad zeal and distractions of the *Religionists* that surround me, I have never been deserted by any of those whom I had received in charge. I don't expect I shall be able many years to perform the duties of this mission. The fatigue of riding twenty miles to one church and eighteen to another, in the cold of our winters and excessive heat of our summers, has already much impaired my constitution, which I had reason to value as an excellent one. But I do not mean to complain. Whilst I have any prospect of being serviceable to religion, or the least beneficial to my fellow-creatures, I shall cheerfully resign to this cause my health, and the best part of my life. I can propose no advantages to myself here, but what must result from a consciousness of having done my duty. I am indeed happy in being favoured with the venerable Society's approbation of my conduct. And they will be so just to me as to believe, that, independent of any connexion with them, they have my esteem, affection, and best wishes."*

A much fuller account, which may not be without its historical interest, is contained in his report of the following year, (1764.) It will serve also to impress upon the mind of the reader, the excessive toils which were borne by the early missionaries in America.

* MS. Letter, June 28, 1763.

“This mission takes in the whole of Lancaster county, (eighty miles in length, and twenty-six in breadth,) part of Chester county, and part of Berks; so that the circumference of my stated mission only is 200 miles. The county of Lancaster contains upwards of 40,000 souls: of this number not more than 500 can be reckoned as belonging to the Church of England; the rest are German Lutherans, Calvinists, Menonists, Moravians, New Born, Dunkers, Presbyterians, Seceders, New Lights, Covenanters, Mountain Men, Brownists, Independents, Papists, Quakers, Jews, &c. Amidst such a swarm of sectaries, all indulged and favoured by the Government, it is no wonder that the national church should be borne down. At the last election for the county to choose assembly-men, sheriffs, coroner, commissioners, assessors, &c., 5000 freeholders voted, and yet not a single member of the church was elected into any of these offices. Notwithstanding these and the like discouragements, I have the satisfaction to assure the honourable Society, that my people have continued to give proofs of that submission and obedience to civil authority which it is the glory of the Church of England to inculcate: and, whilst faction and party strife have been rending the province to pieces, they behaved themselves as became peaceable and dutiful subjects, never intermeddling in the least. Suffer me to add, sir, that in the murder of the Indians in this place, and the different insurrections occasioned by this inhuman act, not one of them was ever concerned. Justice demands this testimony from me in their favour, as their conduct upon this occasion has gained them much credit and honour. Upon the whole, the Church of England visibly gains ground throughout the province. The mildness and excellency of her constitution, her moderation and charity even to her enemies, and (I hope I may be indulged to say) the indefatigable labours of her missionaries, must at length recommend her to all, except those who have an hereditary prejudice and aversion to her.

“The German Lutherans have frequently in their Cœtus’s proposed a union with the Church of England, and several of their clergy, with whom I have conversed, are desirous of addressing his Grace my Lord Archbishop of Canterbury and my Lord Bishop of London upon the subject.

“A large and respectable congregation of Dutch Calvinists in Philadelphia have already drawn up constitutions, by which they oblige themselves to conform to the canons and constitutions of the national church, and to use her liturgy and forms, and none else, provided they be approved of and received at home, and that my Lord Bishop will grant ordination to such gentlemen as they shall present to him.

“The Presbyterians are in much disrepute with all the other sects, and seem to be at a stand. They gain no accession except from the importations of their own Society from the North of Ireland.

“The establishment of Episcopacy in America has been long talked of, and long expected, and I humbly beg the honourable Society’s pardon if I should take the liberty to observe, that this

could never, in any former time, be introduced with more success than at present.

. "The town of Lancaster contains about 600 houses, and is a very respectable and wealthy place. It has a large and elegant German Lutheran church, a Calvinist church, a Moravian church, a Quaker meeting, a Presbyterian meeting, a Popish chapel, constantly supplied by Jesuitical missionaries, besides the church under my care, which is a stone building with a handsome steeple, and neatly finished within.

. "The church of Caernarvon is 20 miles E.N.E. of Lancaster, on the verge of Berks county. This is a large edifice, and has a good appearance, the front being built of hewn stone. The families belonging to this church are between fifty and sixty, all of Welsh extraction.

. "The church of Pequea is in Chester county, eighteen miles E. by S. of Lancaster. This is likewise a stone building, finished within with neat pews, pulpit, and desk. A stone wall encloses the grave yard, but is not yet covered. The congregation here consists of about fifty families, besides numbers of Dissenters who constantly attend. The communicants are thirty. A glebe of 100 acres of land belongs to this church, which rents for £10 currency.

At these churches I officiate Sunday about alternately, and have never to my knowledge been absent once even in the severest weather, except detained by sickness, to which I was always happy enough to be a stranger till of late. I have baptized within this twelvemonth one hundred and fifteen infants, twelve white adults, and two black ones. Four or five of these were converts from Quakerism, the rest were such whose parents had belonged to the church, but dying early, they neglected this sacrament till roused to consider the great necessity of it. They all came to the font well prepared, and were able to give a good account of their faith.

"The catechetical instructions to my young people are never omitted. Besides these stated duties, I am often called ten, fifteen, or twenty miles to assist the sick, bury the dead, &c., which greatly adds to my fatigue. My itinerancy also bears heavy upon me in my present state of health. The churches of New London and White-clay Creek demand a share of my labours. I wish I could attend them oftener than I do. The former is thirty-five miles from me, and has about twenty families belonging to it; the latter upwards of fifty miles, and has (I think) sixty families."*

His letter of December 17, 1770, supplies full and painful evidence of the growth and prevalence of the wildest and most ignorant fanaticism, which, for want of an educated and duly authorized ministry, led many into the most dangerous errors. The following extracts will be read with interest:—

"With regard to the churches under my care, I am happy enough to assure the Society that they have suffered no diminution from the

* MS. Letter, Nov. 16, 1764.

ill-natured opposition they have lately met with, but have stood firm amidst the wild though popular systems of religion, which extravagant enthusiasts have propagated around them. The progress of fanaticism, however, in some parts of this province, is become very considerable. A broken officer, an English baker, a Dutch shoemaker, and a crazy planter, besides a number of strolling methodists, have all in their turns been followed and admired, whilst rational religion and common-sense have been rejected and forsaken. Nay, some of those fanatics have had influence enough to get large meeting-houses erected for them. The new dispensation set up by these people contradicts some of the most comfortable doctrines of the gospel. It discourages its proselytes from the pursuit of virtuous and moral actions. It teaches them that the baptism administered to them by those called *clergy*, was no baptism; in consequence of which numbers have suffered themselves to be *re-baptized*. Instead of instructing the people to serve the Lord with *gladness*, and to have *joy* in the Holy Ghost, these miserable teachers advance a gloomy and dreadful religion, which has thrown its followers into dereliction and despair, and has made many of them fitter objects for a *hospital* than a *church*. They have set up nocturnal societies consisting of persons of both sexes and of all ages. These societies travelled from house to house. Their meetings have often continued till midnight, and it is said some extravagancies have been acted in these meetings, equal to any that we read of among the ancient Bacchanalians. Boys of ten and twelve years old have been sent about the country to pray and exhort publicly. In short, the raving notions and ridiculous freaks that are every day spread and acted among us, under the name of religion, are beyond the power of description. The extreme absurdity, however, of those dispensations, is the only security we have from their becoming dangerous. Such madness and folly cannot possibly last long. And though they may, and undoubtedly will, unhinge the rational principles of the people for the present, yet when they return to their senses, as I trust they will soon do, they will be more cautious of being led into future delusions by false prophets and pretended saints. At Marlbro', near forty miles from hence, I preached last summer once in six weeks, on a week-day, and have promised the people there a share of my labours, until the venerable Society shall be pleased to provide better for them. This place was once a chief branch of a fine mission, under the care of one Mr. Gordon, who, it is said, behaved ill, and went away in disgrace. The congregation was afterwards occasionally visited by some of the Swedish missionaries, but being at length neglected, by whose means I know not, they mostly went over to the Quakers. Their church went to decay, and everything like the religion they once professed was lost and forgot. In this state I found this place upon my first visit to it. But upon promising to come to them once in six weeks, the winter excepted, and to recommend them to the notice of the Society, the poor people returned to the church, repaired it in a very decent manner, purchased a Bible and Prayer-Book for the desk, and have ever since attended regularly and devoutly. Members of other societies, led no doubt by the novelty of the church

service in those parts, come to church, and seem well pleased. This place is fifteen miles from New Port, where the Whiteclay Creek congregation are erecting a large and elegant brick church, and about eight miles from New London, where there was likewise once an episcopal church and congregation, and where there are still several members remaining. Marlbro' and New London, therefore, may be conveniently connected with New Port, and all three with New Castle, whenever this last place becomes vacant. Until then an *itinerant missionary*, such as I have often taken the liberty to recommend, might be very usefully employed in these places, as well as in many others, which at present are out of the reach of established missionaries, and by that means lose sight of the religion in which they had been educated, grow indifferent, and are in danger of being lost to the church.

"I have the pleasure of informing you that my churches are well filled both in summer and winter, though several of my hearers have ten miles to ride. My congregations, particularly those in the country, are truly serious and religious, and firmly attached to the excellent doctrines and constitution of the Church of England. I have baptized within this year one hundred and eight infants and fourteen adults, if under that title I may be allowed to include some persons of fourteen and sixteen years of age. The number of communicants in my three *stated* churches is ninety—viz., at Lancaster twenty-five, at Pequea thirty-five, and at Carnarvon thirty. The duties of so very extensive a mission bear hard upon me, and have greatly impaired my health. But as long as my remaining constitution will permit, and I have any prospects of serving the interests of religion and the church, I will cheerfully continue in the discharge of these duties. I find in my congregation in Lancaster several poor people, who are unable to send their children to school, or to afford them any education. They have often requested me to petition the venerable Society in their behalf, for an allowance of 10*l.* per annum towards this charitable use, in the same manner in which the Society have supported schools at other places. . . . It requires not the sagacity of a politician, if he is but acquainted with the temper and disposition of people here, to foresee that *the more the Church of England in the colonies is neglected, the less hold will the parent kingdom have of them*. God grant that those at the helm may see these things in their proper light."

Mr. Barton mentions with warm commendation the name of one of his congregation, Mr. Nathan Evans, who, though he had acquired his estate by hard labour, had, "with a generosity unequalled in that part of the world," given a sum of 100*l.* towards the completion of the church, and purchased a glebe of forty acres for the use of the minister, besides other liberal subscriptions. Had the church possessed many such generous and hearty supporters, its growth would have been more rapid, and its present condition on the continent of America very different from what it is.

Mr. Barton had always felt a most anxious desire to promote a knowledge of the true faith among the Indians, and was planning an excursion of a few months among their tribes, when his hopes were all dissipated by the breaking out of the Indian war, the effects of

which he describes in a few sentences. "The barbarians have renewed their hostilities, and the country bleeds again under the savage knife. The dreadful news of murdering, burning, and scalping, is daily conveyed to our ears. Our traders, with goods to the amount of near 200,000*l.*, are taken; our garrisons have been invested, and some of them forced to surrender. About fifty miles of the finest country in America are already deserted, and the poor people having left their crops on the ground, almost ready for the sickle, are reduced to the most consummate distress."*

At this period the correspondence of the missionaries became very uncertain and irregular, owing to the occupation of a great part of the country by the insurgents. The calamities of the war fell perhaps more heavily upon the missionaries than upon any other class. Though confining themselves to the simplest and most unostentatious performance of their duty, they could hardly escape persecution.

The very observance of their ordination vows exposed them to the enmity of the people; and the treatment to which they were subjected is described in a letter of Mr. Barton's, dated November 25, 1776.

"I have been obliged," he says, "to shut up my churches, to avoid the fury of the populace, who would not suffer the liturgy to be used, unless the collects and prayers for the king and royal family were omitted, which neither my conscience nor the declaration I made and subscribed when ordained would allow me to comply with; and although I used every prudent step to give no offence even to those who usurped authority and rule, and exercised the severest tyranny over us, yet my life and property have been threatened, upon mere suspicion of being unfriendly to what is called the *American cause*. Indeed, every clergyman of the Church of England who dared to act upon proper principles, was marked out for infamy and insult, in consequence of which the missionaries, in particular, have suffered greatly. Some of them have been dragged from their horses, assaulted with stones and dirt, ducked in water, obliged to flee for their lives, driven from their habitations and families, laid under arrests and imprisoned. I believe they were all (or at least most of them) reduced to the same necessity with me, of shutting up their churches. It is, however, a great pleasure to me to assure the venerable Society that though I have been deprived of the satisfaction of discharging my *public* duties to my congregations, I have endeavoured (I trust not unsuccessfully) to be beneficial to them in another way.

"I have visited them from house to house regularly, instructed their families, baptized and catechized their children, attended their sick, and performed such other duties in *private*, as atoned for my suspension from *public* preaching."

In 1778, having declined to take the oath of allegiance to the Commonwealth, Mr. Barton was permitted to sell his property, retire out of the state, and pass within the British lines. E. H.

(*To be continued.*)

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

REPLY TO R. W. H. ON FASTING.

SIR,—It was with sorrow that I read, in your number for February, the letter of R. W. H. on “fasting,” as it was professedly written by a member of the church of England; and it is to be regretted when any point of her doctrine or discipline is attacked by any of her sons. Perhaps, indeed, the writer did not mean to *attack* any directions of the church, but merely to explain them. In that case, he is far in advance of No. 90; for how any one can imagine that the church did not intend the fasts to be kept I cannot conceive. “The church,” says R. W. H., “has appointed certain days, not, I should imagine, to compel, or make it an absolute duty for her members to fast at those times, but *to remind* them that there are seasons when they should, in a more than ordinary manner, *think of the means necessary to salvation*.” With this I would contrast the pithy answer of Bishop Wilson to the question, “Am I bound to observe the fasts of the church?” “*A. Yes, sure; why else were they appointed?*” Indeed, it is such a strange supposition that the church did not intend the fasts to be kept, but only that she meant by them to lead us to “*think of the means necessary to salvation*,” that one hardly knows how to answer the objection. If this is granted, we ought not to be “too scrupulous” in keeping the *festivals*. Indeed, all her rules must be interpreted according to our “conscience” (i. e. *inclination*) and the present “state of society,” (i. e. *the spirit of the age*.)

R. W. H. alludes to an act of Edward VI., enforcing fast days in order to encourage the fisheries. But does he therefore infer, that we are directed, on the first Sunday in Lent, to pray to God for “grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey His godly motions”—in order to encourage the fisheries? Have we, in the epistle, set before us the example of St. Paul, who approved himself as the minister of God “in fastings”? Have we brought before us in the gospel the account of our Lord’s fast in the wilderness? Have we, on Ash-Wednesday, read to us the portion of Joel, where the Lord says, “Turn ye even to me—with fasting”? Have we, in the gospel for the same day, our Lord’s directions what to do, and what to avoid, “*when*” we “*fast*”? Are we taught to say in the commination service, “We turn to thee—with...fasting”? Are all these things set forth in the Prayer-book merely to promote “the increase of cattle, and for the encouragement of fishery and navigation”?

R. W. H. concludes, from Isaiah, lviii. 5, that “the fasting of the heart.... is the *only* fast pleasing to God.” Does he, therefore, infer that all the directions about fasting, (e. g. “sanctify a fast,” “but ye when ye fast,” &c.,) are merely metaphorical?—that the fastings of David, and Daniel, and Nehemiah, of Anna and Paul, of the prophets of

Antioch, and of all the “holy and humble men of heart”—were, to say the least, mistaken and profitless observances?

R. W. H. goes on to say, that, “we are to ‘rend our hearts, and not our garments,’ i. e. we are not to keep up the appearance without the reality.” Granted: but need that prevent us keeping up the appearance *as well as* the reality? We may (and it is to be feared that many do) repeat the responses in the public service, so as to have the “appearance without the reality” of devotion; but is that any reason why the responses should not be made? Did the church intend it to be left to the fashion of the present state of society? If not, why should fasting be an exception? And as for the different states of society, are we so much “better than our fathers,” that what they found serviceable as a means to the attainment of greater holiness is of no use to us, their “silky sons,” except to “be conducive to general health,” to which end (of course on the supposition that we have eaten more than is good for us on the other days) R. W. H. “would advocate the abstaining from meat once, or even twice in the week,” not, however, that he would fix on any particular day, for “fasting every Friday, is, after all, a mere form,” which the church, in her ignorance of human nature, prescribed at the first, and has had the weakness to continue for eighteen centuries.

But R. W. H. argues that because the reformed church has not distinguished between days of fasting and abstinence, and because the New Testament contains no *positive* command on the subject, “that fasting is left entirely to ourselves.” But are there not many things the church adopts without a positive command? And is not the practice of Christ and his apostles equivalent to a positive command? Have we any positive command for the observance of the Lord’s day? Yet who would say that therefore this is left entirely to ourselves? And because the church has prescribed no exact rules for our food, are we, therefore, to disregard her voice altogether? It seems to me that we are as much bound to practise abstinence (at least) as we are any duty which the church prescribes, or any Christian virtue which the Scripture enjoins. Nor, in fact, has the church so much left us in “uncertainty,” as she has allowed us liberty. We may find her intentions more fully set forth in the Homily, from which we may learn that these “two meals be permitted on that day to be used, which sometime our elders did use with one only spare meal, and that in fish only.” And afterwards an extract is given from the Tripartite history, where a great variety of customs with regard to fasting is given, with the object, as it appears to me, of shewing what diversity of practice has existed without breach of charity, and now, according to our temperament of body, and earnestness of mind, we may choose what we shall judge most suitable to our own case.

Space does not allow of any reference being made to R. W. H.’s objection to the benefit of fasting, as I have already trespassed so largely on your pages; but he will find them fully answered in the Homily. The allusion to the fisheries, of course, does not affect the *doctrine* of fasting, as there laid down.

I beg to remain, sir, your obedient servant, L. DE R.

SCRIPTURE TEXT BOOKS.

SIR,—An old error often makes its appearance in a new guise. One of the greatest mistakes of the middle ages, with reference to Scripture, was that of straining and forcing the sacred text, and of endeavouring to discover in the words a variety of concealed and hidden meanings, beyond and above their obvious and literal signification. The mode of interpretation adopted by a large class of those who, during that period, undertook to expound the word of God was, to search “for mysteries and various recondite meanings in the plainest texts, and, for the most part, without much discrimination.”* These persons treated Scripture as if it were intended not so much to reveal the truth, as to present it in a form as remote as possible from the comprehension of the ordinary reader; as if it were a book which required a careful and ingenious search to discover the full purport of the various passages; and although few of them concurred as to what the sense of Scripture really was, yet all were of one mind in thinking “that besides the literal import, there were other meanings of the sacred books, although as to the number of those meanings they are not agreed; for some of them make three senses, others four or five; and one, who is not the worst Latin interpreter of the age, maintains that there are seven senses of the sacred books.”†

It seems wonderful that any one can fail of perceiving how fruitful in mischief such a mode of handling Scripture must have been; nor can such a system of commentating be considered anything else than a direct perversion of the Word of God; and yet, if I greatly mistake not, this mediæval notion, with reference to Scripture, is now, although in another form, pretty widely prevalent, and that too, among a class of persons who, of all others, would be the least desirous of imitating in anything the divines of the dark ages of the church.

It is hardly possible to go into any bookseller’s shop without seeing scattered about a number of prettily got up little, very little, volumes, if books can be called volumes most of which are only about an inch and a half square, with titles such as the following:—Daily Food for Christians, Crumbs from the Master’s Table, A Threefold Cord; or, Precept, Promise, and Prayer, from the Holy Scripture, for every day in the Year, Dewdrops, Daily Verses, Small Rain upon the Tender Herb. Publications such as these are to be seen everywhere one goes, and, if we may judge from their variety and the frequency of our meeting with them, they obtain a very large circulation indeed; and the way in which they are intended to be used is, that the owner should each day read the scrap of Scripture therein appointed for the day, and make it the subject of his meditation, by means of a personal application of it to himself. Now let us suppose that of one of these books there is an edition of three thousand printed and sold, and in actual use, and we shall then have three thousand individuals, of whom it is hardly possible that any two can be in precisely the same frame of mind, all endeavouring to feed themselves off of the one

* Mosheim, Eccles. Hist. Ed. Soames, cent. ix. b. iii. s. 8.

† Ibid. s. 9.

“crumb” on the one day, and to apply to themselves the one precept, or promise, or warning, as the case may be. That the same text of Scripture should be really applicable to the case and circumstances of all these various individuals is quite out of the question; to suppose that a passage adapted and intended by its Divine Author for one condition of mind should be likewise and equally adapted to several thousand persons in as many various states of feeling, is to make Scripture mean either several thousand various things or else nothing at all. In short, in the great majority of cases the text is not in the smallest degree applicable to mind or situation of the owner of the book. How, then, is this difficulty surmounted? Is the little volume laid aside until the next day? and does the person wait day after day until a “crumb” or a “dewdrop” turns up which he can fairly and profitably use? By no means. If the application be not obvious, the passage is *adapted* and made to apply; if the plain meaning of the words afford *him* no direct instruction, he thinks over them again until he discovers some meaning which they may bear and some application which they may be made to have, and thus, whether it will or not, the text is brought to bear upon his own case. Now, though no one would more highly value a deep and practical study of every sentence and word of God’s blessed book than I, though no one would more cordially praise the man who would strain his eyes to catch every ray of light that lamp sends forth than I would, yet I cannot but condemn this practice most strongly. It is a deceitful handling of the Word of God; it is the very error of the middle ages; it is striving to fix on Scripture a sense and an interpretation beyond and above its literal one; it is making the same passage have, not two or three, or even *seven*, but several thousand, senses; senses as numerous as are the various conditions of mind in which the persons using the book may happen to be upon a certain day.

That the one short passage cannot be “daily food” to all these many individuals must (one might have supposed) be apparent to every unprejudiced mind; and if it be *made so* when in reality it is not, or if adaptation be so extensively and violently employed as to bring it to suit their various cases, for my part I cannot see what barrier we are to set up to prevent the introduction of all the extravagant interpretations which the allegorical and mystical commentators put forth. To use Scripture honestly it must be taken in its plain and literal signification, and the Christian who wants daily food should search the stores which the Word of God contains, and he will have his needs supplied with much more fairness to the sacred text, much more satisfaction and benefit to himself, than by making use of any of these publications which the mistaken zeal of indiscreet, though well-intentioned, persons has given rise to.

I am, Sir, your obedient servant,

P.

FORM FOR THE RECEPTION OF AN ARCHBISHOP, BISHOP, LEGATE,
OR CARDINAL, KING OR QUEEN, AS ANCIENTLY USED IN THE
CATHEDRAL CHURCH OF ST. PATRICK, DUBLIN.

SIR,—I send you another liturgical form from the ancient Antiphonarium of St. Patrick's Cathedral, Dublin, now in the possession of the Lord Bishop of Down and Connor and Dromore. I hope, in my next communication, to give you a complete account of the contents of this curious volume, together with some remarks on its age, and on some of the documents which it has preserved.

It is only necessary here to observe further, that the passages printed in italics are in rubric in the original; and that the latter part of the form was only used when the archbishop came to be enthroned immediately after his consecration.

At present the archbishop is received at the west door of the cathedral by a procession only, without any of the prayers, or other ceremonies prescribed in the following form:—

Fiunt autem quedam processiones uenerationis causa ad suscipiendum archiepiscopum, proprium episcopum, legatum, vel cardinalem, regem, vel reginam. hoc ordine est processio. Precedat aqua benedicta. Deinde tres cruces a tribus accolitis differentibus albis et tunicis indutis, Deinde duo ceroferarii albis cum amictibus induti. Deinde duo thuribularii in simili habitu. Choro itaque sequente. In primis clerici de ij^a forma, et clerici de superiori gradu iuxta predictum ordinem, uidelicet excellentioribus personis subsequentibus, qui omnes sint in capis sericis. procedunt autem per medium chori et ecclesie, ad locum destinatum, uidelicet ad ostium occidentale. ibi denique ad personam suscipiendam ad modum processionis, non cantando nec legendo. Due excellenciores persone in capis sericis infra ostium predictum differentes crucem predictis, uidelicet Archiepiscopo, Episcopo, Legato, uel Cardinali, Regi, uel Regine, et osculatur crux a predictis personis regalibus, et postea thurificentur, et aqua benedicta aspergantur. Cantore incipiente. R. similiter. Contra archiepiscopum, episcopum proprium, legatum, vel cardinalem, dicatur hoc responsum. Summe Trinitati. Contra regem dicatur hoc responsum Honorum uirtus. Contra reginam R. Regnum mundi. Eadem quoque via qua accesserant usque ad gradum altaris adducant. Finito responso cum suo uersu a toto choro, sequatur Kyrie el. Christe el. Kyrie el. Pater-noster. q. Deinde super Archiepiscopum proprium episcopum, legatum vel cardinalem, prosternant se in oratione ad gradum altaris, sacerdos dicat in capa serica, [cum nota.†] Et ne nos inducas. Sed libera. Saluum fac seruum tuum Domine. Deus meus sperantem in te. Mitte ei Domine auxilium de sancto. Et de syon tuere eum. Nichil proficiat inimicus in eo. Et filius iniquitatis non nocebit ei. Esto ei Domine turris fortitudinis. A facie inimici. Domine exaudi orationem meam. et clamor m. Dominus uobiscum. Et cum spiritu tuo. Oremus. Concede quesumus Domine famulo tuo. N. metropolitano. uel*

* Read *deferentibus*.

† Added in rubric by the original hand over the words *ne nos*.

episcopo, uel prelato nostro, ut predicando, et exercendo que recta sunt exemplo bonorum operum animas suorum instruat subditorum et eterne remuneracionis mercedem a te piissimo pastore percipiat. per Christum dominum nostrum.

Super regem vel reginam in prostratione ad gradum altaris dicat sacerdos in capa serica. Et ne nos. Set libera. Ostende nobis. Et salutare tuum. Domine saluum fac regem [*ancillam*] tuum [*tuam*.] Deus meus. Mitte ei Domine auxilium de sancto. Et de Syon tuere eum [*eam*.] Nichil proficiat inimicus in eo [*ea*]. Et filius iniquitatis nocebit eum [*eam*.] Domine Deus uirtutum conuerte nos. Et ostende faciem t. et s. e. Domine exaudi oracionem meam. Et clamor meus ad Dominum uobiscum. Et cum spiritu tuo. *Oremus.*

Deus in cuius manu corda sunt regum, qui es humilium consolator, et fidelium fortitudo, et protector omnium in te sperantium regi [*locumtenenti**] nostro et regine populoque christiano triumphum uirtutis tue scienter excolere, ut per te semper reparentur adueni . . . per Christum Do.

Intronizacio archiepiscopi hec sequens oratio dicatur antequam ponatur in cathedram. [*cum nota.*] Et ne nos inducas in temptationem. Set libera nos a. Saluum fac seruum tuum Domine. Deus meus. Sperantem in te. Mitte ei Domine auxilium de sancto. Et de Syon tuere eum. Nichil proficiat inimicus in eo. Et filius iniquitatis non nocebit ei. Esto ei Domine turris fortitudinis. A facie inimici. Domine exaudi oracionem meam. Et clamor meus ad te ueniat. Dominus uobiscum. Et cum spiritu tuo. *Oremus.*

Deus bonorum omnium Deus omnium dignitatum que glorie tue sacris famulantur ordinibus, huic famulo tuo. N. quem apostolice sedis presulem et primatem sacerdotem, ac ecclesie tue doctorem dedisti, et ad summum sacerdocij ministerium elegisti; hanc quesumus Domine gratiam largiaris, ut ad cathedram pontificalem ad regendam ecclesiam tuam et plebem universam ascendat. per Christum Dominum nostrum.

Hic ponatur episcopus in cathedram. Alia Oratio. Omnipotens pater, sancte Deus eterne omnem ordinem dignatus es in celestibus sedibus ordinare in celo, Domine in eternum permanet uerbum tuum. tibi angelos et archangelos suo tibi ordine mancipasti, et in ueteris testamenti preuilegio Moysen et Aaron in sacerdotibus tuis et Samuel inter eos qui inuocant nomen tuum, patriarchas et prophetas ad consulendum populo tuo ordinasti, et in nouo per filium tuum Ihm Christum apostolos sanctos et precipue Petrum apostolum in cathedram honoris uniuerse ecclesie preposuisti; et Mathiam eiusdem consortem in apostolatum atque cathedram honoris enumerasti, et in numerum omnium apostolorum euocasti quesimus pro tua immensa misericordia in nostris temporibus da tuam gratiam fratri nostro. N. ad instar sanctorum apostolorum tuorum sedencium in cathedra honoris et dignitatis, ut in conspectu maiestatis tue dignus honore appareat. Per Dominum nostrum Ihm Christum.

* This word is written over *regi* in a more recent hand, shewing that this form was occasionally used to receive the Lord-lieutenant of Ireland.

I shall only trouble you with one remark on the foregoing form. Your readers will observe that in the collect, "Deus bonorum omnium" which was used at the enthronization, the archbishop is called apostolicæ sedis præsulem." Dublin, therefore, in the language of our ancient formularies, was *an apostolic see*. This remark will be found of some importance to the reader of mediæval church history; because it shews that the title of apostolic see was often given to metropolitan or archiepiscopal sees, and it was by no means at first the exclusive appellation of the see of Rome. Yet controversial writers very generally take for granted that wherever, in the canons of councils, or other authorities, we find an appeal to the apostolic see spoken of, Rome must necessarily be meant. The example now before us unanswerably proves that this was not always the case; and therefore calls upon us to be more cautious in drawing conclusions favourable to the early admission of papal supremacy, from such canons as those to which I refer. An appeal to the apostolic see in the earlier authorities, where the phrase is found, may signify no more than that which our own rubric allows—viz., that when the priest is in doubt, he shall apply to the bishop; and when the bishop is in doubt, he shall refer for the resolution thereof to the archbishop.

In Ireland, it should be remembered, the papal supremacy was more slowly admitted than in any other church of the West, if, indeed, it ever was fully admitted there, except within the English pale, and therefore it is not surprising that the language of the ancient church, in the particular instance above noted, should have been longer preserved in Ireland than elsewhere.

I remain, Sir, your obedient servant,

J. H. T.

Trinity College, Dublin, Feb. 20th, 1845.

A PROJECT FOR PEACE.

SIR,—While the last number of your Magazine was in the press, a judgment was delivered by Sir Herbert Jenner, the result of which is, that, for the present, stone altars and credence tables are illegal in our churches. For the present, I say, because the parties who have shewn such an incredible want of common sense, the one in prosecuting, the other in defending such "restorations," will probably bring the whole affair to the highest tribunal before they are satisfied, and which way it shall be decided no one knows.

For myself, Sir, I care as little as I know. At a deal table I can bow and revere a mystically present Saviour. At a stone altar I can—as far as my own spiritual advancement permits—sit down and commune with him; and I doubt much whether there exists any one who could not do the same, who deserved the title of a Christian. As a matter of taste, I prefer the stone altar and credence table, because worship is a lower grade of spiritual advancement than communion, and all public worship must, as matter of course, be kept down to a standard of average attainment, but I have for some time suspected that the new churchmanship of the age would result in some offensive

tricks being played with the communion-table. Churches still exist (or did, the year before last) in which the communion-table stood lengthwise in the chancel, and had stood so from the time of Abbot's primacy. Some young evangelical gentlemen may take the hint.

My object in writing, however, is this. I believe there are a good many ceremonial adiaphorists, who desire to do what is right, if they could but know what that is. And they, looking at all laws as in their very nature liable to fall into desuetude, and so to lose their obligation, look to their bishop as the authorized interpreter and arbiter of these laws. Accordingly, the usages of Exeter and Chester would come equally naturally to them. In Rome they would do as Romans do; (I speak in a figure.) They would pass from diocese to diocese, and change their customs, but never leave their obedience behind them.

It does not seem right, however, that they should be compelled to wear even the appearance of inconsistency, and I cannot think but that a very compendious process might put an end to it. Could not all be brought to an issue in the case of one individual? There are those who, from a love of notoriety, or even a higher motive, would be very willing to carry a suit through the Diocesan and Arches Courts, and to the highest tribunal. No odium need be incurred. The expenses might be defrayed by the prosecutor, and both he and the defendant might concur in their avowal that they only wished the law settled for ever, and that it might be clear what was obedience to the church, and what self-will and leaning to dissent or popery. Such a matter being once decided, a very considerable number of the clergy, who are now in an uncomfortable position, might be set at rest.

Indeed, I see no way out of the present difficulties but deaf and inexorable law. If a man must do so and so, or give up his benefice, he will not be blamed by his parishioners, nor troubled with a host of factitious scruples; but until it comes to that, the mania of the day will hardly be cured. In a practical country like this, one would have supposed that a clergyman seeing an obsolete usage disagreeable to his congregation, unnecessary to any one, and only desirable on speculative grounds, would refuse to adopt it, or would give it up. If he was so peculiarly constituted, however, as to pursue an opposite course, one would have supposed that the parishioners would have smiled at their pastor's caprice, and may be rallied him after dinner upon it; but on anything so unpractical as a mere ceremony no one would imagine that they could have gone further. Least of all could it have been supposed that any one would be charged with a design to introduce popery, against which every feeling is on the alert, through the medium of objects which could not fail to attract notice. Yet, with all the constancy of holy martyrs, the clergyman prefers sending all his congregation to the meeting-house rather than give up his own interpretation of the rubric, and the congregation prefer abandoning the means of grace to receiving them where the minister will not dress himself twice or three times for their amusement!

I wish, however, that the doctrine of reserve could be better understood, and more acted upon in ceremonial matters. For surely, if it is

lawful (as I believe it to be) not to insist upon a doctrine, which, however true in itself, has, from some concatenation of ideas or circumstances, become false to a congregation, (as the humanity of Christ to a Socinian, or the impulse of the spirit to a Quaker.) How much more lawful must it be, when they shew themselves such children as to think some rite of their own church revived is an attempt to re-introduce corruptions into its bosom, to reserve the practice for a more convenient season and situation.

J. O. W. H.

MR. OAKELEY'S LETTER ON THE RUBRIC.

SIR,—In the letter, or rather a note to it, of your correspondent, "Theta Lancastriensis," contained in your last number, *Mr. Oakeley's letter*, also contained in that number, is very rightly called "a *highly curious* one." Mr. Oakeley will surprise many by the line he takes, in opposition to the restoration of strict conformity to the letter of the rubric. But, if I mistake not, Mr. Oakeley betrays the *feeling* by which he is influenced, but which, at first sight, is not very obvious. It seems to be this: that for the purpose of *driving* us to adopt Mr. Oakeley's doctrinal views—in other words, to reconcile ourselves to Rome—we should have the church of England left visibly in as unseemly an external state as possible. He would not cover up any defect till the grand defect is cured—her hostility to Rome. The following passage, towards the close of his letter, is that from which I infer Mr. Oakeley's design.

"The principle I have ventured to assert, involves, as a consequence, the strongest possible dislike of the attempts, now so popular, (?) in favour of what is called a perfect *uniformity* in our church. Surely before we talk of uniformity, we must first secure *unity*! To have a front of uniformity without a heart of love, would be like concealing our natural face by a frightful mask. [Why 'frightful?'] What is unnatural can never by possibility be becoming; and most unnatural surely would it be, that a mind so various as that of the church of England, should be represented to the world by an unchangeable exterior! [Still this does not make that exterior 'frightful.' Mr. Oakeley is *sophistical* in his use of the term 'unnatural.'] Let us get rid of Calvinistic doctrine, and then it will be time to dispense with Calvinistic vestments. [Mr. Oakeley knows how to use an argument under an epithet.] But who can wish to see candlesticks in conventicles, or to hear heterodoxy from a surplice?"

Here it is quietly assumed that most of our churches, or at least many, are mere "*conventicles*;" and that many, if not most, of our clergy preach "*heterodoxy*," and would therefore defile the surplice. We see, I think, Mr. Oakeley's mind pretty clearly from what I have quoted. I am quite of his view as to the inexpediency of strict rubrical conformity, but not from any secret desire to injure the church, such as appears to influence him.

In my parish, we are about to build a new church. We wished to have a spire, but could not raise money sufficient. It was proposed in the committee that we should have a tower, such as would admit of a spire being readily put upon it at any future time. This was agreed upon; but when it was proposed to have some small orna-

ments on this tower, to give it a finished look in the meantime, my curate warmly opposed this. "He would have the tower," he said, "to be as unsightly and unfinished as possible, that people might be driven to long for a spire, to get rid of an *eye-sore*, and so might be induced to raise the money. He was outvoted. But his idea is an illustration of Mr. Oakeley's.

Having ventured to suggest this explanation of what, in *Mr. Oakeley*, has appeared "highly curious,"

I remain, very sincerely yours,

C. S. B.

ON THE DIMENSIONS OF SOLOMON'S TEMPLE.

SIR,—There is an apparent discrepancy between the second and the twentieth verses of 1 Kings, vi. In the former we read, "And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof *thirty* cubits." In the latter we read, "And the oracle in the forepart (i. e., the most holy place) was twenty cubits in length, and twenty cubits in breadth, and *twenty* cubits in the height thereof: and he overlaid it with pure gold." In one verse the house is said to have been *thirty* cubits high, in the other, the most holy place, which was the principal chamber in the house, is said to have been only *twenty* cubits high. This difficulty is commonly removed by the help of 2 Chron. iii. 9, "And he overlaid the upper chambers with gold." It is supposed that these upper chambers were built over the most holy place, and that thus the whole building was raised, externally, to the height of thirty cubits. Thus the note in the Pictorial Bible says, "As to the sanctuary itself, it was, as a whole, of an oblong figure, sixty cubits long, twenty broad, and thirty high, with the exception of the most holy place, the height of which was only twenty cubits, so that there remained above it a room ten cubits in height." According to this account, the holy place and the most holy place were of different heights; the former was thirty cubits high, the latter twenty. But this destroys the analogy between the temple of Solomon and the Mosaic tabernacle. In the tabernacle the most holy place was a perfect cube, (of ten cubits;) equal in length, breadth, and height; and the holy place was of the same breadth and height, but double the length. And in like manner the most holy place of the temple was a perfect cube, (of twenty cubits instead of ten,) equal in length, breadth, and height; but, according to the above hypothesis, the holy place, though (as in the Mosaic tabernacle) of the same breadth and double the length, was half as high again. This anomaly is noticed by a writer of the name of Kurtz, in one of the German periodicals of last year; and he asks, What proof is there that the upper chambers spoken of in 2 Chron, iii. 9, did not extend over the whole building, so as to cover the holy as well as the most holy place? The writer of the Chronicles, in verses 3 and 4, speaks generally of the temple; in verses 5—7 he speaks specially of the holy place, in

verse 8 of the most holy place, and in verse 9, of the upper chambers : clearly, there is nothing in this order of description which implies that the upper chambers were connected with one part of the temple more than with another. Kurtz, therefore, suggests that the upper chambers covered the whole building, adding ten cubits to its height, the holy place and the most holy place being each of them twenty cubits high. The proportions of the temple, according to this explanation, were exactly the same as those of the tabernacle ; the dimensions being in every part doubled. It may possibly be objected that the writer of 1 Kings, in giving twenty cubits as the height of the most holy place, appears to say, by implication, that this was *not* the height of the other chamber. But Kurtz answers, that that is not a just inference from the text ; the historian, in stating the dimensions of the most holy place, meant only to point out the circumstance of its being a perfect *cube*, equal in length, breadth, and height. That this was a characteristic property of the most holy place, is manifest from a comparison of Rev. xxi. 16. We there find that in the most perfect *phase* of God's temple, in which the most holy place is identical with the whole temple, and the temple itself with the city in which it stands, the cubical form is still preserved ; " The city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

There is another suggestion in Kurtz's essay which I do not happen to have met with elsewhere—namely, with respect to the *use* for which the upper chambers, which are mentioned in 2 Chron. iii. 9, were designed. We are told, in this text of the Chronicles, that the upper chambers, equally with the holy and the most holy place, were overlaid with gold ; whence it may be inferred that these chambers possessed an equal sanctity with the temple over which they were built, and that they were destined to an analogous use. Now, it appears from 1 Kings, viii. 4, and 2 Chron. v. 5, that the Mosaic tabernacle, with all its furniture and appendages, was brought up to the temple of Solomon. Where, then, were these things laid up ? Most probably, answers Kurtz, in the above-mentioned upper chambers. And he adds, that possibly the height of these chambers had been fixed at ten cubits, because that had been the height of the Mosaic tabernacle ; and possibly, also, the sacred relics were so distributed, that, accordingly as each article had belonged to the holy or to the most holy place of the tabernacle, it was laid up in the chambers which were over the holy or the most holy place of the temple.

M. J. M.

ANSWER TO QUERIES.

SIR,—In the December Number of the British Magazine, which I had not an opportunity of perusing before Saturday last, appeared several queries, with a request that some one would answer them ; if it be not too late, and the following resolutions of the proposed diffi-

culties be deemed worthy a place in your next Magazine, it will afford me great pleasure to have furnished them.

Yours obediently,

CHARLES WORTHY,
Curate of St David's, Exeter.

Q. Are the churchwardens authorized, or the parish bound, to put up the Queen's arms in churches? Where? Is there any regulation size?

A. There are many articles for which no provision is made by any special order, and therefore must be referred to the general power of churchwardens, with the consent of the major part of the parishioners, and under the direction of the ordinary, such as erecting galleries, adding new bells, (and, of consequence, as it seemeth, salaries for the ringers,) organs, clock, chimes, king's arms, &c.

Q. Are the Commandments and Lord's Prayer taken from those parts given in the Catechism?

A. Not necessarily so. Vide Canon 82, 1603.

Q. To put up the whole of the Commandments?

A. Yes. Vide same Canon. In the 25th section of the Act of Uniformity, 1 Eliz. cap. 2. Provided always, and be it enacted, that such ornaments of the church, &c., until other order shall be therein taken, &c. Upon which Gibson says, vol. i. p. 225, "Other order." Pursuant to this clause the Queen Anno Regni 3^o granted a commission to the Archbishop, Bishop of London, Dr. Bill, and Dr. Haddon to reform the disorders of chancels and to add to the ornaments of them by ordering the *Commandments to be placed at the east end.*

Q. To put up the Apostles' Creed? The Lord's Prayer?

A. No. But the canon quoted above, orders texts of Scripture to be written on the wall in addition to the Commandments, the Lord's Prayer may therefore be taken literally from the New Testament, and written up.

Q. To provide Common Prayer Book for the clerk; books of offices for funerals, baptisms, &c.; books for the communion table; books of Homilies? Copy of the Act for the observation of the 5th of November?

A. No provision is made for supplying any of the above articles, with the exception of the Book of Homilies, a copy of which, by the 80th canon, (1603,) the churchwardens are bound to provide, at the expense of the parish; the other matters contained in the above query, together with a following one, respecting the "repair of a cracked bell," may fitly be referred to the "many articles" alluded to by Burn, as quoted in the first answer of this series. It may be mentioned here, that in the Appendix to the Guide to the Duties of Churchwardens, by Prideaux, are certain articles of inquiry for churchwardens, and amongst them the following: "Have you a large Bible, a book of Common Prayer for the minister, and *another for the clerk?*" "Are your bells, &c., in thorough repair?" Although these are forms, yet it would be unreasonable to suppose that in such a book mere idle questions would be proposed, and strengthens the supposition that the general power given to churchwardens, with the consent of the majority of the parishioners, must be regarded in these matters,

where no specific provision has been made. If the thing be necessary, the parish are bound to repair; if not, they cannot be called upon to repair, excepting by the consent of the majority. The doctrine that the liability of the parishioners extends only to absolute necessities has been recognised, and acted upon to the fullest extent, and is well illustrated by the language of Sir William Wynne, in *Pearce and Hughes, churchwardens of Clapham v. the Rector, Inhabitants, and Parishioners thereof*, (Prideaux, p. 177.) The following constitution of Archbishop Winchelsey may not here be uninteresting, A.D. 1305: "That the parishioners of every church in the province of Canterbury may for the future certainly know what repairs belong to them, and they have no disputes with their rectors, our will is, and we enjoin, that, for the future, they be bound to find all the things underwritten, that is, a legend, an antiphonar, a grail, a psalter, a troper, an ordinal, a missal, a manual, a chalice, the principal vestment, with a chesible, a dalmatic, a tunic, and with a choral cope, and all its appendages, a frontal for the great altar, with three towels, three surplices, one rochet, a cross for processions, a cross for the dead, a censer, a lanthorn, a hand-bell to be carried before the body of Christ in the visitation of the sick, a pyx for the body of Christ, a decent veil for Lent, banners for the Rogations, bells with ropes, a bier for the dead, a vessel for the blessed water, an osculatory, a candlestick for the taper at Easter, a font with lock and key, the images in the church, the chief image in the chancel, the enclosure of the churchyard, the reparation of the body of the church within and without, the images, and glass-windows, the reparation of books, and vestments as occasion shall be. The rectors and vicars of the places are to repair all the rest, the chancel, and whatever is here omitted, or they to whom it belongs at their own cost, (See Johnson's Col. of Can.)

Q. To provide communion plate? What sort?

A. The only order for vessels at the holy communion which can be considered binding on the parish is to be found in the 20th canon, (1603,) and is as follows: "The churchwardens of every parish &c. shall, at the charge of the parish, provide a sufficient quantity of good and wholesome wine &c., which wine we require to be brought to the communion table in a clean and sweet standing pot, or stoop, of pewter, if not of purer metal," and also for a decent basin (in the first rubric after the offertory sentences) in which to collect the alms for the poor. Prideaux (from Ayl. Par., 304; Lindw., 252) adds, that the churchwardens are to take care that the church be provided with a fair chalice, or communion-cup, with a cover, and one or more flagons. In 1175, Archbishop Richard ordained that the Eucharist should not be consecrated in any chalice not made of gold or silver; and amongst the Constitutions of Langton, in 1222, is the following: "We ordain that every church have a silver chalice, with other decent vessels." These are cited as interesting, not as being authoritative.

Q. Why are the psalms in the churching service pointed for singing, as they are ordered to be "read" by the "priest" alone? Would there be any impropriety in the priest reading the Creed of St. Athanasius, which is pointed in the same manner, instead of alternately with the people, as is usual?

A. The psalms in the churching service are not ordered to be “read” by the priest “alone,” neither does the church appear to contemplate such an arrangement. The woman, as the words clearly indicate, is expected to follow with the minister, who is ordered by the rubric to “sing” the psalm. The churching-service appertains solely to the woman ; for the congregation therefore, or the clerk, representing the congregation, to repeat the psalm alternately with the minister, who is merely leading the woman, would be a gross absurdity. The churching-service, moreover, if read at its proper time, would be read, according to the opinion of most ritualists, between the first and second service, the congregation having withdrawn. (See Sparrow’s *Rationale*.) There would be a manifest impropriety for the people *not* to repeat the Creed of St. Athanasius alternately with the priest, for, first, because it takes the place of the Apostles’ Creed, the rubric before which gives the following direction, “Then shall be sung or said the Apostles’ Creed by the minister and people ;” and secondly, because it is a confession of faith of every person present, and ordered to be sung or said by the *minister and people*. (See the rubric immediately preceding it.)

Q. Would it be advisable to read the commination-service in all churches on the first day of Lent, or has the minister a discretionary power therein ?

A. The minister has no discretionary power ; it is ordered to be read on the first day of Lent, and at other times as the ordinary shall appoint. (See preface and rubric and the commination-service.)

Q. When a child is brought to be received into the church, after the minister of the same parish has privately baptized it, he must certify the same in the prescribed form—but how does he proceed with the service ? There is no rubrical direction, though common sense may supply the omission ; but common sense is not taken, in all cases, as a sure guide.

A. The service to be used when a child is brought to be received into the church after private baptism appears so plain and unencumbered of every difficulty, that I cannot understand your querist’s doubts. The service seems to me to be intended to be used as it is printed ; but since his convictions are not so clear, I would suggest his application to the bishop of his diocese, the proper person to resolve all doubts, under which head the present question fairly falls.

Q. Are marriages (so called) at meeting-houses, licensed houses, and registrars’-offices, according to God’s Holy Word ? If not, are we authorized in saying, according to our marriage service, that they are not lawful ?

A. An unprofitable question, since *the state* has pronounced them *lawful*. As churchmen we look, of course, on marriage as a religious contract, and therefore consider that it should be contracted in God’s name to be lawful in his sight, and by his ordinance. (See Dr. Hook’s *Church Dictionary*, under the head “Matrimony,” where may be found an excellent and comprehensive answer to the above question.)*

* Vide Bing. Ch. Ant. b. xxii. c. 4.

Q. As the law of the land requires clergymen to inter the dead bodies of persons who have been baptized by other than lawful ministers, and as, of course, the clergyman does not allow such bodies to enter the church, after the service at the grave-side, is it necessary to go into the church to read the psalm and lesson? Would not that part of the service appointed for the grave-side be sufficient?

A. If the corpee be entitled to Christian burial at all, the minister is undoubtedly bound to read the appointed service, and is not at liberty to refuse to go into the church on the grounds referred to by your querist. The rubric gives the minister the option of going either to the church or to the grave, and with such permission, but for no other reason, he, doubtless, may proceed straight to the grave, and, though ritualists are divided on the point of being obliged to return to the church or not, yet most seem to incline to the affirmative side. Be this as it may, whoever is entitled to Christian burial is entitled to the whole service, if there be no general power to curtail it. On the subject of omitting any part of the service for the burial of the dead, your querist may consult with advantage Shepherd on the Common Prayer, and Wheatley, always remembering, however, that, after all, their opinion is but a private opinion. It belongs to another, of much higher authority, to appease diversity, and to resolve doubts concerning the manner how to understand, do, and execute the things contained in this book. (See preface to Common Prayer.)

C. W.

NOTICES AND REVIEWS.

Ecclesiastical Antiquities of the Cymri. By the Rev. John Williams, M.A.
London, 1844.

(Continued from p. 48.)

"BRAN died, it is supposed, about A.D. 80, and his *chaplain*, Arwystli, A.D. 99." So says Mr. Williams; the *first* on the authority of the Cambrian Biography, the *second* on that of Cressy: the one having as much reason for saying, as it has been already shewn, that Brán was a *Christian at all*, as the other had for adding, that Arwystli was his *chaplain*." Cressy, it is well known, was a romancer of the first rank. Posterity will place him in a niche side by side with Mrs. Radcliffe. His Catalogue of the British Saints forms as amusing a compendium to church history, and has as much relation to its realities, as the Lives of the English Saints to the History of England, or the quaint vagaries of Cervantes to the dry chronicles of the middle ages. But this is nothing to Mr. Williams. Cressy and Alford, they are all the same to him, provided they only point out the way he wishes to go. He never stops to inquire whether it is to the right or to the left that they would guide him. Inquiry, comparison of records, research, and discrimination, may fit well ordinary chroniclers, when they relate ordinary events; but the his-

torian of the king of Siluria—that orthodox potentate, who, in the very infancy of the church, lest anything *catholic** should be omitted, appointed to himself a worthy and reverend “*chaplain*,” and presented him, doubtless, with Howell and James’s very best five guinea scarf as a badge of his office—might well afford, like Geoffrey the venerable—he of Monmouth—to overleap the bounds of discretion, and tell us, with all the gravity of a grand mufti, “that the prolongation of their lives [Brân, the emperor, and Arwystli, the chaplain] to such late periods [centenarians, or more] was evidently a great blessing to the church, which had been, without doubt, the particular object of their solicitude, zeal, and protection.”—p. 62. No doubt so. It is impossible to enumerate all that they *may* have done. Mr. Williams leaves it an open question for his readers to draw the inference. He merely gives the hint. It is therefore possible, though Alford the Jesuit—a considerable authority with Mr. Williams as a chronicler of these dark times—does not positively say so, that there was actually in Siluria an *Exeter Hall*, or even a *London Mission*; yet you are permitted to infer it; you may guess it, if you like; or, if your inclinations are at all given in that way, you may jump at once to the conclusion that they really did exist—that they were established by Brân and his “chaplain”—that their purpose was to extend Christianity among the rude boors of Carmarthenshire, and teach civilization to the desperate zealots of the county of Cardigan.

The writer, however, regrets that no traces of them can be found at the present day, otherwise it is possible that *Rebecca* would have been still an appellation appropriate *only* to the fairer sex, and *turnpike gates* would never have had a place in the annals of history. But *catholic* writers—and Mr. Williams claims to be one—who read everything with “a catholic eye,” unfold to the vision events which we, poor *protestants*, can never hope to unfathom. They will tell you what happened centuries upon centuries ago, with a minuteness of detail so accurate and so surprising that we cannot but feel an inward glowing pride to think that our ancestors, the rude, half-naked, tattooed, hardy Britons,

toto divisos ab orbe,

were so pre-eminently enlightened, and so elegantly civilized, that they were not the men whom Paley, in one of his moral delusions, vainly and fondly imagined to have fattened upon “cockles and muscles, rabbits and acorns, oysters and periwinkles, living in caves and grottoes, and dwellings of wattles and mud”—but (see Mr. Williams’s History) that they built “royal palaces,” “issued royal enactments,” “vindicated their state authority in matters ecclesiastical,” exactly as Queen Victoria does now, “passed a law,” proclaimed it through Siluria, posted it at every cross road, “*that parents should no longer defer to impose names upon their children, until they arrived at years of maturity*,” nor wait, as was the vulgar and pagan custom, “*until their faculties were duly developed, so as to suggest a suitable and appropriate appellation*.” Decidedly not. It was wrong to wait—it

* The word *catholic* has been lately sadly abused.

was heathenish. Cyllin the king was a wise man and a Christian. "Let the name be given in *infancy*," was the royal command. We are British—*enlightened* British—we are SILURIANS. The *Ioways* may wait "until the faculties of their best born are duly developed," and then call him "Obabumba," *King of the Eagles*, or "Nihamaha," *Strong Wind*. SILURIANS know better. Such a practice is *uncatholic*. The *genealogy of Jestyn ap Gwrgan* has said so. Hence, says Mr. Williams, "*the alteration, we naturally presume, referred to BAPTISM, infant baptism.*" That is to say, *that* which requires, as is well known, the most elaborate proof to shew that it was undoubtedly a custom of the church in the first century, is, by the *genealogy* and Mr. Williams, proved, by a stroke of the pen, as exercised in Siluria by "royal enactment."

While reading this history, the writer has been often compelled to exclaim, *What does Siluria not possess?* When will this *genealogy* be published? What are the Welsh MSS. Society doing? Can they suffer so valuable a chronicle to remain long unknown save only to the favoured few?—a chronicle that explains all dark-points in history so very satisfactorily—a chronicle so thoroughly "catholic" that it records everything with a "catholic eye"—a chronicle, too, that tells us, as plain as anything can tell, how very *uncatholic* Giraldus Cambriensis was—the pope annoying ruffian—who has for so many centuries deluded the world by his false description of the customs, manners, and civilization of our worthy ancestors, the hardy Welsh. What can it signify to us how *he* would represent them as living in the *twelfth* century, if we are told positively by a MS., just discovered in the *nineteenth*, that they lived so much better in the *first*.

It is, truly, a glorious thing—and, as the writer is a Welshman, he cannot conceal it—to think that our ancestors were not the painted, half-clad savages which they are represented to be by such limners as Cæsar, and Tacitus, and Dion Cassius, but that "they luxuriated in magnificence and splendour by copying the Romans in the erection of royal palaces"—that "godly men from Greece and Rome came to visit them"—as is the custom still; for example, Louis Philippe and the Emperor of Russia to our own beloved Queen Victoria—that "they founded choirs of saints"—"the choir of Eurgain"—*all* in the *first century*—where, without doubt—though this part of the *genealogy* is not yet published—blooming cherubs, under the form of charity-boys, disguised in little white surplices, chanted the daily services, edified the royal palace of Siluria, and spread their weaning influence as effectually and as permanently throughout the wilds of the region of "the Chair," as their brother cherubs of St. George's, Windsor, do at the present day among the beer-brewing, bacon-devouring boors of Berkshire.

Again, we exclaim, *What does Siluria not possess?* When will this *genealogy* be made known to the world? Who can tell what it does not disclose? The resources of Siluria must have been immense in the arts and sciences, and in civilization! Brân, besides being a Christian, an emperor, and the father of Caradoc, was also an "inventor of the

roll for literary purposes," "a dresser of skins"—*sheepskins*—in fact, a royal skinner. A certain royal personage, living in a certain royal country, could do almost everything in nature and in art—from the feeding of bullocks on turnips and oilcake, to the copying of a Guido or a Raphael on canvas and on wood. But then he was a mere copyist—Brân was an inventor! Siluria, therefore, shall have the palm. "The men of Siluria," says a writer of the twelfth century, "were noted bowmen. They shot well, and they shot long." If they could not hit a mountain, they were sure of a molehill; therefore they always aimed high. He who goes to the river to slay a *salmon* may make sure of returning home with a *minnow*. And so it is with their posterity. They can't forget the skill with which their ancestors handled the *long bow*. Hence we find in the genealogy, this curiosity of literature of the nineteenth century, tales of a nature which are truly astounding. The writer has always considered Baron Munchausen a man of singular valour. Alone, with *sword* in hand, he would attack castles and sack towns. But what is to be said of the following feat:—

"In the time of Eirchion, the son of Owain, the infidels slew many of the Christians, but Eirchion went against them, and killed many of them with no *edged weapon*, nothing but his *bare hand*, and therefore was he called Eirchion Vawdvilwr, (the thumb soldier.)"—p. 65.

In modern days, it is hardly possible to match this feat, if we except Captain Berkeley's gallant defence for the protection of the aristocratic hare and the noble pheasant, (see his pamphlet on the game laws.) And yet this episode of the thumb soldier is gravely quoted, and gravely commented on, in a grave history—so grave, indeed, that nothing can be graver than the progress of Christianity!

Who these "infidels" were Mr. Williams cannot exactly say. They may have been "Romans," or "natives, or marauders from the neighbouring countries." Of course they were not of Siluria—they were of any country but the country of The Chair. One thing, however, he is *certain* about, and very confidently founds it on this interesting little Silurian tale—"That a systematic attack was made upon the British Christians at this time [A.D. 121] is *no mean evidence* of their number and importance in the country."

Gildas, a bilious, crusty old Briton, writing in the *fifth* century, was as likely to know as much, if not more, of what happened in the *first* and *second* centuries, as the manufacturers of the Chair MSS. did, writing in the seventeenth and eighteenth. But Gildas says in his Hist. p. 17, Stev. Ed., "that there was no persecution in Britain until that of Dioclesian"—the churches had rest. So says the Archdeacon Geoffrey, lib. v. cap. 5, Paris ed. 1517. So says tradition in general. And, it may be added, so say ancient British documents, if we except the erratic oracles of the Chair. And *here* it was the Chair committed the grand mistake, when her patentees, "infidels, conjurors, and we know not what," as they were, essayed to manufacture history. They never for one moment considered that the same events had been already and *differently* recorded by chroniclers who lived some centuries before themselves. Hence have they left a loop-

hole for future inquirers to detect their falsehoods, for which we cannot but feel thankful. They had no regard to Gildas. They had no reverence for Geoffrey, though they followed his footsteps in the art of invention. Griffith ab Arthur, as they called him, they utterly threw aside, and even the Triads—that consecrated ground wherein lies are so easily sown—unless their soil was Siluria, were to them a dead letter. The genealogy is to supersede everything. Jestyn ab Gwrgan, the traitor and the robber, is to be in future the fountain-head from whence the main-springs of Christianity are to run pure and unsullied.

II. “When Lleirwg (Lucius) ascended the throne, [that is, a wicker-work arm-chair in Siluria,] he became deeply impressed with the necessity of providing more amply for the church, regulating its external affairs as bearing upon the state (!) in a more defined and permanent manner, and more clearly distinguishing it from ancient Druidism. [What next?] With this view, he applied to Eleutherius, bishop of Rome, A.D. 173—189, by means of Medwy and Elwan, native Christians, requesting to be furnished with the Roman and imperial laws, in which he doubtlessly expected to find certain ordinances respecting the church.”—pp. 66, 67.

Let the reader observe the *manner* in which this story of Lucius is introduced. There is not a word said respecting the application for baptism, which Mr. Williams cannot but know is at all times given as the ground—the *primary* ground—of Lucius sending to Eleutherius at all. Baptism is assumed, because “Cyllin, the king,” and Lucius’ *grandfather*, had ruled by “royal enactment”—that it should take place “in infancy,” and, consequently, Christianity had been in Siluria generations before; and that the reason of his sending an embassy to Rome was because he felt “deeply impressed with the necessity of providing more amply for the church.”

In treating of these dark times, Mr. Williams dots his matters down with as much confidence and as amusing a degree of certainty as if he were merely writing a history of the church in India, and had no further trouble in arranging his materials than a resolute, hard, earnest perusal of parliamentary reports and missionary documents. But the man who expects to triumph over the darkness that hangs around the early British church so easily as this, will find, after due examination, that it is a mist that cannot be readily penetrated by the keen glance even of “a catholic eye.” Hence is it, that so many have stumbled on this *questio vexata* of King Lucius. Some, indeed, have gone so far—for instance, Mosheim—as to say “that the traditions about King Lucius are extremely doubtful, and are indeed rejected by such as have *learning sufficient to weigh the credibility of ancient narrations.*” This, however, is an argument of the most sweeping kind, and cannot for one moment be entertained. That such a man existed cannot be questioned; local circumstances prove it beyond a doubt; though he was a chieftain of a very different nature to that in which he is generally represented, for glory’s sake, by papistical writers, or indeed even by Mr. Williams. As a Welshman, Mr. W. ought to know that it was impossible for him to have been even *nominal* king

of Britain; and this, too, he himself shews by a singular inconsistency, which he does not seem to be aware of. But the object here is not to ascertain the extent of Lucius' kingdom, nor yet his own existence, which is already granted, but to shew *the manner in which his conversion was brought about—who were the instruments of it—the truth, at least the probable truth, of the mission to Rome, and the application to Eleutherius for baptism into the church; and consequently the natural inference, that this (the close of the second century) was the FIRST INTRODUCTION OF CHRISTIANITY INTO WESTERN BRITAIN.*

The writer is well aware that he is now treading on delicate ground, and it is possible that he may be giving offence to some parties hostile to Rome, yet credit must be given where it is due. The opinion arrived at is neither hasty nor yet without careful examination. All the writer asks, is a patient and an unprejudiced hearing. Then let the verdict be given accordingly.

1. Venerable Bede, in his Epitome to his History, says: "cui (b. e. Eleutherius) literas Britannicæ Lucius mittens, ut *Christianus efficeretur* petiit et impetravit."

2. Nennius, Hist. Brit. sect. 22, Ed. Stev. "Lucius Britannicus rex cum omnibus regulis totius Britannicæ gentis *baptismum* suscepit."

3. Liber Laudavensis, supposed to have been compiled about the beginning of the twelfth century: "Hic (Eleutherius) accepit epistolam a Lucio Brit. Reg. ut *Christianus efficeretur* per ejus mandatum."

4. Geoffrey of Monmouth, Paris edition, 1517, fol. 33: "Coillo successit filius ejus Lucius qui ad fidem Christianam anhelans ad summam pontificem mittit, ut *ab eo baptismum sacram recipiat una cum suis subditis.*"

5. So also Platina, in Vit. Eleuth., and Naclerus, in Chronograph, and Philip Bergomensis, and Hector Boethius, all of them mention *baptism*, directly or indirectly, and leave no doubt in our minds as to the mission to Rome being connected with his first conversion to Christianity, and in no instance, as far as the writer's observation goes, do they assume, as *Mr. Williams* does, that he was a Christian long before. It is very true—and a *sa* testimony on the side of *Mr. Williams* it is here mentioned—the Magdeburg Centuriators, cent. ii. fol. 6, give the following as a reason for the mission: "Accersiti sunt plures Doctores; qui eas scintillas, quas antea habuerunt, sursus accenderent." These words, then, imply, as far as they go, that Christianity was here before. But their single testimony can never be expected to outweigh the united voice of antiquity, especially when their well-known inaccuracy in other matters is thrown into the scale. Besides, we think we can prove, by a fair deduction, *that Christianity was not in Siluria before the time of Lucius—as also how it came there—and by what means.* And it was to shew how much our *proof* agreed with the general voice of tradition that the quotations above were adduced, not that any assistance was expected from them further than a confirmation of the following inquiry.

The motives that induced Lucius to embrace Christianity, and to send to Rome, are differently assigned by different writers. Some, for instance Alford, as also Baronius, attribute it to Lucius' admiration

of the constancy and firmness of the martyrs under the general persecution. But how was Lucius, living in a remote and obscure corner of Britain, to know much of what was passing on in the other parts of the empire? and most assuredly not sufficient to discriminate as to the merits or demerits of the cause of the persecution. And that he could not have been an eye-witness of it in his own dominions is certain, since Gildas assures us of the fact that there was no persecution in Britain till the time of Dioclesian. Our own Usher acknowledges that he could not find what induced Lucius to send to Rome, and so leaves the question undecided. Let us see, however, whether the following inquiry will not unravel at least some of the mystery, if not guide us to the probable truth of that story, which has been so exaggerated by different writers as to have become at once the wonder as well as the ridicule of Christendom.

The Legio Secunda Augusta entered Britain under the command of Vespasian in the reign of Claudius, (see Tacitus in Hist., lib. iii. cap. 44.) Whether it was employed by Ostorius in his battle with Caractacus, A.D. 51, or afterwards by Suetonius in his reduction of Mona, it is difficult to say; but we know for a fact that it was ordered to join the expedition against Boadicea, and that it did not arrive in time to take a share in the engagement that took place in consequence of the negligence of its commander, Pænius Posthumus, (Tacit. Annal. lib. xiv. 37.) It is probable, however, that it acted under Julius Frontinus in the year 76. In the time of Hadrian they were in Cumberland, and, says Sir R. Hoare, they had probably their share in the work of Hadrian's Vallum, A.D. 120.

Several inscriptions found in Scotland prove that in the time of Antonine they were employed in the building of the wall from the mouth of the Esk to that of the Tweed. Antonine died A.D. 160. At what time they reached Caerleon-on-Usk it is difficult to ascertain, but it is certain that they were here in the time of Severus, from the following inscription found at Caerleon: "*Pro salute Augustorum nostrorum Severi et Antonini et Getæ Cæsaris, Publius Sallienus Publici filius Mæcia [Tribu] Thalamus Hadrianus Præfectus legionis secundæ Augustæ Caio Vampeiano et Luciliano [consulibus.]*" It would appear that this was written about 210.

The probability, however, is, that they took up their station at Caerleon previous to the reign of Severus, especially if one considers the turbulent spirit of the Silurians, (the main cause of their being stationed here at all,) and their presence in the north not being wanted, as the rabid incursions of the Picts had been effectually stopped by the two great walls. On their way from the north they left in Westmoreland the following inscription: "*Caius Varronius . . . essus legionis Vicesimæ Valentis victricis . . . Ælius Lucanus Tribunus Legionis secundæ Augustæ C.*"

However, it is pretty clear from the account here given, and the inscriptions, that at all events their station could not have been taken up at Caerleon *before* the time of Antonine, however soon it might have been after. And also, it is clear that they were here at the time of Severus, who assumed the purple at the close of the second century. There is,

then, a period, say thirty years, from the death of Antonine to the reign of Severus, left to conjecture as to the time of their first settling at Caerleon. If it be conceded that their station was taken up in this interval, considerable light, amounting almost to positive truth, will be thrown on the history of Lucius' conversion, as well as a reconciliation of the general tradition.

Usher has cited a great number of authorities as to the year of the mission to Rome, varying from A.D. 137 to 199, most of them, however, agreeing that it was in the latter half of the century. If this be correct, the concession already asked for is not wanted, as it connects us immediately with the ascertained fact of the time when the legion was actually at Caerleon, or, at all events, very near it. *The object, the reader will observe, is to connect the conversion of Lucius with the settlement of this legion.*

If Welsh pedigrees be allowed to have a voice in the matter, we approach still nearer to certainty; and the writer sees no reason why their authority should be rejected, especially when it is considered that, by comparing their dates with the general voice of antiquity, an agreement is found, as is the case in the present instance. Thus, in ancient pedigrees, Lucius is placed in the *third* generation after Caractacus. This, then, would be A.D. 160. But this is exactly the *average* of the various dates assigned by the various writers enumerated by Usher. Surely there must be some truth in this remarkable, and no one will call it intentional, coincidence. Usher never saw these pedigrees, otherwise he would have adduced them as witnesses. On the other hand, the writers of the pedigrees never saw Usher, for they were written long before his time.

Let the reader, however, take the matter in what light he pleases. Let him trace, as is here done, the progress of the *legio secunda* throughout the island, with a view of ascertaining its settlement at Caerleon-on-Usk. Let him then ascertain, by reference to those authorities cited by Usher, the year of Lucius' conversion. Let him compare the *average* of these with the account given in the Welsh genealogies, allowing thirty years, the usual period, to each generation, and he will find that it is difficult to arrive at any other conclusion than a *coincidence between the time of Lucius' conversion and the first settlement of the legion at Caerleon*—namely, a *coincidence* so far as it is possible for things to *coincide* at so remote a period of ancient history. Now, what does this coincidence imply? Why, simply this—that *the legion was the instrument through which Lucius was converted—that it accounts for the truth of the mission to Rome—that it will explain a dark point in history—and so far soften down the extravagance of Roman writers, as to induce protestants not to reject it altogether as a mere fable.* Which may be shewn in this way:—

Lucius was a chieftain of that part of Wales known afterwards by the name of Gwent and Morganwg. This comprised Caerleon-on-Usk. About this period, from A.D. 160 to A.D. 190, the supposed time of Lucius's conversion, and the settlement of the legion at Caerleon, the Roman armies were recruited with many Christians. The well-known story of the Thundering Legion proves, if not a miracle,

at all events, the fact of Christians being employed as soldiers. These Christians, when settled in an idolatrous country, would be anxious, from the nature of their religion, to propagate the faith. They would begin, then, in their immediate neighbourhood. By degrees the leaven would spread, and at length reach the ears of Lucius, the petty chieftain, whose residence could not be far from Caerleon. This may be proved from the circumscribed locality of the four churches dedicated to the four saints, who played so conspicuous a part in the history of King Lucius—namely, Medwy and Elwy, Dyvan and Fagan. For if the extent of their sphere had been wider, local tradition would have assigned to it a wider influence, as also a wider extent of kingdom to King Lucius. The truth having in this casual manner reached the ears of the king, he would, perhaps, apply to the Roman soldiers personally for further enlightenment, and a more substantial knowledge of the tidings he had heard of. These were private men, lay Christians, people not much acquainted with the fundamentals of Christianity, just like the officers and privates of the household troops in the nineteenth century, though a little more earnest in their professions than the latter are, speaking generally. They would, however, advise him to send messengers by the next convoy that left the Severn for Rome, to consult their bishop in the eternal city. Tradition says that he sent two natives, Medwy and Elwy. Eleutherius, being a wise and good man, was rejoiced to find that a chieftain from a remote and barbarous country had sent to him for admission into the faith. He determined that two missionary priests should start on this journey, Dyvan and Fagan. But, first of all, *let us follow the tradition wherever we can*; knowing what an advantage it would be to have native teachers, understanding and speaking the native tongue, he set about teaching Medwy and Elwy the principles of Christianity. When this was done, they were baptized, and (the tradition again) they were ordained into the ministry. They return to Britain. Lucius is satisfied. The truth takes possession of him, and he and his whole family are baptized by Fagan, Dyvan, Medwy, and Elwy. Hence the germ of that which has been the wonder of Christendom—a *king and his whole kingdom converted to the faith*.

This late introduction of Christianity, be it remembered, is applicable only to Wales; for the fact is certain that Christianity was in the British isles previous to the close of the first century.

If, then, it be objected that, as Christianity was in the island some time previous, it is probable, therefore, it would have had an earlier transmit from east to west, and that, consequently, in the conversion of Lucius we are not indebted to Rome at all; a sufficient answer to this appears to be the inaccessible and turbulent state of the principality, the long war with the Silures who were not *nominally* subdued till A.D. 76, by Julius Frontinus—one must use the word *nominally*—as it was nothing else; for had they been *finally* subdued the presence of the legion at Caerleon would not have been required a *century afterwards*,—the absence of this legion, as has been seen, in the north of the island till after the building of the Vallum Antoninum, as also

the improbability of Christians being soldiers much previous to the time under consideration; granting that the legion, as Camden says, settled at Caerleon under Julius Frontinus, which, (by the way, Camden *cannot* prove,) all these circumstances combined render it almost impossible for Christianity to have entered Siluria *previous* to the time here assigned to it. Besides, there is another fact, and one which must have weight—namely, the *almost incredibly slow progress of Christianity in Wales during the first four centuries*.

This consideration must diminish the weight, if any, attached to the previous objection. For there is a tradition current in the Principality, authenticated by Dr. O. Pughe, and confirmed by a triad, whose antiquity cannot be doubted, that *Brychan, a chieftain of Brecknockshire, living within a few miles of Lucius, did educate and bring up his children to teach the nation of the Cymri, who were without the faith*. This Brychan, Mr. Williams says, died A.D. 450, in which the pedigrees bear him out—that is, *two hundred years after the conversion* of his neighbour Lucius. Surely, then, this slow progress of the Gospel is incompatible with any weight which might attach itself to the foregoing objection. At the present day the writer knows of nothing that can be compared with it, saving the advance of Christianity in India. The circumstances, too, are not anomalous. There are many things in Druidism not very dissimilar to Hindooism, and it is well known what a barrier this is to the progress of the Gospel. Besides, let it be remembered that in those days there were none of the advantageous elements which we now possess to forward Christianity. The Druidical priests had full possession of the vulgar mind. They swayed it as they pleased. The Romans, it is true, endeavoured with all their might to put Druidism down. But the connexion which the legends concerning Taliesin, the chief Druid, obtain in reference to the wilds of Cardiganshire, proves very clearly how little was their success, even as far down as the latter half of the sixth century, and consequently tell as much for the *slow progress of Christianity*. It cannot be questioned that Druidism had lost but very little of its old leaven in this part of the Principality at this period. Taliesin may have died a *Christian*, but the writer doubts much if ever he was *born* so, or even lived half his time as such. These things may be grating to our feelings as Christians, but there is no remedy for it. They must be known. An impartial review of the state of the Principality at this period will, it is certain, lead the inquirer after truth to no other conclusion. It is therefore absurd, not to say sinful, to represent the church in the Principality “as a grand national establishment,” “independent of the church of Rome in all ages,” self-constituted, and self-ruled. That she was independent of Rome for a long period is certain; but then let us have her real condition at that period. Let us not deceive confiding strangers, lest one of them, more wily than the rest, should examine, judge for himself, and finding her otherwise, should lose all sympathy for her, and leave her in a worse plight (if possible) than she was before, and Mr. Williams knows well what that is. It does, moreover, suit the hour well to talk about “catholicity” and “catholic times.” It

panders to the craving appetite of a misguided public ; it flatters the fancies of deluded young ladies, and still more deluded young men, who feed on golden crosses and cross keys. But though too many persons are found ready enough to glut the public mind with these symbols and this talk about an imaginary catholicity, the writer, on the other hand, as a Welshman, begs leave, at the same time, to protest against their application to the church in his country. We have always been, and, please God, always shall be, in some shape or other, a protesting church. And never have we been more earnest than we are now in *protesting* against this recent attempt to shorten the interval between ourselves and the modern, prevailing, and, we almost fear, overwhelming, species of lunacy.

III. "There can be no doubt," says Mr. Williams, "that baptism in Britain was always well done and according unto order in regard to the minister, in matter and in words." "For," adds he, by way of clenching the argument, "the decree of Cyllin, which authorized the imposition of names in infancy, can hardly refer to any other circumstance." This has been answered already ; it is therefore unnecessary to notice it further. But it is a lamentable fact to think that these matters are not "well done" now. Has Mr. Williams never buried a child baptised by a *dissenter* ? Did he ever hear of a parish in the Principality where not less than one-half were baptized by dissenters ? Did he never hear of Welsh clergymen, ministers of the church, who were themselves not only improperly baptized "in regard to the minister," but also improperly confirmed, or rather, not confirmed at all, in regard to the bishop ?

It is an error, an unpardonable error, to misrepresent things under *any* circumstances, but more particularly in circumstances of so vital a nature as those which affect the church. The writer does not say that Mr. Williams has *erred wilfully*, but in *judgment* ; which, though it may not be so culpable, does, nevertheless, cry out equally for his protestation, the protestation of every man who has the least attachment to his national church.

The clumsy manner, too, in which it is sought to incorporate the church on the smouldering ashes of Druidism can only expose us, not to the indignation, but to the ridicule, of Christendom. Mr. Williams knows, or at least ought to know, when he says that "the church was in perfect accordance with the primary object of bardism," that he is talking of that spurious bardism consolidated from the delirious dreams of "Old Iolo," who, as a true disciple of the French revolution, was as anxious to found in Siluria a patent Christianity of his own manufacture, as the harpies of the latter were to invent a creed that would suit everybody. Accordingly, "Old Iolo," animated with the spirit of the times, and perhaps having in the distance the occupation of the throne of Llandaff, in addition to the part he already filled in the Chair of Glamorgan, set about to re-model the church, and among other things announced to the world that "the *Bards* or *Druids* continued for many centuries after they became *Christians*, the *ministers of religion*, even till, and probably in some places long after, the time of the two *Athanasian* and incipiently *popish* bishops, *Germanus*

and *Lupus* ; this is pretty evident from our *oldest* and most *authentic* MSS. The *bards* have, through all ages, considered themselves as a *properly qualified priesthood*, or ministrators of religion. Much more might be said on this subject, which neither room nor propriety admit of in this place." See vol. ii. Poems, p. 203.

To reply to such trash as this is really painful. We should never have even noticed it had it not been for the degree of prominence with which Mr. Williams brings it forward ; and for no other purpose, as far as is evident to us, than to connect the *white dress* of the Druids with the *modern surplice*, and so giving to the Principality the credit of the invention, and thereby proving her national church in another very material point, "purely catholic." But "Old Iolo's" object is distinct enough. He had been already declared a great bard of the Chair. He exercised unlimited sway over "the infidels, conjurors, and we know not what." It was therefore but another step, especially as the times were so favourable, to assert his right to the *Christian* priesthood. He was already a presiding priest in the temple of the *goddess Keridwen*. Why not attempt, then, a corresponding position among the presbytery of Llandaff? His propositions were rejected. What was the consequence? We hear him denounce everything discordant with his own rabid views as the result of "priestcraft, parsoncraft, and scribblecraft." A genuine *triad* certainly ; quite worthy of Old Iolo ! In vain, however, does he appeal to "ancient and authentic MSS." Let them be produced. Let their authenticity be proved, and then, but not till then, shall we be ready to consider old Gildas as a retailer of falsehood and misrepresentation. Gildas was, perhaps, prejudiced, but we don't believe he ever wilfully misrepresented. He lived within a century after the mission of "the *incipiently popish* bishops, Germanus and Lupus,"—What a charitable phrase, and how *truly* does it represent ancient history,—But he does not speak of the *bards* and *Christian priests* having ever been identically the same. On the contrary, he addresses either as a separate order ; the former as "lying scoundrels," not far from the truth, we guess ; the latter, as having "neglected the chair of St. Peter," *not Rome*, it is needless to add, but the ordination service, the lessons for the occasion being taken from St. Peter's Epistles.

Iolo Morganwg was, it cannot be denied, a man well versed in ancient British antiquities, but his judgment was as confined and as prejudiced as his capacity for abuse was extensive and ill directed. He possessed all the essentials of an Ancient Druid, which he claimed to be : he was arrogant, impatient, and intolerable. Much of this might have been forgotten, had not the ill-judged vanity of himself or his friends made known to the world his private correspondence. His bitter attacks on the learned author of Celtic Researches, whom he calls, after his own peculiarly elegant phraseology, a *smatter dasher* ; his sneers at Dr. O. Pughe ; his openly accusing Owen Myoyn, his old confederate, of dishonesty ; and his uncharitable hatred of the priesthood ; form an amusing comment on the adoration paid to "Old Iolo" by Mr. Williams, himself a priest.

But the fairest, if not the best, way of determining what credit

should be given to "Old Iolo" as an antiquarian, is to judge him by his own works; and here his *inconsistency* will be glaring.

"Tradition," he says, "if it be not received in the *bardic* sense, is nothing but the wildly confused popular story of *we know not what*; *old wives' tales*; the nonsense of those who *jabber they know not what*." All his own elegant vocabulary.

Now, tradition, in the *bardic* sense, is that which is handed down orally and in *rhyme*. But was it always so well guarded that it could never be altered? Is rhyme so very difficult that to *add* to it or to *change* it was a thing impossible? What bardic tradition transmitted to posterity is at present difficult, indeed, impossible to say, for every thing we have now has come down to us by *means of letters*. But, says Iolo Morganwg, "it is wrong to confide in *letters*, which skulk in dens and dark corners; we know not whence they come into light, and often know not how they came into existence." If this be true, let us ask the question, What is to be done with the works of the bards printed in the first volume of the *Archæology*? Must they go, because they have not been handed down by *tradition*, bardic tradition? Oh, no! Iolo knows better. And when it suits him, he can appeal to *letters*, "letters that transmit lies to posterity;" "for," says he, "we have it in MSS. of *five hundred years* standing," and this too let the reader remember, after he had said in the very same page, when *oral tradition* and *letters* clash, that "if a MS. has a little of the *mould of age* in it, we admit blindly more of what it says as truth than becomes a wise man."

But it is not intended to deny Old Iolo all credit. Far from it. All the writer would imply is, that it should be given to him with great caution, if not rigid scrutiny. Yet what scrutiny have his novel theories undergone at the hands of Mr. Williams? None, absolutely none; he has received all, as if he were imbibing solely the oracles of inspiration.

Old Iolo and his followers, for he has many, should shew a little reserve in abusing *letters*, when it is considered that, in order to support these novel theories, a constant appeal is made to MSS. which no one, until he discovered them, ever heard so much of as their *existence*; for they "skulked in dens and dark corners." In such a case it would have been wiser to have assigned to *letters* and MSS. a less opprobrious sentence than the sweeping one "of the *scoundrel scribblecraft*, that *journeymen thief* of *priestcraft*;" more particularly when it is considered that the ingenious *invention*—for we *still* call it an "invention,"—of the *Coelbren*, or the *bardic alphabet*, is grounded by himself, not on an *original* *Coelbren*, but on the faith of *letters* of a MS., and that, too, not one "moulded by age."

These, it must be admitted, are conflicting circumstances. They weaken sadly the authority of the great Chair. Let some one weed them out, or that authority must perish for ever.

IV. To examine the whole pile of consecrated rubbish upon which Mr. Williams has raised his history would be indeed a labour not very unlike the cleansing of the Augæan stable; for as Hercules left nothing but the stable standing, so, when our sweepings would

be well out, should we leave nothing remaining in this book, save its cover, with the elegant gold-embossed cross-keys. But we have neither time nor space to enter upon this examination. It may not, however, be amiss, if, before we conclude, we point out the manner in which some species of evidence is handled by Mr. Williams. For instance, the *early want of primates* is thus logically proved.

"It does not appear that there were any primates at first in the British church." Of course there were none anywhere. But *why not in the British church?* "Because," says Mr. W., "Silurian bardism presented nothing analogous to the office!" Then in another place, "The church had naturally and gradually become *incorporated with bardism.*" And again, "The church, though in *perfect accordance with the primary object of bardism,* was, nevertheless, so different from the Druidical department in polity and doctrine, as to require a *legal sanction* for the transition."

To condemn this mode of writing it is impossible to use language too strong. For what does it amount to? Simply this: that the pure precepts of Christianity could not be incorporated with the foul maxims of Druidism, "without," as he says further on, "the consent of the country, the neighbouring country, and particularly the tribe."

Mr. Williams is an incumbent; he has the cure of souls; he is a preacher of the gospel; he has vowed, under circumstances the most awful and the most sacred, to drive away every strange and erroneous doctrine. Yet, notwithstanding all this, he is constantly labouring throughout this book to "incorporate"—that's his word—the divine revelation of Christ with the blasphemous, foul, and infernal dogmas of British Druidism.

If he really possesses that acquaintance with the British Poems which he professes, (and it is not doubted that he does,) he must know that the old bardism scattered throughout these relics is very different from that which the world never yet heard of till the Chair of Glamorgan began to thunder it forth. He owns that "they were in possession of dogmas at variance with their Christian profession." Yet he tells us ("Old Iolo" again) that *bards* and *priests* of Christ were *identical*—that is, they served God and the devil; now would they worship Christ in the temple; now would they write poems as *priests of the British God*, Hu the Mighty, "The Dispenser of Good," "The Father of all the tribes on the earth," "Father Deon," "The Great Beli." This was Taliesin in the *sixth* century. But things are not better in the *fourteenth*. Iolo Goch, a bard of Owen Glendwr, says, "That Hu is the Mighty Sovereign, Emperor of the land and sea, and the Life of all that is in the world is he." Kent, one of the Lollards, who wrote A.D. 1450, directly charges his countrymen, the Welsh, with being *idolators* of the great Hu; and accordingly we have Llewellyn Moel, a bard of this period, alluding to his oxen, saying that "they are those of Hu the Mighty; his five angels you see with a golden harness of active, *fiery flame*"—that is, he is Beli the Sun! But we have not done yet. Rhys Brydydd, who wrote in the *sixteenth* century, says, "The smallest of the small is Hu the Mighty in the *judgment*

of the *world*. Over us (*bards*) he is the *greatest* and *lord*, we *sincerely* believe, and *our* GOD OF MYSTERY."

This, then, is *bardism*, hideous in its form, professing idolatry, and glorying in it; not, be it remembered, a *bardism* breaking forth when the light of the gospel was dim and obscure, and consequently affording some extenuation to its professors, but a *bardism* whose hideousness was exultingly gloried in when the sun was well up, and the light of the gospel had beamed upon the world for upwards of *sixteen hundred* years! The *bardism* of Glamorgan is ingenious, for it *extenuates* the paganism of the British bards; but then, it is the ingenuity of an Ireland, which falsifies the mould of the original. In vain do we hold out to the world a system of ethics, whose chief aim is to captivate and to palliate the ignorance of our ancestors, if the *genuine* relics of those very ancestors hold out another system which is directly and pointedly the reverse.

Let Mr. Williams, then, reconsider the whole argument. Let him apply himself diligently to represent the church in this period—and the writer thinks him equal to it—just as she was, and no more. Let him not suppose, from some innate, imaginary virtue, that a connexion between church and state is the very "ideal" of a pure church here on earth; and that this connexion can be worked out through the rotten links of a spurious *bardism*. This is the key to all his extravagances. It is the rock on which he has, without question, struck, in attempting to represent the ECCLESIASTICAL ANTIQUITIES OF THE CYMRI.

A Supplement to the authorized English Version of the New Testament, being a Critical Illustration of its more Difficult Passages from the Syriac, Latin, and earlier English Versions, with an Introduction. By the Rev. F. H. Scrivener, M.A. of Trinity College, Cambridge. London: Pickering. Vol. i. pp. 331. 8vo.

THE design of this work, as stated by the author, is to collect and review those passages of our authorized version of the New Testament, which a diligent collation with the original may shew to be inaccurate or obscure. It is "intended for the use of the student in the closet," and not to distract the minds of uneducated persons, or render them dissatisfied with our present version. It is not, in fact, designed to make out a case in favour of a new translation, but the contrary.

The writer cannot speak without some degree of caution of a work of which only the first volume has been put into his hands. But, from a pretty careful perusal of the greater portion of the present volume, he cannot but express a hope that the whole work may soon be completed. The introduction is extremely interesting and instructive, written with great clearness and good sense, and the criticism on particular passages (with one or two very trifling exceptions) have, as far as he has been able to examine them, thrown so much light on the text, that he cannot but recommend the work as one likely to afford the student of the New Testament very valuable assistance. The collation of the earlier English versions, Mr. Scrivener has annexed to every correction he proposes, "chiefly with a view of checking a rash spirit of criticism." They add materially to the usefulness of the volume.

The Rubrics of the Communion Service examined, with a view to Conformity.
By the Rev. R. Wickham, M.A. of Christ Church, Oxford. London :
Parker. pp. 27. 8vo.

A VALUABLE and well-timed pamphlet, written with much judgment and temper. Mr. Wickham endeavours to prove that the rubrics enjoining the offertory when there is *no communion* refer only to the case of there not being any, or a *sufficient* number of communicants present, and that they were intended to direct the minister how to close the service under such circumstances. And he further contends that the omission of the offertory at present is more in accordance with the *spirit* of the rubrics; that insisting on it in such a manner is to give legal sanction to the neglect of weekly communion. The pamphlet should be read, and the argument attentively considered by every one desirous of forming an opinion on the subject. The writer of this notice confesses that, in his judgment, Mr. Wickham has taken the correct view of the question; and if correct, one which cannot fail of giving relief to many who are perplexed by what present themselves to their consciences as conflicting duties.

Elevations, Sections, and Details of Saint Peter's Church, Wilcote, Oxfordshire.
By J. C. Buckler, Esq., Architect.

A USEFUL and pleasing model for a small church or chapel in the decorated style, calculated to hold 150 persons. An estimate of the expense of erecting a church on the same scale accompanies the work.

Bidding of Prayers before Sermon no Mark of Disaffection to the present Government. By Charles Wheatly, M.A. (A new edition.) London : Leslie. pp. 39. 8vo.

THOUGH Wheatly is by no means to be relied on for accuracy of statements as an authority on the history of the Liturgy, this tract will be found of value to those inquiring into the history of the 55th Canon. And it is in a form to bind up with the octavo edition of his Commentary.

MISCELLANEA.

THE CAMBRIDGE CAMDEN SOCIETY—PROPOSED DISSOLUTION OF THE SOCIETY.

ON Thursday evening, February 17th, the forty-first meeting of the Cambridge Camden Society was holden at the usual place in the rooms of the Philosophical Society. The President took the chair at half-past seven o'clock, and twenty-four gentlemen were balloted for and elected.

The Lord Bishop of Newfoundland was admitted as a Patron by acclamation.

The Bishop Elect of New Brunswick was admitted as a Patron by acclamation.

A list of presents received since the last meeting was read by F. A. Paley, Esq., Hon. Sec.

The following Report from the Committee was read by the Rev. B. Webb, Hon. Sec.

REPORT.

"The Committee have to announce the election of twenty-six new members, including two colonial bishops.

"A grant of 10*l.* has been made towards the restoration of the decorative paintings in the chancel of St. Mary le Crypt, Gloucester.

"The fifth part of the '*Instrumenta Ecclesiastica*' has been published during the vacation, as also the paper on the History of Christian Altars, which was read at the last meeting of the Society.

"The delay in the publication of the drawings of the chancel of All Saints', Hawton, has been chiefly owing to the difficulty of procuring paper of a sufficiently large size.

"The Committee have been able to assist the Bishop Elect of New Brunswick in procuring designs for churches and details for use in his diocese. An application has been received for designs for a church in the settlement of Hong-Kong.

"Among the presents received since November may be mentioned an interesting series of coloured full-sized drawings from the stained glass in the Sainte Chapelle, Paris, received from Professor Dyce, and the late publications of the Oxford Architectural Society, for which the best thanks of the members are due."

The President then rose, and said, that the announcements he had just made of accessions to the Society, however gratifying, especially by their promise of the extension of the Society's usefulness in distant colonies, would not adequately supply the vacancies which he felt it his duty, though not required by the rules, to announce from the chair. The members were aware that one of their patrons, the Bishop of Exeter, had not only withdrawn, but had published his retirement and disapprobation to the world, assigning reasons of which it did not now become him to contest the validity, however much he might be prepared and desirous to disavow the imputations therein conveyed. Another of their patrons, the Bishop of Lincoln, had since withdrawn his name, on grounds similar to, and brought to his notice by, those adopted by the Bishop of Exeter; and subsequently the committee had received an intimation simply announcing the retirement of the Chancellor of the University, followed, as was to be expected by the usual etiquette, by that of the Vice-Chancellor. If the members were really animated, as he believed to be the case, by the principles which had always been professed by the Society, he felt assured that they would neither be surprised nor offended, however much they might be distressed, by the remainder of the Report of the Committee, the reading of which he had interrupted in order to secure for it their more serious attention :—

"The circumstances just communicated to the Society by the President demand from the committee, at this the earliest opportunity, a statement of their view as to the manner in which these announcements ought to affect its conduct at the present juncture.

"The retirement of two of its episcopal patrons, accompanied in the case of one of them by public expressions of disapprobation, and followed by that of the Chancellor and his representative, have appeared to them to place the Society in a position incompatible with its character as an association of members of the Church and University. They feel satisfied that any advantages which might be expected from its continued operations would be insufficient to counterbalance the positive evil that must result from even an apparent disregard of the sentiments of those invested with authority. They therefore recommend unanimously that the SOCIETY BE DISSOLVED.

"This recommendation can only be carried into full effect at the anniversary meeting. Till then the ordinary meetings, which have been already convened, will be held *pro formâ* for the despatch of necessary business. The interval will be occupied in winding up the Society's affairs. The recommendation now announced will be submitted at that meeting for, what the Committee earnestly hope it will receive, its ratification."

This was received with a dead silence. It was evident that the announcement

had taken the meeting by surprise. The President proceeded—He was well aware that the recommendation which the committee had felt it their duty to make to the Society was one which largely taxed its confidence, as well as its obedience to the main principles by which it had been always governed. But, such as it was, it was as cordial as unanimous. In respect to the last point, he might say, what he was sure would forcibly commend it to the meeting, that it had the earnest approbation of one of their Vice-Presidents, now absent, who had frequently taken part in their proceedings, and whose countenance had always been on the side of whatever promoted loyalty to the church, self-denial, and obedience. The proceeding now recommended was meant as an act of dutifulness, and an act of grace : to that end it must be done at once, gracefully, frankly, generously, unreservedly ; it would not do to see what they could do to please this person, and what they could give up to satisfy that objection ; parting first with the white hairs, then with the black ; they must do, like the Athenians, *οὐδέν δ' ἄλγος* : of course, not *none* ; therefore *all*. No time could be more appropriate for it than the present ; they had finished a University *curriculum* of no ordinary activity and celebrity ; they had “come up” as Freshmen in May, 1839, passed their first examination in 1840, had been in the first class every year, and were going to “take their degree” in May, 1845—that is, if they *passed* : this night they were only “passing their examination.” They could not be taunted with retiring in weakness : this night they had admitted, including two colonial bishops, more than the ordinary number of new members ; more applications were promised ; the Society numbered nearer 900 than 800 members : not more than three ordinary members had withdrawn ; no other patrons besides those he had named : encouragement on all sides, and earnest hopes that they would not be influenced by the prevailing clamour and insubordination. Such correspondents they could assure that, however they must mourn over the obloquy, and, he would allow, in many cases, the honest and reasonable alarms which existed with respect to the Society’s objects and influences ; still, any attacks upon it which originated in party feeling or wilful ignorance, they had ever felt it a *duty* to disregard. If they had not, they could not have worked the good which all, even their detractors, confessed they had done. But it was a different thing when those, to whom a hearty deference was with *them* a principle, whether moved by influences which *they* did not see reason to recognise, or by proceedings of theirs really blameable, manifested dissatisfaction by tokens so significant as those he had just announced. It would never do for him, it would never do for them, to walk about the University, and feel that they were members of a Society from which the Vice-Chancellor had withdrawn his countenance. The flattering circumstances he had enumerated no doubt enhanced, not only its merit and usefulness, but the sacrifices which the proposed measure demanded of the Society. But let them not mind that ; for any sacrifices required by duty they would console themselves with the reflection that the Society had done its work, though its work was done. They would remember a sentence to that effect in his address to them in May last, where he had dimly foretold the consummation to which they were now invited : a sentence suggested, as the context would shew, partly by the considerations which he had been now urging upon them, and partly by the prospects of that change in the condition of the Society which had long been anticipated as the consequence of the near removal of himself, and other its founders and principal managers, from the University. His career here was closed : it was a satisfaction, amidst some regret, that their light should go out together. Neither let them suppose their *good* would be lost, though he hoped that whatever harm, if any, had come from their operations, this act, when consummated, would blot it out for ever. The principles of union, in church-membership, to say nothing of architecture, which had been generated and fostered by the Society, would fructify more generally and forcibly, stripped of whatever was frivolous or inappropriate, in other ground and in other forms. What was more to the purpose, their very removal would displace an obstruction to much that was desirable in the Society’s peculiar province, and which parties

desiring it could not effect without provoking suspicions and hostility fatal to the attempting it. They would thus have the satisfaction of seeing their good no longer evil spoken of, and their work done henceforth by those that had been afraid of them, as well as by themselves. Those by whom their affairs had been administered would be relieved, as they had earned a right to be, from a great deal of very thankless labour and unmerited unkindness. They need have no fear of that labour being lost, if it were true, as he was convinced it was, that no other principles than those they had obstinately adhered to could do the work; at least none had, as yet, tried any other without making themselves ridiculous. What he had said would, he trusted, reconcile the Society to the decisive and unmistakeable step recommended by the committee. It had, in addition, the highest sanctions of which it was capable. He felt assured that the Society would feel that it was more in conformity with their position and their sense of duty, than to prolong, however effectually, an uneasy existence.

The President subsequently expressed his deep sense of the kindness with which the communications to which he had referred had been made to himself and the Society. He also said that, in answer to inquiries that had been addressed to him, to know whether any attempt had been made to remove the objections stated by the Bishop of Exeter in his letter to Mr. March Phillips, of Dec. 26, he thought it right to say that he had previously (Dec. 13) addressed to his lordship, in answer to inquiries, a letter pointing out certain facts connected with the matters objected to, which would seem of sufficient importance to have at least arrested his judgment; but this letter, as he had since been informed, his lordship unfortunately misplaced without reading.

A paper on the Adaptation of Pointed Architecture to Tropical Climates was read by the Rev. B. Webb, of Trinity College, Hon. Sec.

The Rev. P. Freeman made some observations on the paper just read, and the meeting was adjourned at about half-past nine o'clock.—*Cambridge Chronicle*.

EMIGRATION.

(To the Editor of the Morning Post.)

SIR,—In a tour which I made, a short time ago, in Canada and the United States, my attention was very much directed to the ecclesiastical state of those countries, and more especially to the religious condition of those who had emigrated thither from the British islands. Now, while it is undoubtedly true that much has been and is doing to ameliorate that condition, and make provision for the spiritual wants of a rapidly increasing population, it is no less true that much remains to be done, if we wish to extend or even preserve undiminished in America the influence and operation of those churches which hold communion with the church of England.

It cannot be denied that for the last one hundred years, the doctrine of a visible church, from which it were a sin to separate, to which it is a duty to adhere, has practically been almost lost sight of in this country; a certain body of doctrines, more or less complete, has, no doubt, been inculcated; but the organ through which we must (ordinarily) receive those, and the medium through which grace to believe and obey them must be conveyed to us, has been treated as a matter of comparatively no importance.

The consequence is, that people, for the most part, have been led to consider the church as distinguished principally if not altogether from "Orthodox Protestant Sects" by the fact of its establishment; in this they suppose its *differentia* to consist, and, independently of this, they hardly consider it to be a church at all. More especially do these observations apply to the poorer and more uneducated classes, in whose eyes externals fill of course a larger space, and who have had fewer opportunities of hearing the real peculiarities of the church system dwelt upon, than is the case with those of a superior station.

When persons accordingly thus brought up leave Great Britain to settle in a

country where no church is established, that is, placed in a distinctive external position by the State, the consequence obviously is, that the very notion of a *church*, as a body to which they already of a right belong, and which they must seek out and join themselves to, wherever it is to be found, disappears altogether from their minds; and the only object, which the most religious among them propose to themselves, is to enter into connexion with the sect whose meeting-house is nearest to them, or, at best, whose preacher suits best their tastes and views. The first step is generally an irrevocable one; the dissenting spirit harmonizes with the democratic atmosphere of America; the emigrant contracts ties of attachment to the religious body which first opened its arms (as it were) to welcome him to his new home; and in very few instances indeed does it happen that the church is able to reclaim the children whose allegiance has once been withdrawn.

It is then most important that means should be adopted to prevent this first defection, of which there is so much danger; it is most important that on the first arrival of emigrants on the shores of America, they should be met with by some one who may point out to them the existence, even there, of a church, identical in doctrine and discipline with that which they left behind them, and possessing the same claim on their allegiance; who may warn them against the representations of those who would lead them astray, and may give them such advice with respect to their future proceedings as may best ensure their remaining in the fold of the church, and enjoying the advantage of her ministrations.

There are other reasons, too, which make it peculiarly desirable that religious ministration should be provided for emigrants on disembarkation; there are generally children to be baptized, sick to be visited; and, even among the strong and healthy, there is at such a season of difficulty, and uncertainty, and homesickness, a yearning after spiritual consolation and advice, which no mere emigration agent can supply; while the ordinary clerical staff of the sea-port towns, scanty in number, and overpowered with duty, are utterly incapable of meeting so vast an addition to their cares.

The propriety of adopting a scheme for the appointment of chaplains at the principal ports, for the express purpose of receiving emigrants, and administering to their spiritual wants, has been lately brought under the notice of some of our prelates; but, in order that they may be able to carry it into effect, it is also necessary that the public should be interested in the matter by becoming acquainted with the circumstances of the case; and it is with this view that I have trespassed at such length upon your columns. To all those who love the church, and are anxious to retain their fellow-subjects in her communion, I would earnestly recommend this important subject, trusting that the hints I have thrown out may be thought at least worthy of consideration, and that if any practical measures be founded on them, they may meet with the sympathy and support of the British public. I have the honour to be, your obedient servant,

Killigan, Ireland, Feb. 1845.

JOHN ROBERT GODLEY.

TO THE RIGHT REVEREND THE LORD BISHOP, AND THE REVEREND THE CLERGY
OF THE CHURCH OF ENGLAND, [OR, OF THE AMERICAN CHURCH,] IN THE
DIOCESE OF

I desire herewith to commend to your pastoral care, and brotherly good offices,
. of the Parish of in the Diocese of
who, with his family, is about to settle in and I certify that
he is a member of the church of England, and that his children, severally named
. have been baptized.

. Minister of Diocese of
Dated this

Copies of this form, which has been provided for the use of those clergymen who may be prevented from entering more particularly into the cases of the families emigrating from their several parishes, may be had at the Office of the Society for the Propagation of the Gospel, 79, Pall Mall, London.

DOCUMENTS.

CORRESPONDENCE RESPECTING DR. PUSEY'S SERMON.

(Continued from p. 201.)

TO THE REV. THE PROVOST OF ORIEL.

MR. PROVOST,—It has been with much pain that I have seen a letter from yourself, giving an account of the proceedings in reference to my suspension, which (however contrary to your intention) must necessarily bear a very mistaken impression. For the present, I think it only necessary to make the following statement.

You, indeed, yourself admit that judgment was pronounced upon my sermon without any hearing being given me, and without any opportunity for explanation, which is the main injustice of which I have always complained.

But you go on to state—

“But the judgment upon the sermon was only the first stage of the proceedings. The Vice-Chancellor having now to consider the question as it respected *the writer*, could not forget that a writer's meaning might be misapprehended, or his expressions admit of qualification or correction, and even if in themselves censurable, might be no proof that the author entertained ‘unsound opinions.’ For the purpose of preventing such misapprehensions, therefore, he entered into communication with Dr. Pusey in the interval between the delivery of the judgment upon the sermon (May 27) and the sentence issuing against the preacher, (June 2.)”

You add, “he sent to Dr. Pusey, by his most intimate friend, written papers, stating *the specific objections* taken to his discourse, and giving him opportunity to disclaim any meaning improperly attached to his expressions, and to declare his adherence to those parts of our Articles and formularies with which, under such imputed meanings, his expressions had appeared to be at variance.”

With respect to this, it is my duty to state explicitly that the communications made to me, after my sermon had been condemned, were expressly declared by the Vice-Chancellor to have been made *with a view to recantation, not to explanation*. The only offers made to me were to sign, in the very words, certain complex doctrinal statements, (drawn up by the Vice-Chancellor, with your assistance,) which were meant as a recantation, or directly to recant. In refusing these statements, in part I explained why I did so, and indeed I endeavoured to force an *ex post facto* hearing; but my explanations, even if there had been any disposition to receive them, were necessarily inadequate, since, in part, I did not understand the meaning of the document which I was required to sign, and this meaning was never made known to me. So far from thinking it right to receive any explanation, the late Vice-Chancellor expressly objected to the answers which I made in refusing to recant, that “they were, at most, *qualifications* of the language of my sermon,” and even implied that recantation itself would not meet the whole case.

The late Vice-Chancellor having himself deliberately stated to me his own view of what passed, nothing more remains necessary for my vindication from the charge of disingenuousness implied in your letter, than that I should publish the following letter, which I received from Dr. Wynter at the time of the transaction, (June 3, 1843,) in reply to one from myself, of which I have no copy, and of which, with my other papers and notes, he subsequently thought it necessary to refuse me even the sight.

Yours humbly,
E. B. PUSEY.

Brighton, Jan. 8.

(Copy.)

St. John's College, Saturday Evening.

MY DEAR DR. PUSEY,—I do not at all press upon you the adoption of the words which I proposed to day. If anybody were likely to draw from them the inference you suggest, they ought to be avoided.

You state your impression as to what has passed between us—allow me to state mine.

When the decision as to the sermon was pronounced, it remained for me to select one of the two courses prescribed by the statute. To suspension I had the greatest aversion, without, at least, giving you the opportunity of shewing whether you could recant. With this view, and in order to spare you from being brought before the tribunal which had given judgment upon the sermon, merely to say that you would not recant, I endeavoured, with the help of the Provost of Oriel, to frame a document, to which if you had assented, nothing would have remained but some formal proceeding in accordance with it. But this you did not do. You proposed modifications, and you excepted against a word which was of considerable importance, as being an indication of particular opinions. You also objected to adopting words which did not occur in the formularies of the Church—an objection which I did not consider valid, because having in your sermon raised a suspicion that you hold something contrary to what the Church held, it would not have been possible to allay such a suspicion by confining yourself simply to the language of the formularies. You also requested that if you were called upon to recant, you should have the very words of the sermon put before you for that purpose, as the statute (I admit) enjoins. Seeing, then, that you could not adopt the paper first proposed to you, I next endeavoured to ascertain whether you would be likely to *recant* the very words of the sermon, and for this purpose passages were selected as a specimen of what might be required under that head; but to these, also, you made objections, and the utmost that could be said of the statements which Dr. Jelf took down from your mouth was, that they were qualifications of the language of the sermon. These two attempts to bring about a recantation having substantially failed, and it being strongly impressed on my mind, that, besides particular objections, an exception had been taken to the general tenour of the sermon, which, of course, no recantation could touch, I at length made up my mind that no course remained but to proceed to what I felt to be a very severe measure, but, nevertheless, the only alternative—namely, suspension. This is my version of what has passed; and if it differs materially from yours, it is because, as a matter of necessity, it was intrusted to a third person, who, however friendly to both of us, and admirably qualified for a peace-maker, could not exactly put himself in the place of either.

With regard to my having consulted the Provost of Oriel, I feel satisfied that when Dr. Jelf returns, this can be explained to you without any imputation upon my good faith.

In conclusion, I leave you at liberty, as I shall feel myself to be, to say that “certain private communications were made from me to you without leading to any mutually satisfactory result,” and that secrecy is imposed upon you as to the nature of those communications.

I shall also consider you at liberty to publish your account of what has passed, if any reports of their nature affecting your character for truth, traceable to an authentic source, shall be circulated.

Believe me to remain,

Yours very faithfully,

P. WYNTER.

“Oriel College, Jan 10, 1845.

MY DEAR DR. PUSEY,—My paper of this morning has supplied me with a copy of a letter which, I am concerned to find, you have thought it necessary to address to me through the medium of the public journals, in which you complain that my letter of December 31st, to the Bishop of Exeter, will give a mistaken impression of the facts which it reports, and implies a charge against yourself which has given you pain.

Certainly, it was not my intention to do anything of the kind. My letter was written simply in self-defence. It was with great reluctance, from the

regard I had long entertained towards you, that I had originally found myself obliged, by my official position, to bear any part in the transaction alluded to; and when it was considered necessary to publish some account of the proceedings in the case, so far as was requisite for the vindication of the persons with whom I was associated, I anxiously endeavoured, as I mentioned to you some days since in private, so to word my letter as, if possible, not to cause you pain, or appear to throw imputations on your conduct.

The letter of June 3rd, 1843, from the late Vice-chancellor, which you have printed, I am not aware that I ever saw until he shewed a copy of it to me yesterday, in consequence of your having informed him that you had thought proper to make it public. It is, therefore, an independent account of the transaction, and written at the time; but I do not perceive that it differs substantially from mine. The Vice-Chancellor, indeed, enters into some particulars to which I had no occasion to advert; and he does not refer to the letter and quotations with which, as I mentioned, you had very properly prefaced, and accompanied your sermon as it was conveyed to the judges. Yet, when I mentioned this, I readily admitted what, indeed, has never been denied, that neither before nor after the judgment upon the written sermon, had you a *hearing* either in the literal sense of the word, or in the sense which I presume you intend, for the purpose of maintaining and defending your own positions. We only trusted that you had been heard substantially, and according to those principles of equity which we all alike acknowledge.

But you conceive that there is a material variation between the two accounts, where the one speaks only of recantation, and appears to exclude qualifications of your language, whereas, my letter speaks of your having opportunity offered to you to disclaim whatever meanings might have been improperly imputed to your expressions, and represents the Vice-chancellor as desirous to receive qualifications or corrections of your words. He only speaks, I apprehend, of not having been satisfied with those particular qualifications which you were reported to him as being ready to offer, and this with reference only to the second paper sent to you, of which I had no need to speak particularly; and again, it is evident to those who are acquainted with the statute, that his letter specially refers to the statutable word, "recantation," whereas, with a copy of the first paper lying before me, (to which I have also referred to-day,) I described it more correctly, according to its real import and actual form, as giving the writer "opportunity to disclaim any meaning improperly attached to his expressions, and to declare his adherence to those parts of our articles and formularies with which, under such imputed meanings, his expressions had appeared to be at variance."

Yet, in either case, whether we are to speak of recantation or disavowal, it will be apparent that the *specific objections* taken to your discourse, and the particular expressions, more especially complained of, must have been submitted to your consideration, or there would have been nothing to be recanted or disclaimed. In our respective impressions, however, of the papers submitted to you, we cannot, of course, be expected to agree. That they were misunderstood is evident from what you state, and is to be regretted; but to discuss them further in a newspaper you will surely agree with me would be most improper; and indeed it is now too late to discuss them at all. But I am entitled to speak of what I cannot but know—their *design and intention*. That they were not satisfactory to you, indeed, I have already stated, expressing, at the same time, my great regret that endeavours intended in equity and sincerity to do you justice should have failed.

Let me add that, as this is the first occasion on which we have corresponded in public, so I earnestly hope it may be the last. On the present subject, at least, any further correspondence must be worse than useless. Do me the justice to believe, what I have already stated to you privately, that I have no desire to assail you, or in any way to reflect upon your conduct. My feelings

are quite of another kind. And I would rather take advantage of this opportunity (sincerely reluctant as I have been to recur to this painful subject) to state thus publicly, that, notwithstanding our very serious disagreements in opinion, I have never ceased to appreciate your many amiable qualities ; and I remain always, my dear Dr. Pusey, your sincere friend,

The Rev. Dr. Pusey.

EDWARD HAWKINS.

NATIONAL EDUCATION.—IRELAND.

Dublin, Jan. 31.

AN influential meeting of noblemen and gentlemen was held at Morrisson's Hotel, yesterday, for the purpose of taking into consideration the subject of national education. The meeting was strictly confined to the persons taking part in the proceedings. The Earl of Roden took the chair, and Mr. G. A. Hamilton, M.P., acted as secretary. The following resolutions were unanimously agreed to:—

Proposed by the Marquis of Downshire, K.S.P., seconded by Lord Viscount Bernard, M.P.:—"Resolved—That at a crisis such as the present, the able and dignified declaration on the subject of education made by his Grace the Lord Primate of Ireland, and a majority of the bishops of the established church, is calculated to create confidence and hope among the friends of sound scriptural education, and demands our acknowledgments and support."

Proposed by the Earl of Bandon, seconded by Mr. C. Cobbe:—"Resolved—That our respectful thanks be tendered to his Grace and those prelates, for the firm, temperate, and conclusive manner in which they have, in that declaration, vindicated the cause of scriptural education, and asserted the principles and claims of the established church."

Proposed by the Earl of Rathdown, seconded by Mr. Edward Grogan, M.P.:—"Resolved—That without any desire to make the question of education in Ireland a political question, or to embarrass in any way her Majesty's present government, in accordance with those principles which we have always conscientiously maintained, and which we feel to involve considerations of paramount importance, we deem it our duty to express our full concurrence in the sentiments contained in that declaration."

Proposed by Viscount Castlemaine, seconded by Captain Taylor, M.P.:—"Resolved—That it is our most earnest and anxious desire that her Majesty's government may be induced to re-consider this important subject ; and while they have conceded so much to the scruples of other denominations, may regard the just claims of the established church in Ireland and the position in which its members are placed in reference to education, and afford assistance to schools in connexion with the established church, on principles and conditions of which the clergy and laity may be able conscientiously to approve."

Proposed by Mr. J. Barlow, seconded by Mr. W. B. Smyth:—"Resolved—That whilst we thus call upon government to assist the cause of sound scriptural education out of the public funds, we at the same time feel it our duty to urge upon the landed proprietors of Ireland, who are members of the established church, the duty of coming forward with increased zeal in aid of the funds of the Church Education Society, and thus to co-operate with them in the efforts which they are now making to provide a sound system of education in Ireland."

Proposed by Mr. J. Wynne, seconded by Mr. G. Macartney:—"Resolved—That the following declaration be circulated throughout every diocese in this country ; and we respectfully entreat the parochial clergy to assist the laity in their respective parishes in procuring signatures:—

"We, the undersigned, feeling deeply interested in the vital subject of sound scriptural education, and having read the resolutions adopted at the meeting

held in Dublin, on the 30th of January, at which the Earl of Roden presided, do hereby express our concurrence in the sentiments contained in those resolutions, and our earnest hope that her Majesty's government will take into consideration the painful position in which the clergy and members of the established church who object conscientiously to the present national system are placed in reference to education in this country. **RODEN, Chairman ; GEORGE ALEXANDER HAMILTON, Secretary.'**"

This day a deputation waited upon the Primate for the purpose of presenting his Grace with the subjoined address, bearing the signatures of forty noblemen and members of Parliament :—

**" TO THE RIGHT HON. AND MOST REV. HIS GRACE THE LORD
ARCHBISHOP OF ARMAGH, ETC.**

" We, the undersigned, beg most respectfully to offer to your Grace the expression of our cordial sympathy in the painful and difficult position in which the Irish branch of the established church is placed, with reference to national education, and of our deepfelt gratitude for the firm and dignified part which your Grace has taken in maintaining the principle of sound scriptural instruction. We consider the maintenance of God's holy word as the standard of religious instruction, to be inseparable from our duty to God, from the true profession of the Christian faith, and from the very foundation of our Protestant church. We are convinced that the youth of the country cannot be duly instructed in the moral and social duties of life unless that instruction have its basis on the sacred Scriptures; and we do not believe that a people can be trained in solid principles of loyalty to their sovereign unless they are brought up in a sound scriptural knowledge of their duty to God. Many circumstances warrant us in entertaining a strong hope that a united system might be framed upon this principle, and that, if sanctioned and assisted by government, it would be taken advantage of by numbers of all denominations. We deeply regret that while her Majesty's government has continued the system of the National Board of Education in Ireland, and largely increased the grant for its support, they have declined acceding to the request made by your Grace, in reference to scriptural education, in the year 1842; and have refused either so to modify the present national system as to enable those of the established church who entertain the sentiments we now express to form schools in connexion with the national board, or to grant funds for the purposes of education in the principles of the established church. We implore your Grace to renew your reasonable and just demands for the attainment of this most important object, in whatever manner you may deem most advisable; and we feel it our duty to tender the assurance of our readiness to support your Grace in the maintenance of the principles by which we have hitherto been actuated on the subject, being firmly convinced that sound scriptural education is indispensable to the preservation of the true religion established amongst us, and to the social and moral improvement of the rising generation.—Manchester, Waterford, Downshire, Thomond, Roden, Mayo, Enniskillen, Erne, Bandon, Clancarty, Charleville, De Vesci, O'Neill, Lorton, Carbery, Farnham, Castlemaine; Bernard, M.P., Northland, M.P., Claude Hamilton, M.P., John Manners, M.P., H. A. Cole, M.P., Thos. Vesey, M.P., J. P. Maxwell, M.P., Frederick Shaw, M.P., A. Lefroy, M.P., A. B. Brooke, M.P., W. Beresford, M.P., W. Gore, M.P., John Ffolliot, M.P., Thomas Edward Taylor, M.P., Augustus S. O'Brien, M.P., Theobald Jones, M.P., James Hans Hamilton, M.P., William Verner, M.P., Thomas Bateson, M.P., Mervyn Archdall, M.P., Edward Grogan, M.P., William H. Gregory, M.P., Edward Conolly, M.P., Nathaniel Alexander, M.P., Edmund Hayes, M.P., C. P. Leslie, M.P., William Acton, M.P., George A. Hamilton, M.P."

" HIS GRACE'S ANSWER.

" My Lords and Gentlemen,—It affords me very sincere gratification to

receive the address which you have done me the honour to present to me, on the subject of the education of the poor in this country, and I beg to offer you my cordial thanks for the expression of your approval of the part which I have taken in reference to this important question. When I consider the high station and influence of those whose names are subscribed to this address—the deference and attention which are due to any declaration of their sentiments upon matters connected with the welfare of the Irish community—when, moreover, I am encouraged by the assurance which they have given me of their readiness to support me in my efforts to procure aid from Parliament towards the maintenance of scriptural education, I should appear to be wanting in that respect which I feel towards them, and in devotion to the sacred cause in which they manifest so deep an interest, if I were not to take the earliest opportunity in my power of complying with the request which they have made, that I would again bring under the view of her Majesty's government the fair and reasonable claims of the scriptural schools in Ireland to receive a portion of the funds so freely granted for the advancement of national education.

“I have the honour to be, my lords and gentlemen, your faithful and humble servant,

“JOHN G. ARMAGH.”

In addition to the foregoing unmistakeable symptoms of the temper of the Protestant mind upon the question of education, I subjoin the address of the clergy of the diocese of Kilmore to his Grace the Primate:—

“May it please your Grace,—We, the undersigned clergy of the diocese of Kilmore, desire to record our gratitude for that seasonable declaration upon the important topic of popular education which has recently been published by your Grace and a majority of our bishops.

“We should always endeavour, for conscience' sake, to yield cheerfully to the ‘powers that be’ the fullest measure of obedience consistent with our duty to God; it has therefore been ‘with much pain and sorrow of heart’ that we have hitherto felt constrained to decline any co-operation with the government in carrying out that new system of instruction which has been devised for the lower classes in this country.

“The reasons by which we have been led to adopt this line of conduct are clearly and forcibly put forward in the document which has lately emanated from episcopal authority; on a calm review of them, they still appear to us to be solid and satisfactory, and such as ought to prevail with faithful ministers of the church of Christ.

“We have to contend with many difficulties in endeavouring to uphold in our parishes such a system of education as we can conscientiously approve, but we are well assured that the difficulties to which we refer will not be obviated by compromising the principles of the established church; they must be overcome by a steady perseverance in the path of duty, and believing, as we trust we do believe, that ‘in quietness and confidence shall be our strength.

“Through the unequal contest which we have been called on to maintain, we have been cheered by the same hope to which your Grace and the majority of our bishops have given expression, in that declaration of your sentiments which has recently been published. We feel confident that the inherent justice of our cause, the moderation of our demand, and the liberal spirit in which our schools are conducted, will ultimately obtain for our church education system a more candid and dispassionate consideration than it has yet received; and we are unwilling to relinquish the reasonable expectation so long entertained by us, that some measure may be devised by the wisdom of parliament which will place the clergy of the church established in this country upon a footing similar to that maintained relatively to national education by our English

brethren. Our expectation is fortified by the consideration that we do but seek to obtain for ourselves the same privileges which have already been conceded to Protestant dissenters throughout the realm, and to the clergy of the Roman communion in Ireland.

"Our church schools in this diocese have afforded gratuitous instruction to many thousand children of all religious denominations, with much acceptance, and without offence. We ourselves are now making every exertion to support them from our diminished incomes, we are bestowing upon them our time, thought, and labour; they have been productive of much benefit to our parishioners of all creeds. If our limited resources be considered, our schools will not suffer by comparison, in point of efficiency, with any others in the united kingdom; we therefore conceive that we possess strong and just claims upon the government of the country; and those claims, we are persuaded, will not be ultimately disregarded by our rulers.

"We desire to express the grateful and affectionate feeling with which we regard your Grace's continual watchfulness over the interests of the church, your unwearied exertion in the cause of sound scriptural education, and your munificent patronage of our Church Education Society.

"We gladly take this opportunity to assure you, that we rely with undiminished confidence upon your Grace's wisdom and guidance in the present critical position of our church, and we willingly accept the admonition of our spiritual fathers, that 'we be not weary in well-doing, for in due season we shall reap, if we faint not.'"

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THE committee of this institution assembled for the third time since vacation on Monday, the 20th of January last, at their chambers in St. Martin's-place, Trafalgar-square, for the dispatch of business. Amongst those present were the Bishop of London, in the chair; the Bishop of Hereford; Sir. R. H. Inglis, Bart., M.P.; the Revs. H. H. Norris, C. B. Dalton, J. Jennings; Messrs. Cocks, N. Connop, A. Powell, &c.

After the various other matters of business had been brought forward and disposed of, the committee proceeded to examine into the grounds of the applications selected for their consideration by the sub-committee, from among the cases recently laid before the society; and finally grants were voted in aid of the erection of new churches: for the district of Wyke, in the parish of Birstal, near Halifax; North Rode, near Congleton; Salford, near Manchester; East-end, Finchley, Middlesex; Byley, near Middleton, Cheshire; St. James's, Congleton; and Nent Head, near Penrith, Cumberland. It is expected that five of these districts will be endowed from the funds recently placed at the disposal of the ecclesiastical commissioners, but all of them are destitute of the means of attending on Divine worship, being situated at distances of from a mile and a half to two miles from the nearest churches, and still remote from their parish churches, the inhabitants being for the greater part poor operatives or agricultural labourers, some of the places being without any resident gentry. Yet in all of them it is pleasing to report that the most praiseworthy exertions have been made to raise funds for the erection of the intended churches. It is also worthy of remark, that North Rode is one of thirty-two townships in the parish of Prestbury, nearly one-half of which are unprovided with churches; and it is nine miles from the parish church. Byley and four neighbouring townships are to be formed into a district which is situated in the centre of a tract of country nine miles in length, and seven in breadth, in which at present there is not one church. Nent Head is situated

five miles from its parish church, which is the nearest to it, and the whole parish (Alston), the area of which is seventy square miles, contains a mining population of more than 6000 persons, with two churches capable of accommodating about 850 persons.

In addition to the above votes in aid of the erection of new churches, assistance was also granted towards the rebuilding and enlargement of the parish churches of Hollinwood, near Manchester; Loughton, Essex; Renwick, near Penrith; and Woodford, near Salisbury: also towards enlarging the church at Tilshead, near Devizes; Corby, near Rockingham; Llanelly, Carmarthenshire; and Jevington, near East Bourne.

It appears from the statistical papers connected with these applications, that the whole population of the fifteen parishes to which the Society have just extended their aid is 497,554 persons, above 80,000 of whom are now provided with the means of attending Divine worship, including free accommodation for nearly 23,000 persons, and in addition upwards of 4000 persons will be speedily enabled to join in the service of our holy and apostolical church by the completion of the works contemplated by the parties who have applied for assistance; nearly the whole of them—namely, 3795—will enjoy that privilege free of cost, a fact that affords additional evidence of the growing desire to provide for the spiritual welfare of the poorer members of the church. In four of the new churches no portion of the seats will be rented, or in any other way appropriated.

When the above business had been completed, the treasurer reported, that since the last meeting a legacy of 2000*l.* sterling, free of duty, had been bequeathed to the Society by the late Robert Foster, Esq.; and he also stated that he had received a donation of 200*l.* from S. J. Loyd, Esq., which, with other contributions, including offertory collections, and remittances from church funds from Allhallows Staining, Windsor and Eton, Norham, Old Basing, Bishop Auckland, Bury St. Edmund's, St. Mervan, Witham, Broadwindsor, Thurlestone, &c., will fortunately enable the Society to meet the grants now voted, but will not leave a balance in hand of more than about 1600*l.*

A MEETING was held on Monday, 17th February, at their chambers, in St. Martin's-place Trafalgar-square, for the dispatch of business. The Lord Bishop of London was called to the chair, and there also were present the Lords Bishops of Llandaff, Hereford, Chichester, and Lichfield; Sir R. Inglis, Bart., M.P., the Very Rev. the Dean of Chichester, and Revs. Dr. Spry, J. Jennings, H. H. Norris, C. B. Dalton; Messrs. J. S. Salt, F. H. Dickinson, M.P., Newell Connop, H. J. Barchard, J. Cocks, A. Powell, Esq. &c. After a great variety of business had been transacted, the committee proceeded to examine the numerous cases to which their attention had been directed by the select committee; and, after much investigation, grants were voted towards building two new churches—viz. at Seer Green, near Slough, and at Sandown, in the Isle of Wight; and towards rebuilding, with enlargement, several churches in various parts of the country. The treasurer reported that, during the last week he had received a donation from Miss Cottrell of 100*l.* and three anonymous donations—one of 200*l.* and the other two of 25*l.* each. And furthermore, "that the grants voted at this meeting had exhausted the society's disposable balance." The extent of this society's exertions at the present time was elucidated by the fact stated, namely, that claims have been allowed by the board, during the last four months, for grants to the amount of 14,914*l.*, voted in aid of the erection of thirty new churches, or for the rebuilding or enlargement of thirty-five existing churches; and the benefits arising from the society's exertions will be perceived, when it is stated that, by these means 22,576 additional sittings have been provided for public worship; and of this number nearly four-fifths are free and unappropriated for ever.

THE UNIVERSITY OF OXFORD.

MR. WARD'S CASE.

(From the Morning Papers.)

OXFORD, FEBRUARY 13TH.—The members of the University poured into Oxford this morning in vast numbers, as the hour approached for the meeting of convocation. A great proportion of those who arrived were men distinguished in public life, and who came up purposely to be present at the convocation. The hour at which the convocation was to meet had been fixed for one o'clock, and soon after that time the theatre was filled. It is calculated that there were not less than between 1200 and 1300 members of the University present, although not more than about 1100 voted.

Shortly after one o'clock, the Vice-Chancellor, preceded by the bedels and other officers, and followed by the heads of the University, entered the theatre, and proceeded to his seat. Mr. Ward had previously ascended the "English" rostrum (on the left-hand side of the theatre), from which he was to deliver his defence. Among the distinguished persons who either had seats or stood on the floor in the body of the theatre, were the Earl of Romney, Lord Faversham, the Earl of Eldon, Lord Kenyon, Lord Sandon, Lord Ashley, the Bishop of Llandaff, the Bishop of Chichester, Sir Thomas Ackland, the Right Hon. W. E. Gladstone, Archdeacon Manning, the Rev. Dr. Hook, the Rev. Dr. Moberly, the Rev. Dr. Tait, the Rev. Dr. Saunders, the Rev. Dr. Hume Spry, Sir W. Heathcote, Sir John Mordaunt, Dr. Phillimore, Dr. Mereweather (the Dean of Hereford), Dr. Pusey, Dr. Buckland, Professor Jenkins, the Rev. R. Montgomery, Mr. Mackinnon, M.P., Mr. M'Mullen, Rev. Dr. Jenkyns, Master of Balliol; Rev. Dr. Ingram, President of Trinity; Rev. Dr. Fox, Provost of Queen's; Rev. Dr. Hawkins, Provost of Oriel; Very Rev. Dr. Gaisford, Dean of Christ Church; Rev. Dr. Cramer, Dean of Carlisle; Rev. Dr. Hampden; Rev. Dr. Radford, Rector of Lincoln College; Rev. Dr. Plumptre, Master of University; Rev. Dr. Jelf, Canon of Christ Church; Rev. Dr. Norris, Principal of Corpus Christi College; Rev. Dr. Thompson, Principal of Edmund Hall; Dr. Macbride, President of Magdalen Hall; Dr. Marsham, Warden of Merton College; Rev. Dr. Bliss, Registrar of the University; Rev. H. P. Guille-mard, M.A., Fellow of Trinity College, Senior Proctor; Rev. R. W. Church, M.A., Fellow of Oriel College, Junior Proctor; Dr. Daubeney, Fellow of Magdalen, Professor of Chemistry, &c.; Dr. Ogle, Trinity, Clinical Professor; Rev. Dr. Faussett, Margaret Professor of Divinity; Rev. Dr. Ellerton, Senior Fellow of Magdalen; Rev. Dr. Bandinel, Bodley's Librarian; Rev. Dr. Ogilvie, Professor of Pastoral Theology; Rev. Dr. Penfold, Mr. Henley, M.P., Mr. Maclean, M.P.

The Rev. Mr. Oakeley, of Balliol, Minister of St. Margaret's Chapel, London, was in the rostrum with Mr. Ward.

After some preliminary business had been disposed of, the Vice-Chancellor opened the proceedings by stating the object for which the convocation was held, and Dr. Bliss read the passages of Mr. Ward's book upon which the first proposition to be submitted to convocation depended.

The following are the passages read by Dr. Bliss, and of which the first proposition to be submitted to convocation embodied a condemnation:

P. 45 (note).—"I know of no single movement in the church, except Arianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard as the English Reformation."

P. 473.—"For my own part, I think it would not be right to conceal, indeed, I am anxious openly to express, my own most firm and undoubting conviction, that were we as a church to pursue such a line of conduct as has been here sketched, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in

the Roman church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration."

P. 68.—"That the phrase 'teaching of the Prayer Book,' conveys a definite and important meaning, I do not deny; considering that it is mainly a selection from the breviary, it is not surprising that the Prayer Book should, on the whole, breathe an uniform, most edifying, deeply orthodox spirit—a spirit which corresponds to one particular body of doctrine, and not to its contradictory. Again, that the phrase 'teaching of the Articles' conveys a definite meaning, I cannot deny; for (excepting the five first, which belong to the old theology) they also breathe an uniform intelligible spirit. But then these respective spirits are not different merely, but absolutely contradictory; as well could a student in the heathen schools have imbibed at once the Stoic and the Epicurean philosophies, as could a humble member of our church at the present time learn his creed both from Prayer Book and Articles. This I set out at length in two pamphlets with an appendix, which I published three years ago; and it cannot, therefore, be necessary to go again over the same ground, though something must be added, occasionally in notes, and more methodically in a future chapter. The manner in which the dry wording of the articles can be divorced from their natural spirit, and accepted by an orthodox believer; how their *primâ facie* meaning is evaded, and the artifice of their inventors thrown back in recoil on themselves; this and the arguments which prove the honesty of this, have now been for some time before the public."

P. 100 (note).—"In my pamphlets, three years since, I distinctly charged the reformers with fully tolerating the absence from the Articles of any real anti-Roman determination, so only they were allowed to preserve an apparent one—a charge which I here beg as distinctly to repeat."

P. 479.—"Our Twelfth Article is as plain as words can make it on the 'Evangelical' side (observe in particular the word 'necessarily'); of course, I think its natural meaning may be explained away, for I subscribe it myself in a non-natural sense."

P. 565.—"We find, oh most joyful, most wonderful, most unexpected sight! we find the whole cycle of Roman doctrine gradually possessing numbers of English churchmen."

P. 567.—"Three years have passed since I said plainly, that in subscribing the Articles, I renounce no one Roman doctrine."

The Vice-Chancellor, having read the proposition in English, addressed Mr. Ward in Latin, and asked him whether he had anything to say as to the mode in which he wished to deliver his speech?

Mr. Ward urged in reply that he had received permission to speak in English, which the Vice-Chancellor confirmed,

Mr. Ward then rose, and spoke as follows:

Mr. Vice-Chancellor,—I am bound at once to state, that I shall conclude what I have to say by delivering in to you a formal protest against the legality of this whole proposal. I deny that this venerable house has any power, with the present object in view, to decide on the question, whether or not my opinions be consistent with the Thirty-nine articles; much more I deny that it has any power to deprive me of my degrees. Still, I cannot shut my eyes to the fact, that should these proposals be unfortunately adopted, they may produce considerable effect—I do not say on my own personal credit, but, what is incomparably more important, on the general well-being of our church—nay, you must excuse me if I add, on the credit and good name of this university. [Here some very marked demonstrations of applause were made in the theatre, commencing, as far as could be understood, in the semicircle, filled with heads of houses, doctors, &c., and spreading partially round the area on which the greater number of the members were standing. Mr.

Ward immediately addressed himself to those who had made the interruption thus: "I am sure all who are here must feel that we are engaged in a very grave judicial inquiry, and that those who are here thus as judges will weigh with judicial gravity what may be said on the occasion; and that, therefore, there will not be any demonstration of opinion or of feeling, however much it might be personally grateful to me to feel that any such demonstration was in my favour." Mr. Ward then continued his speech.] Feeling this, as I do, very strongly, and believing in my conscience that this measure, as a whole, however otherwise intended by many of its supporters, is oppressive and unjust, I cannot bring myself to pass over any legitimate opportunity given me to influence the decision to which this house may come; and I shall therefore proceed to press on your attention the chief topics which occur to me as reasons likely to avail with you for its rejection. In speaking, then, of myself as of an accused person, and of members of convocation here present as my judges, you will not understand me to concede that any charge is so much as alleged against me on which I believe convocation to have cognizance, but only to concede, for argument's sake, what this is not the place to dispute, in order that there may be free scope for what I have to say. If ever there was an occasion when an accused person was warranted in using the most urgent and clamorous solicitations for a full, calm, and unprejudiced hearing, such an occasion is the present. I stand here, the supporter of doctrines which the great majority of you who claim to try me hold in suspicion and dislike; the question which you have to determine is absolutely and entirely distinct from the merit of those doctrines; and yet, unless you make the greatest possible effort to free your minds from undue prepossession, it is quite certain that the dislike and suspicion in which you hold the doctrines themselves, will bias you, even without your own knowledge, in judging of the wholly different issue which you have to determine. I repeat—for I cannot repeat it too often—the issue before you has no more to do with the question whether the doctrine in my book be true or false, than with the question whether my style of writing be good or bad, or whether my exposition be dull or interesting. You have heard the proposition submitted to you; it is a declaratory proposition, intended to serve as the foundation for an enactment. The declaration is, that I have violated the engagement on which my degrees were conferred; and the enactment, that I be deprived of those degrees. You see at once, that no theological determination is so much as hinted at; my opinions are complained of, not as being false, or dangerous, or undutiful, or rash, but as being inconsistent with my good faith. One issue in regard to them, and one only, is placed before you—their consistency with certain formularies which I subscribed when I received my degrees, and my good faith in respect of those subscriptions. If the Oxford convocation had any claim to represent the church of England, undoubtedly their disapprobation of my theology might have the utmost weight in determining (even then, I don't see how it could determine what has been the meaning of subscription, but) what hereafter it is to be. But you who are to be my judges have no royal road open to discovering the true sense of the church of England. You must proceed by the same humble path along which a private individual like myself proceeds; you must judge of her sense by examining her formularies. All the wishes in the world cannot alter facts. Your belief that certain doctrines are ever so pernicious can have nothing to do with the question whether they are allowed by the symbolical documents of the English church; and yet I cannot but fear that vast numbers of you mix up in your minds these absolutely distinct matters, and spare yourselves the trouble of examining this question that is before you, because of your intense conviction on a question that you have nothing to do with. And this difficulty of procuring a fair hearing is greatly increased by the necessary nature of my defence; I subscribe certain formularies in what I have called a non-natural sense. Granted,

But is it the intention of the church of England that they necessarily be subscribed in a natural sense? If it be, then it is the intention of the church of England that there shall be no subscribers to them at all. Now, this is an unpopular line of argument from its very nature, and my meaning in it has been much misunderstood. The pamphlet which I have put out in my defence I have heard characterized as dealing merely with what is commonly called the *tu quoque* argument—as an attempt to prove that we are all dishonest together. It would be much nearer the truth to say that it tends to prove that we are all honest men together. I argue thus—the *imponens* of subscription cannot be an abstraction or an historical personage—it must be some existing, living person or body. The said *imponens*, whoever he is, wishes some considerable number of persons to subscribe our formularies; but if he wished them all to be subscribed in a natural sense, no considerable number of persons, nor any person at all could sign them; therefore he does not wish them all to be subscribed in a natural sense. It has been replied upon me, that I at least carry the licence beyond all bounds. I answer, that where the *imponens* has spoken on one particular case, that case must be judged of by the analogy of those on which he has practically spoken; and I believe that there is no single party in our church, holding its place there by however long and undisputed prescription, who does not do greater violence to one or other part of our formularies than I do to that comparatively small portion of our formularies which appear on their surface to condemn Roman doctrine. And it is the minor premises in these two syllogisms at which I have laboured in my pamphlet—I have laboured, namely, to shew that every one here present subscribes a considerable part of our formularies in a non-natural sense, and that the opinions which distinguish such as myself from the great body of English churchmen do not necessitate so violent a distortion of the letter of our formularies as do the ordinary high church opinions, or what are sometimes called (though I don't wish to use an offensive term) latitudinarian opinions, or what are sometimes called (though I don't wish to acknowledge that term either) evangelical opinions. This line of argument, it must be confessed, is an exceedingly ungracious one, and there is more than one reason which renders it extremely difficult for you to do it justice. In the first place, I cannot deny that it implies more or less of disparagement of our formularies, by representing them as to some extent contradictory to each other in spirit, and inconsistent in their *primâ facie* statements; and we all know, whether it be a matter of praise or blame, there is no one more general characteristic of English churchmen than that an imputation on the existing system is the one allegation for which it is most difficult to obtain a fair hearing. In the next place, persons who have for half their lives held a certain doctrine, and also subscribed a certain formulary, unless they have an unusual power of abstraction, will hardly ever see any inconsistency between the doctrine and the formulary; a new doctrine is brought before them, and its inconsistency with the obvious bearing of some article is readily discovered. So to take the strongest case that could possibly be brought, it might have been thought quite impossible that any one should read our Baptismal Service, and doubt that, according to the obvious and *primâ facie* doctrine of that service, baptism conveys to infants a real inward gift. Before baptism, "Thou who didst sanctify water to the mystical washing away of sin, look upon this child, wash him, and sanctify him with the Holy Ghost." After—"We yield thee hearty thanks that it hath pleased thee to regenerate this infant with thy Holy Spirit." And yet there have been multitudes of religious and upright men, as we all know, who have been quite unable to see it—some, perhaps, here present, full of indignation at my bad faith, in subscribing formularies in a non-natural sense. I refer to these points in no spirit of party recrimination, but to illustrate what I mean. In like manner, on the other side of the question, the same remarks apply to the sense of the article on general councils. This, in truth, is the account that must be given

of the strange fact, that for a long time past the two main divisions of our church have been railing at each other for dishonest subscription, each side wondering how members of the other can reconcile it to their conscience to remain ministers of the English church. I believe, myself, one side has about as much difficulty as the other; certainly, for one, I never could adopt the language I have heard used in calling upon "Evangelicals," as honest men, to resign their preferment. I am far too deeply impressed with the difficulty of the whole question as to subscription, and, moreover, lay far too great a stress on the circumstance, that both parties have, in fact, been tolerated within our church, to be able myself to adopt such language; but I have said this to illustrate my position how very difficult it is for persons to see the *prima* contrariety between their own opinions and formularies which they revere, and by necessary consequence how much they will inevitably exaggerate that contrariety in the case of another. The argument appears, also, in a strong point of view on referring to the wording of the Seventh Article, which says:—"The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ," &c. Now, it is held by some, that, unless you view this portion of that Article in some particular light, it means that a future state was not revealed to the Jews. Many think one way on that subject, and many another; but the words of the Article would seem on the surface to condemn the opinion that a future state was not revealed to the Jews. Two pamphlets have appeared, in which the subject is considered with reference to my own supposed motives in acting as I have done in this question. What is said of me in one of those pamphlets would be most painful to my feelings, were it not that I am not conscious of being actuated by the sordid motives imputed to me. The author looks upon me as a man who trifles fearfully with truth and honesty; warns every one against my principles, and, at the same time, himself adopts an interpretation of the Seventh Article, which is in the highest degree non-natural. He actually believes that that Article, in condemning the theory that the early patriarchs looked only to temporal rewards, does not at all assert that they knew and believed in the doctrine of a future state of rewards and punishments. Such, I say, is an instance of the way in which a man, unquestionably honest himself, can accuse me of trifling with truth, while he himself distorts one of our Articles in the most startling manner. Mr. Ward, after having obtained permission to rest for a short time, went on to say, that he had another point to urge, and which would show most forcibly, as he conceived, how much more easy it was for persons to lay down that certain things were wrong, than to define what was right. The point he referred to was, that the committee of the Hebdomadal Board, after having agreed to and drawn up the propositions for convocation, applied themselves to a third object—that of defining, in opposition to him (Mr. Ward), what the true doctrine ought to be. This "test," as it was termed, was received with such a general outcry, that they were obliged to withdraw it, and they then substituted for it a negative test in the shape of a condemnation of No. 90. (Hear.) He (Mr. Ward) had three difficulties to contend against at the present time. The first was, that in the way in which the matter was brought forward, Convocation would be liable to confound two questions—the one the merit or demerit of the opinions; the other the honesty or dishonesty of him (Mr. Ward) in his subscription. His second difficulty was, that his line of argument almost necessarily implied a disrespect for the formularies of the church; and his third was that, accustomed as he was to look at the formularies as being consistent with the interpretation he put on them; while some who heard him might think that interpretation inconsistent, he felt extreme difficulty, circumscribed as he was as to time, of fully making his explanation known. Another difficulty with which he felt he had to contend on this occasion was that, with all possible respect—with the highest respect—for the Convocation as a body, he could not but doubt its fitness to fulfil the functions of a judicial tribunal. Such a tribunal required habits of judicial

calmness, and a regular course of training. He need only refer, as an instance, to the case of the recent Irish trials. There, points of the greatest nicety had to be decided upon, and the difficulty was felt to be so great that the Peers gave up their functions to a few highly trained and fit persons. What would have been the position of the case, if, instead of this, the judges had been formed from a body of even the most respectable members of the Protestant Association? There could be no doubt what would have been the result. It would have been impossible to keep out of their minds the general impression, not that they were deciding on some nice question of law, but on a wide and large general principle. A still greater difficulty with which he had to contend was, that the very nature of his argument required a length of time for its development. Instead of his having to speak within the time to which the courtesy of the Convocation had extended his licence, he would require many hours to develop fully his views. He had, however, some time since circulated a pamphlet containing his general defence. He hoped that all those who were now assembled to judge him had read his pamphlet. But no doubt there were many who had not. Then how was he placed? Those persons would have had no means of hearing what he had to say in his defence, and and from the nature of his argument and the shortness of time, he would not be able to impress it on them at that time. After some further observations on the peculiar position in which he stood, Mr. Ward appealed to the members of Convocation on the injustice that would be done him by their premature decision. It was impossible that many of them could be aware of the grounds of his defence, yet many were prepared to say "*placet*" or "*non placet*," as the case might be. Mr. Ward concluded in the following words:—"And lastly, for the sake of the Church of England, for the sake of that church of which we are joint members, I beseech you to pause before you affirm the proposition before you; it may possibly have an effect far greater than you imagine in accelerating a crisis that may end in the premature dissolution of the present fabric of the English Church. It may seem strange in me, who may be considered myself to have contributed so much in the same direction by the work I have published, to claim at the hands of others that caution and temperance which they may think I have been very far from showing myself. And yet, if my book be really read through, and not judged by a few one-sided extracts, you will find nothing in it at all inconsistent, but rather the reverse, with the appeal I am now making. A paper put out by a parochial minister in this town, has painted in vivid colours the evil and the distress which must be caused by any reckless compulsion, on men who are unprepared for it, to choose their side. I believe that experience will show that he has understated, not overstated, the amount of the evil. I believe very few of you realize the perplexity, the distress of mind, which would be felt by members of opinions much different from my own, if those who are now urging on their measures of exclusion should succeed in their attempts, and whether the balance of parties which now exists should compel every one to take his side with the defeated or the victorious, the seceding or the established party. Nothing can be a greater misconception of the general drift of my work than to consider it as having any legitimate tendency at all parallel to this. So far have I been from urging the sudden and premature adoption of those opinions which I myself most fully hold, I have been even clamorous in urging on the consciences of my brethren that it would be a plain sin in them were they to attempt to do so. A steady and regular growth in belief will naturally be accompanied by a steady and regular progress towards true opinions; but the attempt to leap, as it were, at one bound from error to truth will, I am sure, in the present state of men's minds, precipitate not a few in the gulf of hopeless scepticism. I ask you to let our present framework remain, as far as in you lies, that under its protection numbers of humble and dutiful souls, who are quite unable to choose for themselves a side, and shrink appalled from the strife of words now raging

among us, may gradually develop into that which they cannot suddenly become—deeply-rooted believers in the whole truth. I protest that if I thought, as most of you think, that there my ultra and Roman opinions were wrong, I should think I could not do them a greater service than by measures of punishment on him who holds them. Such measures give momentary strength even to a weak cause, and an ephemeral popularity to a naturally unpopular party. It is because I believe from my heart, that the opinions I have humbly advocated are the very truths of the Gospel, that I believe they will grow and increase among us if they be allowed fair play; do you shew equal confidence in the truth of your views? I wish nothing better; it is the one thing I have urged throughout my work, that faithful servants of God should cease from this disastrous civil war, and turn their united weapons against the common enemy. Let “Evangelicals” and “High Churchmen,” each according to his manner and opportunities, carry out their principles in promoting their own holiness, and waging implacable war against worldliness and covetousness, and self-seeking, and heathenish ignorance. Depend upon it, in proportion as they do so they will find themselves in a wonderful manner approaching to union with each other and with the truth. I gladly stake the truth of my own opinions on the issue of this experiment. Will you shrink from so staking the truth of yours? Will you say it has ever been the maxim of the church to exclude heretics from her pale and rule, where an unity, otherwise deep and universal, is disturbed by the intrusion of one heretical party? But is that the case with us? If Evangelicals could hope to exclude from the Church of England all whom they believe strangers to the Gospel; or if “High Churchmen” could hope to exclude those who deny our baptismal regeneration, as well as those who denounce the English Reformation, the case might be different. Nothing, indeed, is more probable than that the fabric of the English church may fall to pieces if you begin taking out only a single stone; but a fabric large in extent, and yet homogeneous in its composition, it will not become, or anything in the least like it, merely because you succeed in dislodging one among its innumerable discordant materials; and I implore you then consider well what you do when you take this first step, which may lead to so disastrous an issue. Let your decision, at least, be the result, not of party and excited feeling, but of calm and solemn deliberation.

Mr. Ward then handed in a Latin protest.

Dr. Grant, of New College, then rose to propose this amendment,—

“That the passages now read from the book entitled *The Ideal of a Christian Church Considered*, are worthy of grave censure, but that Convocation declines to express any opinion upon the good faith of the author, or to exercise the functions of an ecclesiastical tribunal, by pronouncing judgment on the nature or degree of his offence.”

The Vice-Chancellor informed Dr. Grant that no proposition could be made that had not been previously agreed on by himself and the Hebdomadal Board.

Mr. Denison entered his protest against the whole proceedings, and Mr. Bode, of Christ Church, entered a protest against them, as affecting the right and propriety of the proceedings.

The Vice-Chancellor put the question, when there was a roar and a counter-roar of “Placets” and “Non-placets.” A scrutiny was then ordered. The numbers turned out afterwards to be—for the proposition, 777; against it, 386. It was therefore declared against Mr. Ward.

The Vice-Chancellor announced the result, saying, “Majori parti placet.”

The Vice-Chancellor then proposed the second proposition—that for the degradation of Mr. Ward.

Mr. Ward again addressed the Convocation, also in English. He said,—I have only to say, with respect to this particular mode of punishment, that, for myself, whatever others may think of my opinions, I have shewn by my

acts and my words that I am most anxious, most desirous, and most ready, I may say most eagerly desirous and ready, to devote all my energies, such as they may be, and whatever powers of mind or action I may possess, to the service of the church of England, if I may be allowed. It must at the same time be remembered that certain persons, not holding the opinions I hold, have renounced orders and left the church, and have entered into communion with the church of Rome, and yet have kept their degrees of B.A. and M.A. Therefore it does appear that the proposed proceeding towards me, who have not renounced the church of England, but am ready to serve it, is harsh when compared with what has been done with them. At the same time, I must ever be thankful for the opportunity afforded me of doing justice to my character and opinions before so many members of a church towards which I do feel the deepest attachment.

The Vice-Chancellor then put it to the vote, as before, with the same result.

The Rev. N. Ellison, of Balliol College, addressed the assembly in Latin, in opposition to the motion.

A scrutiny was then taken, after which the Vice-Chancellor declared that the proposition had been affirmed.

The numbers turned out to be—Placets, 569 ; Non-placets, 511.

The Vice-Chancellor then proposed the third proposition for the condemnation of Tract 90.*

The Senior Proctor rose and said—"Nobis procuratoribus non placet."

Upon which there was a storm of counter-cheering and hissing for some minutes.

The proceedings then terminated.

Mr. Ward's speech occupied somewhat more than an hour. He spoke with remarkable rapidity, but, at the same time, with great calmness and self-possession; with the air of a man, in fact, who felt a deep conviction that he was right. As he left the theatre, he was cheered by the undergraduates outside.

The Vice-Chancellor was saluted most indecorously with hisses from the same source.

The decision against Mr. Ward on the second proposition could scarcely be said to have been expected. Towards the opening of convocation, however, the opinion began to gain ground that Mr. Ward would be defeated.

It should be stated that the fellows of Balliol College voted unanimously in favour of Mr. Ward on both propositions.

* The following is the form of the proposition as it was announced in the notice issued by the Vice-Chancellor :—

"Whereas it is the declared purpose of this university to maintain and inculcate the true faith of the gospel ; and to this end it is enjoined in the statutes of the university that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them on various occasions (Tit. ii. sect. 2, tit. iii. sect. 2, tit. iv. sect. ii. § 3, § 4, tit. ix. sect. 3, sect. v. § 3, tit. xvii. sect. iii. § 2;) and whereas, in the 90th number of The Tracts for the Times, entitled Remarks on certain Passages in the Thirty-nine Articles, modes of interpretation were suggested, and have since been advocated in other publications, purporting to be written by members of the university, by which subscription to the said articles might be reconciled with the adoption of Roman-catholic errors :—

"It is hereby declared and decreed, that modes of interpretation such as are suggested in the said tracts, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

"Delegates'-room, Feb. 4th, 1845.

P. B. SIMONS, Vice-Chancellor."

The following address to the Proctors is in circulation, and has been signed by nearly 300 names, among which are Mr. Gladstone's, Judge Coleridge's, Dr. Hook's, Archdeacon Manning's, Sir W. Heathcote's, &c. :—

"TO THE REVEREND THE PROCTORS.

"We, the undersigned members of Convocation, understanding that you have resolved to put your negative upon the proposal relating to the Ninetieth Tract, in Convocation, on Thursday, the 13th instant, beg leave to tender to you our cordial thanks for a determination which we consider to have been demanded by the principles of our academical constitution."

It was known early in the day what was the intention of the Proctors respecting Tract 90, and in a few hours the following paper was circulated among the members in the theatre :—

"REQUISITION TO THE VICE-CHANCELLOR.

"We, the undersigned members of Convocation, finding that the University of Oxford has been precluded, by the intervention of the proctors, from publicly expressing its opinion on this day, deem it our duty to state our deliberate conviction, that a formal act of the university, on the subject which was proposed for consideration, is imperatively required.

"And we hereby respectfully request that at the earliest opportunity which may seem to you fitting, you would be pleased to lay before the board of heads of houses and proctors this our earnest entreaty, that, notwithstanding the temporary obstruction which has occurred, through advantage taken of the form of our academical constitution, the matter may be again, after the least possible delay, submitted to Convocation."

OXFORD, FRIDAY.—Mr. Ward has doffed his cap and gown, and appears about Oxford in the ordinary dress. It seems that there is controversy on this point also. The university authorities maintain that Mr. Ward should now wear a scholar's gown as an undergraduate, and a member of a foundation. On the other hand, his legal advisers are of opinion that the adoption of that dress would be tantamount to an admission, which would, to a certain extent, damage any rights he may urge on the occasion of his appeal to another tribunal. The end is, as has been said, that he goes about in plain black and beaver. It is understood that Mr. Ward's application to the Court of Queen's Bench for a mandamus to the university to restore his degrees, will be made immediately after the commencement of Easter Term.

There has been no formal ex-official act of deprivation, the simple decree of the Convocation being held to be sufficient, as it takes effect immediately.

Mr. W. E. Gladstone, M.P., was among the non-placets on both propositions. His cry of "Non-placet" in the theatre yesterday was observed to be particularly energetic. Mr. Newman did not vote, nor was he present.

Among the non-placets were Archdeacon Manning, Dr. Hook, Archdeacon Robert Wilberforce, Archdeacon Thorpe, Dr. Grant, the Rev. John Keble, the Rev. John Miller, Dr. Moberly, Dr. Gresley, and Dr. Pusey.

Among the placets were—Archdeacon Samuel Wilberforce, Lord Ashley, Lord Sandon, the Bishops of Llandaff and Chichester.

Dr. Tait was placet on the first, and did not vote on the second.

The name of the Rev. Dr. Bull, of Christchurch, was omitted in the list of those who were present yesterday in the theatre.

The requisition alluded to at the close of our account of yesterday's proceedings has since received many more signatures. There is a counter-requisition in course of signature; and Dr. Grant's proposed amendment has also been put into another shape, and sent round for subscription.

The following address from Mr. Ward to the Vice-Chancellor, and through him to the university, has been published :—

“ Balliol College, Feb. 13th, 1845.

“ Mr. Vice-Chancellor,—I entertain so much respect for the authority of the House of Convocation, when acting within its legitimate province, that I think a statement of the reasons which lead me to consider my position in the university morally unaffected by what has passed to day, is due to you, and to all who have been instrumental in promoting the censure voted against me. Of course I am not now referring to the act of degradation, the validity of which will be the subject of legal decision. I refer to the former of the two resolutions passed in Convocation—a resolution which, as it in effect pronounces certain theological propositions published by me (and to which I firmly adhere) inconsistent with the Thirty-nine Articles, might seem at first sight to impose upon me the obligation of voluntary retirement from all those rights and privileges within the university for which subscription to the Thirty-nine Articles is a qualification. Could I be satisfied that Convocation is the true *imponens* of the articles upon members of the university, so as to be capable of authoritatively determining the sense in which they ought to be subscribed, I should not be disposed to inquire how far subscription is necessarily to be considered a continuing act, nor should I hold myself at liberty to subscribe any longer in the sense which Convocation has repudiated. I should in that case at once relinquish my position in the university.

“ But I think it will be obvious to every one, that my duty under such circumstances must depend essentially upon the question—whether Convocation is the true imposer and the competent interpreter of subscription, or not? If not, it is plainly beyond the power of Convocation, either by the general condemnation of any particular modes of interpreting the Articles, or by the express condemnation of that sense in which I myself subscribe, to acquire any moral authority over my conduct in this respect.

“ If Convocation cannot rule affirmatively the sense in which members of the University shall subscribe, it necessarily follows that Convocation cannot rule negatively the sense in which members of the University shall not subscribe. Now, it is well known that the question, whether Convocation is legally capable of requiring members of the University to declare that they subscribe the Articles in a particular sense, has lately been the subject of consideration by legal authorities; and it has been held by those authorities (nor, as far as I know, has it been disputed by others) that the Articles are imposed, and the sense of subscription determined, by the law of the land; and that the judges of the ecclesiastical courts alone have the power authoritatively to declare that sense, while the Supreme Legislature alone has the power of altering or adding to it. Under these circumstances, great and sincere as is my respect for the House of Convocation, I cannot feel that any obligation whatever is laid upon me, in consequence of the events of this day, to act for the future upon any different view of subscription to the Articles from that on which I have hitherto acted, and which is expressed in my works and pamphlets.

“ I remain, Mr. Vice-Chancellor,

“ Your faithful servant,

“ WILLIAM GEORGE WARD.”

Mr. Oakeley's publication is as follows :—

“ Balliol College, Oxford, Feb. 14.

“ Mr. Vice-Chancellor,—The vote of Convocation upon the two Propositions submitted to it at the meeting of yesterday, seems to make it imperative that I should address a few words to you with the view of clearing my position in the University.

“ I am anxious, then, to draw your attention to the following passage in the preface to a pamphlet which I forwarded to you about six weeks ago, and

which you acknowledged by return of post, with that courtesy and kindness which I have ever experienced at your hands :—

“ I have no wish to remain a member of the University, or a minister of the Church of England, under false colours. I claim the right which has already been asserted in another quarter, of *holding* (as distinct from teaching) *all Roman doctrines*, and that notwithstanding my subscription to the Thirty-nine Articles.’ (“ Subject of Tract 90, Historically Examined,” &c., preface, page 13.)

“ In a tract which I have put out during the last fortnight, I have stated that these words were published, ‘ with the fullest deliberation.’* I appropriated and repeated them in that tract; and here, with the same deliberation and distinctness, I again appropriate and repeat them. A statement on the subject of subscription, tantamount in substance to the above, is made, as I need hardly say, in the course of the extracts from ‘ The Ideal of a Christian Church,’ upon which Convocation yesterday expressed an opinion; and, as it must also be unnecessary for me to observe, it is to this statement that I refer in the above passage, when I speak of the right which I claim having been ‘ already asserted in another quarter.’ This right having been *apparently* called in question by the vote of yesterday, it seems to me quite necessary, with a view to the defence of my own position, that I should publicly state in what light I regard that vote. I consider it, then, as expressing a certain opinion upon a series of extracts from a particular work, comprehending a variety of statements, my agreement with which I am in no way called upon either to affirm or deny, except in the single instance relating to the question of subscription to the Articles, in which I have already declared, that I take precisely the same view of the case with Mr. Ward. Had the censure of Mr. Ward been limited to the single point of his statement upon the subject of subscription to the Articles, the case, as far as this part of my argument is concerned, might have been otherwise. But as this statement is only involved in a common condemnation with a variety of others, it is impossible, as I conceive, to determine whether, in the minds of the proposers and ratifiers of the measure, *all* the extracts are considered to be at variance with the good faith of the author’s subscription, or only *some* of them, and if some only, then *which* in particular of the whole number? I consider, therefore, that Convocation, in expressing an opinion upon these passages, has by no means necessarily made any declaration with respect to the question of subscription in particular, so as to affect those who, like myself, while appropriating Mr. Ward’s view of subscription, do not appropriate (nor yet disclaim) other sentiments expressed in the selected passages. But if, in the judgment of the Board over which you preside, and of the House of Convocation, I have rendered myself personally liable to penalty by the declarations above cited, I am anxious ‘ not to shelter myself’ (as I say in my pamphlet) ‘ under the cover of supposed differences, as to this matter of subscription, from others who have been directly assailed.’ (Preface, p. 12.) If, on the other hand, I am allowed, after this plain and public declaration of my sentiments, to retain my place in the University, *I shall regard such acquiescence as equivalent to an admission, on the part of the academical authorities, that my own subscription to the Thirty-nine Articles is not at variance with ‘ good faith.’*

“ But I am here arguing upon the assumption that the House of Convocation has a power to determine in what sense members of the University shall or shall not subscribe the Articles. I wish it, therefore, to be distinctly understood, that my argument, so far, has been purely one *ad homines*. I reserve to myself the power of disputing, if necessary, and at the proper time, any such claim on the part of Convocation. I consider myself to receive the Articles at the hands of the University, *solely as an organ and representative of the Church*

* “ A Few Words to Members of Convocation on Mr. Ward’s Case.”

of *England*; and inasmuch as the Church of England has nowhere declared against the sense in which I claim to subscribe them, I accept them under no other limitations than those which are imposed by my own conscientious belief of their grammatical meaning, and the intention with which they were at first put out, and are now proposed to me, by the church of which I am a member.

"It is necessarily difficult, as I am sure you will perceive, to word a document of this nature so explicitly as its very purpose requires, without the appearance of presumption as well as disrespect. I assure you, that I would gladly have embraced a different alternative, had any one presented itself, which seems to be equally consistent with duty, both to the University and to myself. But I am deeply and deliberately satisfied that the course of frankness, whatever present inconveniences or misconstructions it may entail, is at once the kindest and the fairest towards all parties, as it is undoubtedly also that which is most agreeable to my own feelings; and I hope that this course will at least have the effect of clearing from the very suspicion of insincerity those assurances of personal respect towards yourself with which I am most conscientiously able to accompany it.

"I have the honour to be, Mr. Vice-Chancellor,

"Your faithful, humble servant,

"FREDERICK OAKELEY,

"Senior Fellow of Balliol College.

"The Rev. the Vice-Chancellor, &c."

The following is the Latin protest put in by Mr. Ward at the close of his speech yesterday :—

"PROTESTATIO GULIELMI GEORGII WARD, MAGISTRI ARTIUM, ET PRESBYTERI IN ECCLESIA ANGLICANA, CONTRA SENTENTIAM QUONDAM DEGRADATIONIS IN VENERABILI DOMO CONVOCATIONIS UNIVERSITATIS OXONIENSIS DIE TREDECIMO FEBRUARII, A.D. MDCCCXLV., PROPOSITAM VEL PROPONENDAM.

"Ego, Gulielmus Georgius Ward, Magister Artium, publicè et solemniter per hoc instrumentum protestor, nullam esse omninò in Venerabili hâc Domo Convocationis vim, auctoritatem, aut potestatem, judicandi vel decernendi, degradationis causâ, utrum necne ego dictus Gulielmus Georgius Ward, in libro cui titulus est, 'The Ideal of a Christian Church considered in Comparison with existing Practice,' quidquam Articulis Fidei et Religionis, in Synodo Londini habitâ A.D. MDLXII. editis et confirmatis, dissonum aut contrarium protulerim vel admiserim: porrò nullam esse omninò in Venerabili hâc Domo vim, auctoritatem, aut potestatem, me propter ullam hujusmodi causam vel prætextum gradu meo Magistri Artium, vel gradu meo Baccalaurei Artium, privandi. Item, si (quod absit) contigerit, ut per Vice-Cancellarium Procuratores et majorem partem Magistrorum Regentium et non Regentium in Degradationis legem vel sententiam contra me sciscendam, sive decretum pronuntiandum, hodie consentiatur, protestor, et per instrumentum hoc publicum in Domo Convocationis a me recitatum, omnes qui hodie adsunt certiores facio, me legem istam vel sententiam sive decretum, et degradationem, pro injustâ, irritâ, vacuâ, et planè nullâ, semper habiturum, et quocunque possim modo jure et legitimè eversurum.

"Datum et recitatum per me in Domo Convocationis die tredecimo mensis Februarii, A.D. MDCCCXLV.

"GULIELMUS GEORGIUS WARD."

THE LATE CONVOCATION AT OXFORD.

(*From the Morning Post.*)

THE subjoined declaration of nearly one hundred members of Convocation is a satisfactory proof that those who refused to affirm the vague and indefinite

proposition of the Oxford hebdomadal board are not, therefore, to be classed among the favourers of Mr. Ward's popish or paradoxical views.

Had the Heads of Houses been satisfied with calling upon Convocation to condemn the selected passages, and to inflict a *statutable* penalty upon the author, they might have carried their proposition by an almost unanimous vote; but they chose to denounce his "good faith," and to demand a sentence which, *even if legal*, is one of unexampled severity. The consequence has been that, instead of obtaining the concurrence of the great body of churchmen, who, steadfast in their attachment to their own communion, have no thought of "suing humbly at the feet of Rome for pardon," they have given rise to the groundless notion that hundreds of clergymen entertain quite opposite views on certain important articles of faith. A large but unscrupulous party, anxious rather to injure a particular class of churchmen than to protect the church itself from scandal, proclaims, through its appropriate organ, the *Standard*, that the 386 who voted against the extra-judicial proceedings of Convocation are Romanists. The names which we now publish are the answer to this wanton and false charge; and they suffice, moreover, to shew that there is no inconsiderable number of Masters of Arts who will neither be terrified by popular clamour, nor tempted by their own cordial disapproval of Romish or Romanizing views, to affirm untenable propositions or mock the forms of justice.

DECLARATION.

Oxford, February 13th.

The undersigned members of Convocation desire to express their concurrence in the following amendment, which was this day tendered in Convocation:—

"That the passages now read from the book entitled *The Ideal of a Christian Church* considered, are worthy of grave censure, but that Convocation declines to express any opinion upon the good faith of the author, or to exercise the functions of an ecclesiastical tribunal by pronouncing judgment upon the nature or degree of his offence."

A. Grant, D.C.L. New college.
 Stephen R. Glynn, M.A. Christ Church.
 William F. Hotham, M.A. All Souls' college.
 John Bramston, M.A. Exeter college.
 Charles Thorp, D.D. University college.
 George Chandler, D.C.L. New College.
 William Burge, D.C.L. Wadham college.
 J. Mordaunt, M.A., Christ Church.
 Sidney W. Cornish, D.D. Exeter college.
 W. D. Ryder, M.A. Exeter college.
 T. A. Houblon, M.A. Oriel college.
 John N. Shipton, D.D. Balliol college.
 George A. Ward, M.A. Christ Church.
 Robert Sprange, D.C.L. Jesus college.
 C. A. Harris, M.A. All Souls' college.
 Edmund Dean, D.C.L. All Souls' college.
 W. F. Hook, D.D. Christ Church.
 John Chetwynd Talbot, M.A. Christ Church.
 George Anthony Denison, M.A. Oriel college.
 J. P. Lightfoot, M.A. Exeter college.
 Thomas Collins, B.D. Magdalen college.
 Herbert Randolph, M.A. Balliol college.
 Humfrey John Hare, M.A. Wadham college.
 Lewis W. Owen, M.A. Balliol college.
 J. Carteret Mawle, M.A. St. John's college.
 Henry Holden, M.A. Balliol college.
 William Pye, M.A. Christ Church.
 Edward Wix, M.A. Trinity college.

Henry Smith, M.A. Queen's college.
 P. M. Smythe, M.A. Christ Church.
 William J. Irons, B.D. Queen's college.
 John Swire, M.A. University college.
 H. W. Burrows, M.A. St. John's college.
 John R. Cornish, M.A. Christ Church.
 Hugh Bennett, M.A. Worcester college.
 C. J. Fox, M.A. Magdalen Hall.
 Thomas Henry Haddan, M.A. Exeter college.
 George Rawlinson, M.A. Exeter college.
 Charles Sweet, M.A. Balliol college.
 Henry Babb, M.A. Pembroke college.
 Bartholomew Price, M.A. Pembroke college.
 W. H. Price, M.A. Pembroke college.
 Clement Greswell, M.A. Oriel college.
 George E. Deacon, M.A. Corpus Christi college.
 John F. Christie, M.A. Oriel college.
 Ernest Hawkins, B.D. Exeter college.
 John Ley, B.D. Exeter college.
 A. B. Mesham, B.D. Corpus Christi college.
 F. K. Eyre, M.A. St. John's college.
 J. Ingham, M.A. University college.
 William Andrews, M.A. Exeter college.
 J. H. Butterworth, M.A. Exeter college.
 T. M. Fallow, M.A. Edmund Hall.
 Edward Elder, M.A. Balliol college.
 J. F. Hodgson, M.A. Christ Church.
 A. H. Bridges, M.A. Oriel college.
 Isaac Williams, B.D. Trinity college.
 William Falconer, M.A. Exeter college.
 G. M. Bullock, M.A. St. John's college.
 J. H. C. Seymour, M.A. Exeter college.
 R. S. Hunt, M.A. Exeter college.
 W. J. Coplestone, M.A. Oriel college.
 A. P. Dunlap, B.D. St. John's college.
 T. C. Curties, B.D. St. John's college.
 E. A. Ommaney, M.A. Exeter college.
 W. E. H. Heygate, M.A. St. John's college.
 Robert Eden, M.A. Christ Church.
 George Dawson, M.A. Exeter college.
 Nicholas F. Lightfoot, M.A. Exeter college.
 H. W. Phillott, M.A. Christ Church.
 Reginald E. Copleston, M.A. Exeter college.
 W. J. Beckett, M.A. Trinity college.
 Robert T. Kent, M.A. Wadham college.
 J. Pell, M.A. Exeter college.
 Richard Boyse, M.A. Christ Church.
 John Maynard, Exeter college.
 T. K. Leighton, M.A. All Souls' college.
 W. D. Jackson, M.A. St. John's college.
 J. H. Scudamore Burr, M.A. Christ Church.
 Fred. Parr Phillips, M.A. Christ Church.
 T. B. Croome, M.A. Trinity college.
 Thomas Egerton, M.A. Christ Church.
 William Woollcombe, M.A. Exeter college.
 Eccles J. Carter, M.A. Exeter college.
 George Prevost, M.A. Oriel.
 James S. Hodson, M.A. Merton college.
 Henry Glynne, M.A. Christ Church.
 James Hamilton, M.A. St. John's.
 Robert Browne, M.A. Pembroke college.
 W. Burkitt, M.A. Edmund Hall.
 W. D. Furneaux, M.A. Exeter college.

W. A. Greenhill, M D. Trinity college.
 A. A. Cornish, M. A. Exeter college.
 A. A. Cameron, M. A. Pembroke college.
 George Burder, M. A. Magdalen Hall.
 Charles Carey, M. A. Oriel.
 J. O. Goodchild, M A. Exeter college.

There is no doubt that the foregoing signatures will shortly receive important additions, as lists are opened for that purpose at Mr. Parker's, Oxford, and Messrs. Rivingtons', Waterloo-place.

The following letter, enclosing the Declaration to us, will be read with interest:—

To the Editor of the Morning Post.

" Sir,—The enclosed declaration, the publication of which has been entrusted to me, is not now put forward as representing the support which the amendment, whereof it is the subject, may be supposed likely to have obtained if it had been put to Convocation. The object of that amendment was to enable members of Convocation, while strongly condemning the sentiments and assertions of Mr. Ward, to protest at the same time most emphatically against the irregularity and injustice of the whole proceedings against him. The opportunity of publicly maintaining this protest was sought to be obtained first, by a previous application to the Vice-Chancellor for his permission to move the amendment in the Convocation then about to be holden; and, secondly, by the public tender of the amendment during the proceedings in the theatre. The Vice-Chancellor acting on the (not altogether uncontested) practice of the House, refused to allow the amendment to be put, and accordingly, under protest, the motion for its adoption was withdrawn. The public support of the amendment in Convocation, therefore, became impossible; and thus many of those who concurred in it, have been induced to take the only course left to them for expressing the sense in which they voted for the rejection of the propositions of the hebdomadal board, and to draw up and sign the declaration which I now enclose. But there are many others who have expressed their full concurrence in the terms of the proposed amendment, and their intention of voting for it, if it had been put, and who have, for various reasons, declined signing any public declaration to that effect; and there are many more, who have voted against both the resolutions of the 13th, and who have expressed views in various ways similar to those embodied in the amendment, but have objected to one or other of its clauses or expressions.

" As the rumour, however, is industriously propagated that all who voted against the first resolution of the 13th themselves approve of the passages selected from Mr. Ward's book, and as the publication of the amendment and enclosed declaration may be supposed at least to imply that all who, *not* having signed this declaration, voted in the minority, are more or less favourable to those passages, I must, in forwarding to you the declaration for publication, beg to disclaim most distinctly the suggestion of any such inference. It is indeed obvious, that the non-concurrence in this specific amendment by any person, who, for whatever reason, was unable to affirm the first resolution, implies by no means any opinion whatever on the intrinsic merits or demerits of the passages selected from 'The Ideal.' The main issue raised by that resolution was a very specific one—whether or not, the passages, *each and all*, are inconsistent, *not* with the opinions of the voter, but with the Thirty-nine Articles. To assert the strict affirmative of that issue was confessedly difficult, to prove it, impossible. How then can those who, whether reasonably or not, acted upon this objection, be fairly charged with the expression of any opinion whatever upon a question wholly distinct from it? The fact, too, that the first resolution was to be made the foundation of a

(confessedly) unstatutable sentence of degradation, was another amply sufficient reason for justifying even those who could have affirmed, if necessary, the literal words of the resolution, in refusing to lend any sanction to its passing. There were, of course, besides, many other reasons to the same effect.

"In justice to Mr. Ward, on the other hand, it must be stated that a large number, even of those persons who differed from this view, did certainly feel, in addition to the reasons already alluded to for negating the resolutions, that the points of difference between him and them did *not* involve any denial of the fundamental truths of the faith, and that it was therefore unjust, in their opinion, to censure him, while others whose errors were said to be fundamental, were left untouched. Many persons declined signing the enclosed declaration on these and similar grounds—and many more, it must of course be supposed, from other reasons equally or more favourable to Mr. Ward.

"I subjoin the extract from the statute, 'De Statutis et decretis in Domo Convocationis condendis et interpretandis,' which bears upon the power claimed by Convocation to alter or amend any proposition submitted to it by the Hebdomadal Board.

"'. . . . Statum est, quod priusquam lex roganda, vel statutum explanandum suffragiis magistrorum Regentium et non-Regentium permittitur primo, ad Hebdomadalem Consessum Præfectorum Collegiorum et Aularum per Vice Cancellarium referatur negotium.

"'Atque ubi re mature perpensa inter eos convenerit de verbis conceptis, sub quibus lex roganda, aut statutum explanandum, vidibitur, sub iisdem terminis ad magistros regentes in Domo congregationis, per Procuratores referetur:—

"'In Convocatione autem sequente, iisdem verbis quibus in congregatione proposita fuerat, per Registrarium, mandato Vice Cancellarii palam recitetur. *Ac demum, ubi Vice Cancellarius, Procuratores, et major pars Regentium et non-Regentium in terminos consenserunt sub quibus lex scienda aut statutum explanandum vidibitur, subiisdem terminis per Registrarium palam ibidem recitetur, et de iisdem suffragia Regentium et non-Regentium rogentur. Sub iisdem etiam terminis, in quo sconsensum fuerit, in acta redigantur.*'

"I am, Sir, yours faithfully,

'6, Lincoln's-Inn, Feb. 18."

"THOMAS HENRY HADDAN.

CLERGY ORPHAN CORPORATION.

On Saturday afternoon (Feb. 8th) the annual court of governors of this charity was held at the Freemasons' Tavern. The chair was taken by the Lord Bishop of London, vice-president.

The Rev. Dr. Shepherd, treasurer, on the part of the general committee, made a most gratifying report of the efficiency of the schools. The number now in the institution is 143, who were fully maintained and educated until of an age to be put out apprentice, or otherwise provided for.

C. F. Barnewell, Esq., joint-treasurer, read the account for the past year: annual subscriptions, 1104*l.* 13*s.*; from district committees and donations, 941*l.* 19*s.* 4*d.*; interest on Bank Stock, 3000*l.*; together with legacies and other sources of income making a total of 6413*l.* 10*s.* 6*d.* The expenditure amounted to 6222*l.* 7*s.* 11*d.*, leaving a balance of 191*l.* 2*s.* 7*d.* in favour of the society.

The Rev. Dr. Shepherd announced that the receipts on behalf of the apprenticing fund (a separate account) amounted to 1081*l.* 9*s.* 4*d.*, and of which 325*l.* had been paid within the last year in apprentice fees varying from 20*l.* to 40*l.* each.

The above statement of accounts having been received, the Archbishop of

Canterbury was re-elected president, the Bishop of London vice-president, the Rev. Dr. Shepherd and C. F. Barnewell, Esq., joint-treasurers, and the Rev. J. D. Glennie, A.M., secretary. The committees and auditors, with some slight variations, were re-appointed.

The next business being the election of children into the school,

The Bishop of London expressed his regret that the committee had been compelled to diminish the number of orphans usually proposed for election. There were but four boys to be admitted and no girls, the female department being full already. It might be proper to refer the subject to the special consideration of the committee, with a view to an increase of the means of accommodation, and, should it be found necessary even to draw on the funded capital, he was confident that by a proper appeal to the public the deficiency would be speedily made up.

Four boys having been elected, thanks were voted to the right rev. chairman, and the court adjourned.

DIOCESE OF GLOUCESTER AND BRISTOL.

THE following letter has been addressed by the Lord Bishop of Gloucester and Bristol to the clergy of his diocese:—

“ Stapleton, Jan. 20th, 1845.

“ Rev. and Dear Sir,—In the charge delivered to you at my late visitation, I mentioned the special fund established for the purpose of building churches in the poor and populous districts to be constituted in this diocese, under the provisions of the Endowment Act of last session; and I intimated my intention of requesting all my clergy to recommend this object to the charitable attention of their respective congregations on Palm Sunday next, which will fall on the 16th of March.

“ Allow me to remind you of this subject, and earnestly to request that you will use your best endeavours to stimulate your flock to give a liberal aid to this undertaking. Though the immediate object is only to erect ten churches in certain crowded neighbourhoods, which by the late act are to be provided with a pastor, yet I am persuaded that no measure can more effectually promote church extension throughout the whole diocese; since, by providing for these necessitous cases, whose peculiarly pressing claims would otherwise absorb all the revenues of our church building associations for many a year to come, that charity will be enabled to assist in building and enlarging other churches in the diocese.

“ If you should judge that any other Lord's day would prove more convenient for this purpose than Palm Sunday, you will fix it at your discretion; and in making the collection you will adopt that mode which you consider most likely to prove effectual in obtaining the contributions of all classes in your flock, poor as well as rich, according to their means, towards this truly Christian enterprise. Believe me to be, with all respect, dear Sir, your faithful brother and servant,

“ J. H. GLOUCESTER AND BRISTOL.”

LAW.

ARCHES COURT, FRIDAY, JAN. 31.

THE STONE ALTAR CASE.

PAULNER AGAINST LITCHFIELD AND STEARN.

SIR H. JENNER FUST—This is an appeal from a decree of the Chancellor of the diocese in the Consistorial Court of that diocese, in which court an

application was made on behalf of the churchwardens of the parish of the Holy Sepulchre, in the town of Cambridge, for a faculty to confirm certain alterations, repairs, and restorations which had been made under a former faculty granted for that purpose, and the prayer of the petition also extended to other alterations and repairs which were not comprised in the former faculty. Now, it was on the behalf of the churchwardens and minister that the faculty was prayed in the first instance, and the former faculty was granted to them : but to the second application the minister was not a party ; on the contrary, he appeared to oppose the grant of the faculty, and therefore the question before the Chancellor of the diocese of Ely was between the churchwardens on the one hand, and Mr. Faulkner, the minister, on the other. The churchwardens to whom the former faculty had been granted were Mr. Benjamin Jordan and Mr. William Ekin : but when the confirmatory faculty was applied for, Mr. Litchfield and Mr. Stearn were the churchwardens. The faculty was originally granted on the 25th of February, 1842, and by that faculty the minister and churchwardens were authorized,

“To repair the church, and, as to such parts thereof as had been rendered unsightly by injudicious repairs, to restore the same as near as may be according to the original design, and according to a design and plan deposited in the registry of the court.”

Under this original faculty the works were proceeded with, and had nearly arrived at completion, and the church was nearly prepared for being re-opened for the performance of Divine service, when Mr. Faulkner, the minister of the parish, appears to have received, for the first time (as he states) an intimation respecting the articles which are now the subject of discussion—namely, a stone communion-table, and also a credence-table, and Mr. Faulkner states, that if he had been aware of the proceeding he would not have allowed them to be erected in the church, but would have opposed their erection. The works were, however, proceeded with, and on the 29th of February last year a vestry meeting of the parishioners was called, and a report was made of what had been done under the faculty originally granted, and this report contained a detail of all the different items (under 24 heads.) At this meeting Mr. Faulkner took the chair, and a resolution was proposed and seconded, which was carried with only the dissentient voice of the minister, to this effect :—

“That the report be adopted ; that the works therein detailed, as done or intended to be done, had the full sanction and approval of the meeting, and that the churchwardens should take such measures by obtaining a further faculty, or otherwise, as might be deemed necessary, for the due ratification of the said works and otherwise, in order to carry into effect the former resolutions of the vestry relative to a restoration of the church, and also for selling the three bells, now no longer necessary, and appropriating the proceeds of such sale in aid of the expenses incident to the restoration of the said church.”

A further resolution was also proposed and carried,

“That the thanks of the meeting and of the parish generally, were due to the members of the Camden Society, for their assistance in restoring the church, and to the Rev. Archdeacon Thorp especially, for his courtesy in explaining the various forms necessary for ratifying the former faculty, and applying for another to confirm it.”

Now, this resolution having been proposed and seconded, the minister declined to put it, and he resigned the chair, which was taken by Mr. Litchfield, the senior churchwarden at the time.

In pursuance of this resolution, an application was made for a further faculty to the effect I have stated, on the 26th of March, last year, and a citation issued reciting the former faculty, and stating what had been done, as detailed in the report made to the vestry, and calling upon the minister and churchwardens, and all other persons having any interest—

“To appear and shew cause why a faculty should not be granted ratifying

and confirming the before-mentioned faculty and also (so far as may not be comprised therein) the restorations, renovations, repairs, alterations, erections, and other works in the said church and chancel, specified in the aforesaid report, and also for selling the bells, no longer necessary, heretofore belonging to the said church."

Mr. Faulkner, the minister of the parish, appeared to oppose this faculty. The cause came on for hearing on the 25th of July, before the Rev. the Chancellor of Ely, assisted by a learned advocate of this court, as his assessor. The cause was elaborately argued by two of the learned advocates, who have addressed this court, and the result was, that the chancellor, with the advice of his assessor, decreed the faculty to issue. Mr. Faulkner immediately appealed from this decree, and in the course of the last term the cause was very elaborately and ably argued by all the learned counsel engaged in it.

It now remains for the court to pronounce its judgment upon the whole case, which being one of a somewhat novel character, and having excited considerable interest, the court thought it right to take time to consider the arguments, and to look into the authorities cited in support of them; and many of these not being of very ready access, the court requested it might be furnished with a list of them, which request was readily complied with by the learned counsel. This request was addressed only to the learned counsel in the cause; but it seems that this intimation was considered by some parties as a general invitation, and I have received various communications, some with signatures attached to them, and others anonymous, to many of whom I have to express my thanks for reference to authorities not mentioned in the argument, and to which I have had recourse. I have also received communications from other persons, to whom I do not think any thanks are due, as their object was to produce an impression upon the mind of the court in respect to the judgment which it has to pronounce in this case. Amongst other communications of this kind is one in the shape of a pamphlet, purporting to be a copy of a sermon preached by a rev. gentleman, entitled, "The Restoration of Churches is the Restoration of Popery, proved and illustrated from the authenticated publications of the Cambridge Camden Society," with extracts (said to be so) from certain publications of that society, and containing the opinions of the writer of that sermon (as it is called) upon subjects connected with the architectural alterations of churches. By whom this communication was made to me I know not, but that it was done to prejudice the mind of the court is evident from a written paper placed within the leaves of the book to this effect:—

"Mr. Faulkner, like Mr. Henslowe, is, I maintain, contending for a great and vital principle in his resistance to the innovations of the Cambridge Camden Society; and we are bound to give *him* credit, likewise, for genuine courage, acute perception, and a tender conscience."

This was an unfortunate course to be taken by the person who sent this communication, and it was an entire misapprehension to suppose that this attempt to interfere with the administration of justice could produce the effect intended; the only effect it could produce was, to make the court more cautious how it adopted the views advocated by the writer, and to doubt whether the view he took was a correct one. I may also mention that I have received a letter addressed to me by Mr. Faulkner, in the shape of a circular,—not addressed to me as Dean of the Arches, but as presiding over one of the colleges in the University of Cambridge,—soliciting a subscription to enable him to defray the heavy expense of prosecuting this appeal, the object of which was to assert a great and important principle. To address such a letter to the judge who has to decide this cause could not but appear an act deserving of reprehension; but I believe it was addressed to me as Master of Trinity Hall, in the University of Cambridge, the circular being sent to other heads of colleges, and I acquit Mr. Faulkner of any intentional disrespect to the court, or of any intention to prejudice the impartial administration of justice. The

question I have to decide is between the churchwardens and the minister of the parish. With the Camden Society I have nothing whatever to do, save that they are incidentally mentioned as the persons under whose direction the works for the restoration of the church have been carried on. I can only look at the conduct of the parties before the court. The motives of the parties also have nothing to do with the question, which is simply on the construction of the rubrics in the Book of Common Prayer, confirmed by the Act of Uniformity, 13 and 14 Charles II., and the canon of 1603.

Is it entirely a question of law, in which the motives of the parties ought to have no weight with the court. The simple question is this:—Is this, or is it not, a communion-table within the meaning of the rubric, within the meaning of the 82nd canon, and of the general laws, canons, and constitutions ecclesiastical of this realm? If this is a communion-table within the provision and meaning of the statute (as I call it), the court cannot hold that it is an “innovation,” and on that ground refuse to confirm the faculty; on the other hand, if it be not a communion-table within the meaning of the law, to be collected from the sources to which I have alluded, then the court would be bound to refuse the faculty prayed for. If the rubrics have expressly decided that a communion-table should be of wood, and not fixed, but moveable, the court could not authorize the erection of a stone table fixed to the wall or floor of the church; and if, on a consideration of the authorities, it should appear that, according to the construction of the word “table” in the rubrics and canons, it should be of wood and moveable, the court must proceed in precisely the same manner as if it had been expressly so declared. I repeat, therefore, that the question is, whether this is a communion-table or not, within the meaning of the canon and rubrics? I assume that neither the churchwardens, nor the minister of the parish are actuated by any improper motives; that the churchwardens have no covert design of introducing Popish rites or ceremonies, as suggested; and, on the other hand, I give Mr. Faulkner the credit of being influenced by a conscientious conviction that, in opposing this grant, he is opposing that which is repugnant to the laws and constitutions of the reformed church, and that he is not actuated by bigotry and prejudice. The facts of the case, as set forth in the act on petition, are these:—

This ancient church, dedicated in the year 1101, having been found to be dilapidated and rendered unsightly by injudicious repairs, it was thought desirable to restore it as near as might be to its original design, and according to a plan prepared by a skilful architect, and with reference to which a faculty was granted. The works were executed under the superintendence of the Cambridge Camden Society, and a committee was formed, consisting of the minister and churchwardens, some of the parishioners, and the president and some of the members of the society. The expense was to be defrayed by voluntary contributions and the assistance of the society. In the progress of the works an individual, whose name is not mentioned, offered to make a free gift to the parish of a stone communion-table, and what is called a credence-table, also of stone. This offer was accepted, and that which forms the present subject of discussion was accordingly placed in the chancel, without, as is alleged, the privity and consent of the minister, he having been absent from Cambridge. It appears, that this stone structure consists of a slab, supported by three upright slabs, all of stone, resting upon a lower slab, also of stone, and that the weight is about two tons; that the lower part is imbedded in mortar or concrete, about an inch below the floor of the chancel, which is built up to the table, and covered with encaustic tiles; and that the table was also made to adhere to the east wall of the chancel. There is some dispute as to this last act, but it is sworn on one side, and not contradicted on oath. If the fact were material in the view which the court is disposed to take of this case it must be taken to be as stated in the affidavit. But the court is

satisfied to give the churchwardens the benefit of any alteration which has been made since the first erection. This structure Mr. Faulkner contends is a stone altar, or altar table, such as is erected and used with the credence-table for idolatrous and heretical purposes in Popish countries; that the rubrics and canons require that the communion-table should be of wood and moveable. On the other hand the churchwardens deny that it is an altar, or such as is used in Popish countries for idolatrous and heretical purposes; and that it is essential to the preservation of uniformity in the internal arrangements of the church. They also deny that Mr. Faulkner was ignorant of the intention to place the communion-table and credence-table in the chancel; or, if he was ignorant, they say he was wilfully so, for that he was a member of the committee, and had due notice of its meetings. To this it is rejoined, that Mr. Faulkner had no reason to suppose that the tenour of the faculty originally granted would be departed from; and therefore that he did not think his attendance necessary; that the substitution of the stone altar for the communion-table formed no part of the original plan; and looking at the part of the plan where the credence-table stands, there appear three pencil lines, describing where it should be placed, so that in the original specification it does not appear that a credence-table was originally contemplated; this, therefore, would appear to have been an after-thought, in consequence of the offer made by a liberal individual to make a free gift to the parish. The churchwardens then annex a list of churches, in which communion-tables of stone, fixed, are to be found. I do not find any reference to either of the three similar churches as in the number of those in which stone tables have been used. I do not find that when the Temple Church was repaired, the old communion-table was replaced by one made of stone.

Now, the question is, what is the real meaning of the word "table" in the canons and rubrics of the church? In the first place it is contended, properly and truly, that the present question must be determined by the Act of Uniformity and the rubrics of the Book of Common-prayer, which are incorporated and made part of it. But in order to arrive at the true meaning of the expression in the present Act of Uniformity and in the present rubrics, it may not be immaterial to refer to the alterations made in the rubrics at the time of the Reformation, and from that time down to the passing of the present Act of Uniformity in 1662, when we shall find that the word "altar" has been changed to "table." We all know that after the Reformation one of the doctrines of the church of Rome which was renounced by the church of England, was the doctrine of *transubstantiation*; and it will be found that the material and the form of the altar of the Romish church are connected with this doctrine of transubstantiation, and with the eucharist as a sacrifice. It was contended that by the rubrics of the Roman-catholic church altars must be built of *stone*, and must be immoveable, and various canons from the body of the canon law were cited to show that the altar must be of stone, and fixed; and, if not, it must be re-consecrated. The court does not think it necessary to go through all these authorities on this part of the case, because it is not incumbent upon the court to pronounce whether this is or is not an altar. At the same time it may not be inexpedient to consider what was the origin of the altars as used in the Roman-catholic churches, of what material they were constructed, and of what form, in order to arrive more readily at the meaning and intention of those who directed the removal of stone altars and the substitution of tables.

From the authorities cited by Cardinal Bona, in his work *De Rebus Liturgicis*, we learn that the altars used in the early ages of Christianity were made of wood, and in the form of a table; that about the year 509 they began to be of stone, although the wooden tables were not altogether abolished. The form altered with the material, sometimes the altar or table was supported by one pillar, sometimes by four or two, and latterly they assumed the form of a

tomb, as of the Sepulchre of the Martyrs, whence they derived their name; and there is no doubt that at the time of the Reformation the altars in the English churches were of stone, fixed and immoveable. At the time of the separation of the church of England from that of Rome, amongst the many points of difference between them, one of the most important was that respecting the doctrine of transubstantiation in the Supper of the Lord, which, as is declared by the 28th article of our church, "cannot be proved by holy writ, but is repugnant to the plain words of Scripture." In the reign of Henry VIII., the feeling against this doctrine was not so decided as it afterwards became; nor did any material change take place in the early part of the reign of Edward VI., for we find in his first Prayer-book, 1549, that the mass was still to be celebrated in the order for the Supper of the Lord, "commonly called the Mass;" and the word "altar" was used in different parts of the service as set forth in that book. But in his second Prayer-book, 1552, the terms "mass" and "altar" were altogether omitted. The order was for "the administration of the Lord's Supper or Holy Communion." The table was to stand in the body of the church, or in the chancel, where morning and evening service were appointed to be read; and the priest, instead of standing in the midst of the altar, was to stand at the north side of the "table," and so on through the service. But in the interval between the publication of the first Prayer-book in 1549 and the publication of the second in 1552, certain events had taken place, and certain orders and injunctions had been issued, to which it is necessary to refer. In 1547 an order had been issued to take away and destroy all tables, images, and other monuments of feigned miracles, pilgrimages, idolatries, and superstitions; and in 1550, Ridley, Bishop of London, issued an injunction to the same effect. Bishop Ridley's injunctions are to the following effect:—

"Whereas some of us use the Lord's board after the form of a table and some as an altar, whereby dissension is perceived to arise among the unlearned, therefore, wishing a godly unity to be observed in all our dioceses, and for that the form of a table may more move and turn the simple from the old superstitious opinions of the Popish mass, and to the right use of the Lord's Supper, we exhort the curates, churchwardens, and quest men here present to erect and set up the Lord's board after the form of an honest table, decently covered, in such place of the choir or chancel as shall be thought most meet by their discretion, so that the ministers with the communicants may have their place separated from the rest of the people; and to take down and abolish all other by-altars or tables."

These injunctions were, of course, confined in the first instance to the diocese of London, and to the form of an exhortation. But there was an order in council issued to Bishop Ridley strictly charging and commanding him, for avoiding strife and contention, to take down altars and place communion-tables in their stead:—

"We especially charge and command you, for the avoiding of all strife and contention about the standing or taking away of the said altars, to give order throughout all your diocese, that with all diligence all the altars in every church or chapel be taken down, and instead of them a table be set up in some convenient part of the chancel, to serve for the ministration of the blessed communion."

And it appears from Burnet's History of the Reformation, that on the 19th of November, 1550, letters were sent to every bishop throughout England to "pluck down altars." This "plucking down and removing of altars," and the substitution of "honest tables" in their place, was for the avowed purpose of "moving and turning the simple from the old superstitions of the Popish mass." The change intended, therefore, must have been something more than nominal; it must have been substantial. If a change of name only had been intended, there could have been no necessity for removing the altars, since

they could have served the office of tables. The alterations, therefore, in the short reign of Edward VI. are very important for the consideration of the Court. In the short reign of Mary, which followed, one of her first acts was the repeal of all the statutes passed in that of Edward VI. respecting religion, and things reverted to the same state as they were at the end of Henry VIII.'s reign ; altars were to be re-erected in the churches, and penalties were imposed upon those who, of their own accord, pulled down or destroyed them, and mass was again celebrated. But in the year 1558 Queen Elizabeth ascended the throne, and when she repealed the statutes of Queen Mary, the statutes of Edward VI. were revived. In 1559 orders were issued by Queen Elizabeth for substituting the communion of the sacrament for the high mass, and for placing tables in the churches to the same effect as those issued by Edward VI. :—

“ Whereas her Majesty understandeth that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the holy sacrament according to the form of the law therefore provided ; and in some places the altars be not yet removed, upon opinion conceived of some other order to be taken by her Majesty's visitors, in the order whereof, saving for uniformity, there seemeth no matter of great moment so that the sacrament be duly and reverently administered, yet for the observation of the one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down but by oversight of the curate of the church and the churchwardens, or one of them at the least ; and that the holy table in every church be decently made and set in the place where the altar stood, and there commonly covered, as thereto belongeth, and as shall be appointed by the visitors, and so to stand, saving when the communion of the sacrament is to be distributed, at which time the same shall be so placed in good sort within the chancel, whereby the minister may be more conveniently heard of the communicants in his prayer and ministration ; and the communicants also more conveniently and in more number communicate with the minister, and after the communion done from time to time the same holy table to be placed where it stood before.”

From this order it is manifest that the tables here meant were something very different from the altars, and that they were moveable ; for the direction that it was to be placed where it stood before could not apply to an immoveable stone altar. In 1564 it appears that Queen Elizabeth issued advertisements directing amongst other things that parishes should provide “ *a decent table standing on a frame,*” for the communion ; an expression applicable rather to a wooden table than one made of stone. In 1569, Archbishop Parker's visitation inquiries go to the same fact as to the communion-tables and taking down of altars. In 1571, Archbishop Grindall's injunctions are remarkable for their expressions.

“ All altars to be pulled down to the ground and the altar-stones defaced, and bestowed to some common use ; the prayers and other service appointed for the ministration of the holy communion to be said and done at the communion-table.”

Nothing can more clearly demonstrate the determined manner in which the measures for the utter subversion of the superstitions connected with the Popish mass were carried on than these orders and injunctions, the great object being the annihilation of the fixed, immoveable stone altars, and the substitution of wood moveable tables in their place. It has been said that these injunctions, and orders, and advertisements were of no legal or binding authority, not being sanctioned by act of Parliament. This is by no means clear ; but they are referred to and relied upon, without being impugned, by Mr. Sherfield, on his trial for breaking a painted window in a church at New Sarum, and again by Archbishop Laud on his impeachment ; but, whether they were of binding authority or not, the fact is that they were *acted* upon,

that they were carried into full execution. The altars were destroyed and tables of wood set up in their stead ; and it is this fact which is alone material for the purpose of the present question.

We now approach a most important period, when the contest raged between high and low church in the reign of Charles I. Its origin may be found in Lord Clarendon's History of the Rebellion. It has been shewn that the stone altars were removed and tables of wood set up ; the questions then agitated were as to the place in which the tables should stand, and their position. The Puritans contended that the proper place for the table when the communion was administered was in the body of the church, before the chancel door ; and afterwards in the chancel, but placed *table-wise*, and not *altar-wise*—that is, that one of the *ends* of the table was to be placed towards the east, so that one of the larger sides might be to the north, the priest being directed to stand at the *north side* and not at the *north end* of the table. The high churchmen, on the contrary, contended that as the injunctions ordered that the tables when not in use should stand where the altar used to stand, it should consequently be placed as the altar was. These apparently unimportant matters were the source of violent contentions. Tracts were published, neither remarkable for courtesy of language, nor for accurate statements of facts. (The learned judge then referred to the following tracts : A Coal from the Altar, 1636-7, written by Dr. Heylyn ; The Holy Table, Name and Thing, &c.) There is some ground for surmising that the last-named work was written by Williams, Bishop of Lincoln. It appears that a dispute had arisen between the vicar of Grantham and his parishioners respecting the proper place for the table. The vicar insisted that it ought to stand at the upper end of the chancel, against the east wall. The parishioners contended that it should stand in the body of the church. The vicar removed it from that situation, and placed it in the chancel. The alderman of the borough replaced it in its former situation, and a formal complaint was made to the bishop, and it was stated that the vicar had threatened to "build a stone altar." The bishop delivered his opinion in writing, to the effect that such an erection would be illegal. This seems to settle the question as to stone altars at this time, and, being an admonition from a bishop to one of his clergy, is entitled to considerable weight ; and the grounds upon which he founds his opinion are the orders, injunctions, and canons.

The learned judge then proceeded to consider the case of Archbishop Laud, who became involved in these unfortunate disputes, by introducing many of what were at that time called "*innovations*," an unfortunate term, as Lord Clarendon called it, and which formed part of the articles of impeachment against him.

We now come to the time of the Restoration, when the present Prayer-book and rubric were framed, when the term "table" was introduced, and the communion-table remained in the same situation as from the time of Elizabeth—that is, that it was of wood, not stone ; and moveable, not fixed. The next question is, has any alteration been since made ? In the rubrics of the present Book of Common Prayer the term "table" is repeatedly introduced, and in several places consistent only with the idea of an ordinary table of wood, which is moveable. Looking to the meaning and interpretation of the word "table" itself, what would be the ordinary construction which a person would naturally put upon the word ? Would he consider that it was an article similar to that represented by the model now on the table of the court ? would that be the natural and proper sense which he would attach to the word ? It might be possible by ingenuity to shew that such an article is a table, as any flat surface raised from the ground, and supported by pillars, may be called a table. But that would not be the meaning which would suggest itself to the mind of any person who read the rubric in its ordinary and popular sense ; no one would suppose the term "table" to mean an article

formed of slabs of stone, fixed, and imbedded in mortar or concrete. My opinion therefore is, that according to the true construction of the rubric, this is not a communion-table within the intent and meaning of the rubric, which meant a wooden table, capable of being removed, and not an immoveable stone table. But it has been argued that as the sacraments of the church and of the minister were to be the same as in the second year of Edward VI., and as stone altars were then in existence in the churches, they ought to remain so at this day. If this argument were to be carried out it would go to show that all communion-tables ought to be removed and altars erected in their stead; and this would be conclusive against the grant of this faculty, which is not for a stone altar, but a communion-table. But, in fact, the altar was not considered as an ornament, but as a parcel of the building itself. Durandus says, "Poro ornamenta ecclesie in tribus consistunt; id est, in ornatu ecclesie chori et altaris;" not the altar itself. I am therefore of opinion on this part of the case that I must reverse the sentence pronounced by the Chancellor of the diocese of Ely, and overrule the petition for the faculty in its present form. These observations are applicable to the stone table or altar.

A few words will dispose of the other point as to the credence-table. I do not find any sufficient information to enable me to judge when this article was first introduced into the Romish church or into our English churches. It is clear that they were in use at the time of Archbishop Laud and before his time. It is admitted by the learned counsel on both sides that the term is derived from the Italian language; but in Adelung's German Dictionary we have the following definition of the word:—

Credenzen, verb. reg. act., from the Italian, "*credenzare*," to taste beforehand the meats and drink before they were to be enjoyed by another; an ancient court practice, which was performed by the cupbearers and carvers, who for this reason were also called "*credenzer*." Hence, also the *credenz teller*—credence plate—on which the cupbearers *credenced* the wine; and, in general, a plate on which a person offers anything to another: *credence tische*, credence table, a sideboard, an artificial cupboard with a table, for the purpose of arranging in order and keeping the drinking apparatus therein.

In the Greek and Latin churches something of the same kind was in use under another name, as I find from two of the tracts to which I before alluded. The word used to describe it is "*προθειςις*," that is, table of preparation, or proposition, as on it were placed the elements before they were placed on the high altar for consecration. I am of opinion, therefore, that the credence-table must fall under the same principle as the other, as it is immediately connected with the other structure, and does not appear to be required or sanctioned by any law, canon, or constitution. I shall therefore not include that in the faculty. The other items seem proper subjects, and I should not be justified in refusing to grant a faculty for them; and perhaps the court may direct the faculty to pass, if so prayed. But I am clearly of opinion that, in its present state, I am bound to refuse the confirmation of this faculty. With respect to the question of costs, as Mr. Faulkner was obliged to come here as an appellant, and has succeeded in his appeal, I should not do full justice to him if I were not to condemn the respondents in the costs.

I therefore reverse the sentence of the court below, and condemn the churchwardens in the costs of the proceedings on the appeal.

COURT OF QUEEN'S BENCH, TUESDAY, JAN. 28.

THE QUEEN V. CHAPMAN.

MR. C. EVANS applied to the Court for a peremptory *mandamus* to compel the Rev. Mr. Chapman, Vicar of Bassingbourne, to bury the body of a child which

has lain unburied since the 17th of February, 1840. It appeared from the statement of the learned counsel, that upon the day which we have mentioned, as well as upon the 26th of May, 1841, the Rev. gentleman in question was requested to "bury" the body of the child, but that upon both occasions he refused to do so, alleging as the reason of the refusal, that the child, not having been baptized by a clergyman of the establishment, but only by a dissenting minister, was not entitled to receive interment in the church-yard.

Lord Denman suggested that the refusal was rather a matter for ecclesiastical cognizance.

Mr. Evans observed that there were several cases in which this court had a concurrent jurisdiction with the Ecclesiastical Courts, and mentioned an instance, reported in Palmer, in which a *mandamus* was granted, commanding the Bishop of Exeter to furnish chrism to the applicants.

Mr. Justice Coleridge observed, that the application here was for a *mandamus* to bury, which it might not be the clergyman's duty to do. A *mandamus* to command him to read the Burial Service would seem to be the remedy appropriate to the case.

Mr. Evans said, that in one case the Judge of the Ecclesiastical Court observed that he should not listen to any application of the word "bury" which did not include the reading of the Burial Service, and would not suppose that there could be any "burial" without it. Upon being asked why the applicant had not brought the case before the Court at an earlier period, the learned counsel observed, that he had waited, in the first instance, until he could see the event of a suit in the Ecclesiastical Court, which involved the same question, and that as soon as that suit was determined against the clergyman in that case, a prosecution of the same nature was commenced, against Mr. Chapman in the Court of Arches; but that Court was of opinion that the notice given to him to bury the child was not sufficient, and the judge thought it his duty in a penal proceeding not to punish him, except upon clear proof that everything proper had been done in order to enable the clergyman to have time for the performance of the duty.

Lord Denman said, that the peremptory *mandamus* would not at all be granted in the first instance, and intimated that the Court might grant a rule to shew cause. A case which had been lying over for five years could not have been considered very pressing by the parties.

Mr. Evans observed, that the body was lying in a double coffin in a room occupied by six persons.

Lord Denman.—The learned counsel stated that the clergyman had repeatedly declared that he never would bury the child, but the Court thought that this declaration, without an express and recent demand and refusal, was insufficient to entitle the applicant to the rule, which was accordingly refused.

CHURCH MATTERS.

THE LATE PROCEEDINGS AT OXFORD.

THE proceedings which have lately taken place at the meeting of the Convocation in Oxford, have engaged so much of public attention, that it may not be proper to pass the subject over in silence, though, for many reasons, one would prefer leaving it untouched. For, in truth, so much difference of opinion exists, and so much of party feelings, and personal friendships and dislikes, have unfortunately, and in some measure, perhaps, unavoidably, been mixed up with the questions

which came before Convocation, that it is impossible now to take any view of the subject which will not offend several persons, who in their own view of it are anything but agreed together. Mr. Ward has, no doubt, a party prepared to go along with him to the full length of his Romanizing theories—Mr. Oakeley, for one, has avowed his entire concurrence with Mr. Ward's theory of subscription. And a considerable number of persons who disapprove of Mr. Ward's book, and perhaps (although not quite so strongly) his notions of subscription also, are yet unwilling to concur in a sentence which seems to convey an opinion injurious to his personal character. The signatures to Dr. Grant's amendment are a plain proof of this. Some few, perhaps, objected also to the tribunal which took cognizance of the question; some to the nature, or severity, or legality of the punishment inflicted on Mr. Ward. Some doubted whether the censure applied with equal justice to *all* the passages selected from his book. On the whole, there is quite sufficient of discrepancy among the members of Convocation, to render it impossible for one to take any view which will not certainly and unavoidably displease a variety of persons. This must be expected; and if one is to write at all, one must be prepared to annoy some, and to offend others. The question, however, is far too serious and too pressing to be treated as if *the* object of the sentence passed on Mr. Ward and his book had been either to censure it or to punish him. The Heads of Houses did, undoubtedly, think it necessary to visit him with a punishment of considerable severity, and their proposition has been affirmed by a very considerable majority in the Convocation. But it is plain, the design of putting the proposition in that particular form was not to indulge a vindictive feeling towards Mr. Ward, but, by laying their finger on a particular instance and example, to express more strongly and distinctly that abhorrence with which a non-natural-sense subscription must ever be regarded by right-minded people. If this had been sufficiently understood, the majority would probably have been much greater than it proved to be. Great or small, however, a decided majority of the members of Convocation present have pronounced a most unequivocal opinion as to the immorality of any subscription, except that which assents to the words of the Articles in their natural and grammatical sense. And when the heats of party feeling have subsided, this will be found to have benefited the church in more ways than one.

The theory of interpretation and subscription broached by the author of No. 90, and advocated by the party of which he is the leader—Mr. Ward among the rest—does so plainly compromise the character of all who appear to connive at it, that to a by-stander the only wonder is, how it has so long escaped a public and formal condemnation from those who in private have very freely expressed their disapproval. Had the persons who have now come forward to record their opinion done so earlier, it would have been better for the church on many accounts. And it is the more surprising that they did not, because it seemed only natural that the Convocation in the University where this theory of subscription and explanation was broached, should have instantly assembled to record their agreement

with the censure pronounced with such remarkably substantial agreement by the episcopal charges delivered in both countries. It is well, however, that they have done it even now. Of course, in saying this, it is taken for granted that Convocation mean to condemn No. 90, as formally as they have condemned Mr. Ward's book. If they should not, it would be difficult to reconcile their recent proceedings with the commonest principles of honesty and justice; still more difficult to perceive how the condemnation of Mr. Ward could vindicate the character of the University. Justly, indeed, might Mr. Ward complain of being treated with harsh and cruel partiality, if No. 90 were left uncensured and uncondemned. Some persons, however, argue that any sentence of Convocation on a tract published four years ago comes too late. But may it not be asked, on the other hand, *for what purpose* will such a sentence come too late? Undoubtedly any censure of No. 90 may be too late to effect one object which such a sentence should have effected—namely, to administer a check and caution to those disposed to take its author for their guide and model. And most deeply is it to be deplored that those who are now speaking plainly and publicly, did not do so long ago. Much mischief has been done. Many have been led astray, and a host of small writers have been tormenting the church with their unedifying and mischievous books and pamphlets, who, if they had been forewarned by an immediate condemnation of No. 90, on the spot where it appeared, would probably have been saved from committing themselves to follies, of which one would be glad to hope they will yet be ashamed. But it is not on grounds of expediency one would rest the necessity of promptitude and energy, in banishing and driving away strange and erroneous doctrines. Such promptitude is clearly the duty of all persons entrusted with education. It is at all times their duty to do so at once; and equally obvious is their duty to maintain their position in the confidence and respect of the public. Placed in charge of a most sacred deposit, without that confidence and respect, they cannot execute their trust; and to maintain that confidence and respect, they must not only be jealous for truth and honesty—they must be known to be so. This is the practical question which concerns the whole church, and not whether the Heads of Houses have shaped their censure of Mr. Ward in such a form as to secure the largest possible majority in support of their proposition. Many young persons are every year sent to the universities, to whom classical and mathematical distinction are of very little moment. The value their friends attach to a university education is wholly irrespective of such matters. But has the university any accomplishment or distinction to impart, which their friends and parents are likely for a single moment to compare with the loss and injury they would consider a young person to entertain, by having his notions of truth and honesty confused by the principles and maxims of the Jesuits. And what practical difference there can be between this non-natural system of interpretation and subscription, and the worst contrivances of the Jesuits to perplex and confound men's moral feelings, it is not easy to discover. Supposing it, then, to be too late now to prevent *all* the mischief which the publi-

cation of No. 90 was likely to do, it certainly is not too late to endeavour to undo as much of that mischief as can still be undone; and, very specially, to relieve those entrusted with the education of clergymen and gentlemen from the appearance of conniving at such a pernicious system; certainly not too late, to endeavour to save the church from the mischief that must follow from a want of public confidence, in the morality of the principles taught and imbibed in one of her universities.

It is self-evident, that no man would or could be trusted, who should avow this non-natural system in his dealings and transactions with his fellow-men. Society would fall to pieces of itself, and crumble to atoms, if such principles should ever come to be generally acted on, or even advocated; for, in truth, the bare advocacy of such a principle must undermine the mutual confidence without which society cannot hold together. Bonds and promissory notes are signed in a natural sense, or else in no sense at all. He who should set them at nought, on the ground that he had signed them in a non-natural sense, would be thought to labour under something more serious than mental obliquity and confusion. This is the common sense of mankind; consequently, if the principle of non-natural subscription (no matter what be the point or the extent of its application) were to be connived at by the university, people would inevitably begin to doubt the wisdom or safety of confiding their children to its charge. For, what can compensate for the loss of honourable and straightforward principle? And how can any man acquire the habit of trifling with truth and integrity, in matters of religion and in the most sacred engagements, and retain delicacy of moral feeling and quickness of moral perception in other matters? It is simply impossible. High time it is, therefore, and, in one sense, it never can be too late, for the university to repudiate such a system of interpretation altogether, and by so doing, replace itself finally in that public confidence, which it can never lose without infinite mischief to the church and the nation. This is not said as if one had any doubt of the heads of the university being thoroughly desirous and determined to do so, but merely to express the necessity of their doing it at once, and, as far as in them lies, setting the question of subscription at rest for ever.

There is no argument advanced in favour of this theory of non-natural subscription, which will not equally serve the purpose of defending an Arian subscription. In fact, this is, in a great measure, a revival of the arguments for Arian subscription in a Romish dress. The same answers will suffice for either.* And, notwithstanding Mr. Oakeley's flimsy and discreditable attempt to make out an historical argument, it is as certain that the Articles do condemn the peculiar doctrines of Rome, as that they condemn the heresy of the Arians. To attempt to prove that the Articles were contrived for the purpose of comprehending Romanists, and enabling them to subscribe them, is such an outrageous insult to common sense, as makes it only an exercise

* Most readers, it is hoped, are acquainted with Dr. Elrington's admirable and unanswerable Sermon on Subscription.

of charity to question the sanity of any one who could gravely propound such an absurdity. But, in fact, the intention with which the Articles were drawn up is a point one has no business to inquire, as far as subscription is concerned. The business of the subscribing party is with the plain, natural, and grammatical meaning of the words, and with nothing else. By this the errors of Rome *are* condemned. Any attempt to make this fact appear doubtful, can have no other effect among honest men, than to cast a doubt on either the understanding or the candour of the person who ventures to make it. Mr. Ward, indeed, must concede this anti-Roman character and spirit of the Articles, else why resort to a non-natural method of subscription? But, the truth is, to subscribe any formulary or engagement in a non-natural sense, is to subscribe *it* in no sense whatever. It is altogether and wholly to evade its meaning and obligation. And if such a mode of avoiding the consequences of subscription be tolerated, it must inevitably destroy all confidence between man and man, and render all subscriptions, and engagements of every sort, nugatory, and mere waste paper. If, indeed, the words of the formulary be ambiguous—if they are capable of more than one meaning, and it is impossible from the words of the formulary itself to determine absolutely which of these meanings the words in question should bear—then, by all means, let the subscriber have the benefit of the doubt: let him be at liberty to subscribe, in the sense which he believes to be the natural and grammatical sense of the words. In like manner the *primâ facie* sense of the formulary, or of any word in it, may look one way, and yet this may not be the natural sense, much less is it necessarily the natural sense. The *primâ facie* sense, on the contrary, may be the non-natural sense, and if so, it is not the meaning or sense of the words at all. And in such a case, the subscribing party is not left at liberty to choose between the *primâ facie* sense and the natural sense; he is bound, on the contrary, to discard the *primâ facie* sense altogether. Thus, for example, to a person unacquainted with the theological use of the term, the word “*preventing*,” in the tenth Article, might seem to signify *hindering*; and to such a person this may be considered its *primâ facie* sense; but it is not the natural sense of the word in that place, and, therefore, in such a sense the word could not be taken by the subscribing party. Again, on the other hand, the word “*Hell*,” in the third Article, is fairly capable of two senses—either it may, in its *primâ facie* sense, signify the place of the punishment of the wicked—or else, taking it in the sense which some suppose the word to signify in the passage of Scripture on which the Article is founded, it may signify the abode of the spirits of the righteous after death. The word may fairly bear either of these meanings in the Article, because either of these meanings may be the natural sense of the word there; and, consequently, the subscribing party may take it in whichever of these meanings appears to him to be the true one. Possibly he may be at liberty to understand it to include them both. But, if any one should deny that “*Hell*” in the Article means *a place* of any sort, or that “*went down*” signifies *change of place*, or that “*went down into Hell*” means anything more than being *buried*, he would plainly deny and

contradict the natural sense of the Article itself; and to subscribe it in any of these non-natural senses, is plainly to subscribe that Article in no sense of any sort or kind. It would do quite as well for a subscription to the second or fourth Article as to the third. It may, doubtless, be very interesting and instructive to elucidate the meaning of the words of this third Article—for example, by a reference to the history of the Apollinarians, and so an appeal may be made to the meaning and intention of the compilers. But, *as far as subscription is concerned*, such an inquiry or appeal must be wholly irrelevant, and, indeed, improper. To the subscribing party, the meaning of the words and the obligation of his subscription would remain the same, if it could be proved that the compilers were Apollinarians, and had some non-natural way of understanding the Article themselves, so as to bend it into compliance with their heresy. The subscribing party has nothing to do with this. He cannot travel beyond the formulary itself in order to evade the force of the natural sense of the words. To subscribe it in any other sense, is, in effect, not to subscribe it at all: and calling such evasive and dishonest subscription—subscribing the words in a non-natural sense—is really only an acknowledgment that there is a departure from fair dealing in the transaction. And such a mode of subscription is a breach of faith, and a very serious one indeed; nor is it easy to comprehend how any one can hesitate to say so who disapproves of non-natural subscription, and feels it his duty to record his disapproval in any public way.

It may be painful to use a term which sounds harsh, and people may be unwilling to use a term to describe *material* guilt, which seems to imply almost necessarily *formal* guilt also. But he who professes to have subscribed any document in a non-natural sense is unquestionably guilty of a *material* breach of faith, and, by all the rules of human jurisprudence, he must be considered guilty of a *formal breach* of faith also, unless he is able to clear himself of the charge. And, as the *material* breach of faith consists in evading the natural meaning of subscription, it is no disproof of the charge of a *formal* breach of faith to allege the sophistical process of self-deception by which the guilty person has reconciled the act to his own conscience, or even the confusion of intellect and dulness of moral perception which may go to extenuate his guilt at another tribunal. The peace and the existence of society demand that *material* guilt should be deemed *formal* guilt, until it has been proved to be not so—in many cases it must be punished even where it has. The man who stops one on the highway is a robber, even if it could be proved that he believes in a community of goods, and has taken to the road under the full persuasion that it is a lawful calling.

Plainly, he who receives subscription, as a security and condition, can take no cognizance of the private opinions and mental reservations of the subscriber. All he knows, or has any business to know, is his ostensible character—namely, that he is ostensibly and by profession, or even tacitly, such a character as is capable of being admitted to subscribe, and of enjoying the benefits to which subscription entitles him. For any man afterwards to declare that he has subscribed the

formulary and engagement in a sense incompatible with such a character is a breach of faith, and would be so if it could be proved that at the time of subscription he had no opinions at all. For example: no man can enjoy the advantages resulting from subscription to the Articles, except a believer in the doctrine of the Holy Trinity. The natural sense of the Articles he subscribes is the security he gives the church and the university of his soundness in the faith. And if, at the time he offered to subscribe, he was known to have been an impugner of that doctrine, he would not be competent to subscribe, except his subscription was given as security for his having formally renounced this heresy. Now, let any one suppose a man who had subscribed, by and by to avow himself a champion of Socinianism; and to defend himself by saying, that he had subscribed in a non-natural sense—will any man living pretend that this man is not guilty of a breach of faith? And what would be thought or said of an advocate of such conduct, who should say—"It is not fair to call this a breach of faith, because that implies an imputation on a man's moral character;" or, "We do not see any proof of breach of faith here, though he is avowing that he subscribed the Articles in a non-natural sense—for, though he is now a Socinian—yet when he subscribed he was an Arian or a Deist." Surely, the answer, and the only answer, to such incredible sophistry is—As far as a breach of faith is concerned, it is no matter what he was when he subscribed. It would be no matter, even if you could prove, that he subscribed before he had even read the Articles, or had any idea of what they were about. His subscription itself, and neither his opinions nor want of opinions, was the security he gave to a Trinitarian church—because the natural sense of the Articles is incompatible with any heresy which contradicts or explains away the doctrine of the Trinity. If he subscribed in any other than the natural sense, that does not prevent his advocacy of Socinianism being a breach of faith, and one of the grossest that can be imagined. And more than that: if he could demonstrate that every one who had anything to do with compiling the Articles, from 1552 to 1571, was a Socinian, his own breach of faith would remain the same. *Because* his subscription was not to the private or public opinions of the compiler—or the opinions of any man that ever lived—but to the natural, plain, and grammatical sense of the Articles he subscribed. If unable to subscribe them in their *natural* sense (that is, their *only* sense, for any other is not *their* sense), he never should have subscribed at all. No man who had correct notions of truth and honesty ever would. But, having once subscribed, to turn round and explain them away, and then defend himself by saying that he had subscribed in a non-natural sense, is not only to be guilty of a breach of faith, but to avow it. And the church must be in a very alarming state, indeed, when those who make such avowals can be tolerated in respectable society.

There can be no doubt, that if the condemnation of Mr. Ward's book had been framed so as to avoid charging him with breach of faith, the majority which condemned it would have been greatly increased. But what would have been gained to the church by such a condemnation? The formal declaration which has now been made by the university

that to subscribe the Articles in a non-natural sense is a breach of faith, is just *the only thing* which makes the late proceedings important—or, indeed, defensible. For Mr. Ward's rambling, incoherent rhapsody is so powerless, so utterly unworthy of serious attention, if only from his avowed ignorance of the practical working of the system he undertakes to recommend, that it is difficult to imagine anything which could have been less befitting the dignity of such a body as the Convocation of the university, than their assembling from all parts of the kingdom merely for the purpose of condemning such a production.

One is thankful to find from the names attached to Dr. Grant's amendment, that so many persons disapprove of Mr. Ward's book, who had not voted with the majority that condemned it. But the character of Mr. Ward's book is a matter of very secondary concern; the principle of subscription he has dared to advocate and avow is the point of real moment. It is a breach of faith. It is most important to the church that the university has distinctly affirmed it to be so. It would have been most important, even if that declaration had been carried merely by a majority of one: because, nothing can follow from such a principle of subscription being tolerated and connived at, but universal distrust and suspicion, and the annihilation of those high and honourable feelings, without which it is impossible to maintain charity and peace among mankind.

And the *nature of the doctrines* sought to be maintained under the shelter of a non-natural subscription is a question of but secondary concern also. No matter what party or school may presume to advocate such a mode of evading subscription, the attempt to corrupt the very fountains of truth and integrity in the church, should be met by the instant and indignant reprobation of every honest man in the community. And if the guides and guardians of youth were to make light of such a breach of faith, they must not be surprised at finding those who valued the moral principles of their children more than the acquirements and honours of a university, endeavour to provide them with instructors who had a deeper sense of the importance of integrity and truth.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Lichfield, Trinity Church, Marylebone	...	
Bishop of Peterborough, Peterborough Cathedral	...	Feb. 16th.
Bishop of Lincoln, Lincoln Cathedral	... ..	—
Bishop of Ripon, Ripon Cathedral	... ..	—
Bishop of Salisbury, Salisbury Cathedral	... ..	—

DEACONS.

Name.	Deg.	College.	University.	Ordaining Bishop.
Allen, Alfred	B.A.	Pembroke	Camb.	Peterborough
Belt, Robert Wallis	B.A.	Emmanuel	Camb.	Lichfield
Bereaford, John James	B.A.	St. John's	Camb.	Lichfield

DEACONS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Beresford, John G. ...	B.A.	St. Peter's	Camb.	{ Ripon, by l. d. from Abp. of York.
Bland, A. Cockshott	B.A.	St. John's	Camb.	Ripon
Boucher, John Sidney	B.A.	St. John's	Camb.	Lichfield
Bramah, Joseph West	B.A.	Merton	Oxford	Peterborough
Byers, Thomas	B.A.	Christ's	Camb.	Peterborough
Charrington, N. G....	B.A.	Oriel	Oxford	Peterborough
Chase, C. Frederick...	B.A.	Trinity Hall	Camb.	Peterborough
Coleridge, John	B.A.	St. John's	Camb.	Peterborough
Crawley, Robert E....	B.A.	Magdalen Hall	Oxford	Salisbury
Dixon, Joshua	S.C.L.	St. Mary Hall	Oxford	Ripon
Ebsworth, J. Joseph	B.A.	St. Edmund Hall	Oxford	{ Salisbury, by l. d. Bp. of Worcester
Floyer, Ayscoghe.....	B.A.	Wadham	Oxford	Lincoln
Hamilton, Charles ...	B.A.	Trinity	Dublin	{ Ripon, by l. d. from Abp. of York
Hill, Reginald Pynder	...	Emmanuel	Camb.	{ Peterborough, by l. d. Bp. Worcester
Light, John	B.A.	Trinity	Dublin	Ripon
Lloyd, E. John	B.A.	Christ's	Camb.	{ Ripon, by l. d. from Bp. of St. Asaph
Lower, H. Martyn ...	B.A.	St. Peter's	Camb.	Lichfield
Lyford, Charles	B.A.	New Inn Hall	Oxford	{ Ripon, by l. d. from Abp. of York.
Moqson, Joseph R.	B.A.	University	Oxford	{ Ripon, by l. d. from Abp. of York.
Norton, Robert	M.D.	St Bees'	... ..	Ripon
Owen, Henry	B.A.	Trinity	Dublin	Ripon
Peel, Charles Steers...	B.A.	Worcester	Oxford	Lichfield
Popham, William.....	B.A.	Oriel	Oxford	Salisbury
Stirling, W. Fordon...	B.A.	Trinity	Oxford	Ripon
Sutton, Thomas	B.A.	Trinity	Dublin	Ripon
Thirkill, Thomas P...	B.A.	Brasenose	Oxford	Lincoln
Vernon, Evelyn H. ...	S.C.L.	University	Oxford	{ Ripon, by l. d. from Abp. of York
Walton, Joseph	B.A.	Christ's	Camb.	Ripon
Walton, James Hatton	...	St. Bees'	... ..	Ripon
Watson, Henry.....	B.A.	Worcester.	Oxford	Salisbury
Wright, William	B.A.	Corpus Christi	Camb.	{ Ripon, by l. d. from Bp. of Durham

PRIESTS.				
Acklom, George .....	...	Downing	Camb.	Peterborough
Biddulph, Fras. John	B.A.	Emmanuel	Camb.	Salisbury
Bingham, Peregrine...	B.A.	Jesus	Camb.	Salisbury
Bryan, Perceval W....	...	St. Bees'	... ..	Ripon
Calley, Chas. Benet ...	B.A.	Worcester	Oxford	{ Salisbury, by l. d. Bp. of Worcester
Campion, John .....	...	St. Bees'	... ..	Ripon
Caparn, W. Bacton ...	B.A.	Brasenose	Oxford	Ripon
Coleman, W. Higgins	M.A.	St. John's	Camb.	Lincoln
Domville, David E. ...	B.A.	Christ's	Camb.	Salisbury
Dowding, Townley W.	B.A.	Caius	Camb.	Salisbury
Egglestone, Philip ....	...	St. Bees'	... ..	Ripon
Fenwicke, Gerard C.	M.A.	University	Durham	Peterborough
Glyn, Charles Thomas	B.A.	Trinity	Camb.	Peterborough
Grant, Joseph Brett ..	B.A.	Emmanuel	Camb.	Ripon
Humphreys, Salusbury	B.A.	Brasenose	Oxford	Lincoln
Jervois, Sampson	B.A.	Trinity	Dublin	Peterborough
Kent, Anthony	B.A.	Oriel	Oxford	Lincoln
Kinloch, Alfred	B.A.	St. Mary Hall	Oxford	Lincoln

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Kirby, H. T. M.	B.A.	St. John's	Camb.	{ Salisbury, by l. d. Abp. of Canterbury
Levett, John	B.A.	Catharine Hall	Camb.	
Marshall, W. John	B.A.	Queens'	Camb.	Peterborough
Newington, Philip	B.A.	Worcester	Oxford	Lincoln
Norman, Manners O.	B.A.	Corpus Christi	Camb.	Peterborough
Oddie, Geo. Augustus	B.A.	University	Oxford	Salisbury
Rawstorne, W. E.	M.A.	Christ's	Oxford	Peterborough
Sanders, John	B.A.	Catharine Hall	Camb.	Ripon
Sangster, Charles	B.A.	St. John's	Camb.	Ripon
Sheldon, Robert W. ..	B.A.	Trinity	Oxford	Lincoln
Simpson, James	B.A.	Exeter	Oxford	Salisbury
Sloann, Samuel Kirke	B.A.	Christ's	Camb.	Peterborough
Stuart, John F.	B.A.	Trinity	Oxford	Salisbury
Talman, W.	B.A.	King's	Camb.	Salisbury
Thompson, Henry	B.A.	Magdalen Hall	Oxford	Salisbury
Wolfenden, Richard ...	M.A.	Trinity	Dublin	Ripon
Underwood, John G.	B.A.	St. John's	Camb.	Ripon
Watson, Joseph	B.A.	Caius	Camb.	Ripon
Wortham, Henry	B.A.	Jesus	Camb.	Lincoln
Younge, John P. Bayly	B.A.	Christ's	Camb.	Lincoln

ORDINATIONS APPOINTED.

The Bishop of London, at London,
Sunday, May 18.

The Bishop of Lincoln, at Lincoln,
Sunday, May 18.

The Bishop of Salisbury, for the
Bishop of Bath and Wells, at Wells,
Sunday, May 18.

The Bishop of Hereford, at Hereford,
Sunday, May 18.

The Bishop of Chichester, at Chiches-
ter, Sunday, May 18.

The Bishop of Exeter, at Exeter,
Sunday, May 18.

The Bishop of Lichfield, at Lichfield,
Sunday, May 18.

CONFIRMATIONS APPOINTED.

The Archbishop of Canterbury will
hold a Confirmation in the parish of St.
Marylebone, on Thursday, March 20,
for the young people residing in the city
and suburban parishes under the Arch-
bishop's peculiar jurisdiction.

The Lord Bishop of Hereford will,
immediately after his Ordination in May,
hold Confirmations throughout his Dio-
cese, and also his Visitations, of which
due notice will be given.

PREFERMENTS & CLERICAL
APPOINTMENTS.

Allen, Rev. A. of Pemb. Coll., Camb.,
to the C. of Ufford and Bainton.

Alston, Rev. Ch. Wm. H., to the V. of
Wembdon, Somerset.

Bainbridge, Rev. Geo., to the C. of Bre-
don, Worcestersh.

Baker, Rev. John Thos. Wright, of Clare
Hall, Camb., to be Assist. C. of Botley,
Hants.

Balley, Rev. H. G., C. of Drighlington,
Yorksh., to the R. of North Leverton,
Notts.

Barnard, Rev. Mordaunt, to the R. of
Little Bardfield, Essex.

Beaumont, Rev. Jas. Akroyd, Incumbent
of St. Mary's, Quarry-hill, Leeds, to
the Incumbency of St. Paul's, Leeds.

Belt, Rev. Robt. Wallis, of Emman.
Coll., Camb., to the C. of Hope,
Derbyshire.

Beilby, Rev. Jonathan, C. of St. Peter's,
Blackburn, to the Incumbency of
Langho; pat., the V. of Blackburn.

Beresford, Rev. John Jas., to the C. of
of Tickenhall, Derbyshire.

Bland, Rev. A. C., to the Curacy of the
Northern District of Keighley.

Bolton, Rev. Edwd. Dykes, to the R. of
Hollesey, Suffolk.

Bower, Rev. R. S., to the R. of St. Mary
Magdalen, Old Fish-street, w. St.
Gregory by St. Paul, London.

Brereton, Rev. Randle Barwick, to the
R. of Stiffkey, with Morston annexed,
Norfolk.

Bradney, Rev. John Hopkins, to be
Chaplain to the High Sheriff of Wilts.

- Brooks, Rev. Jonathan, senior R. of Liverpool, to be Chaplain to Pudsey Dawson, Esq., High Sheriff of Lancash.
- Brown, Rev. Stafford, P. C. of Ch. Ch., Derry-hill, nr. Calne, to the V. of Wesbury, Wilts.
- Brown, Rev. H., to the V. of Boreham, Essex.
- Bruce, Rev. David, C. of Eglington, to the P. C. of Ferry-hill, Durham.
- Bryant, Rev. Geo., to the P. C. of Sheerness, Kent.
- Bryan, Rev. J. W., to the Curacy of St. Botolph Horsehouse, in Coverham.
- Campbell, Rev. Duncan, C. of Newbold-on-Avon, to the V. of Berrow, Worcestersh.; pat., the D. and C. of Worcester.
- Chapman, Rev. Chas., to the C. of St. Giles's, Norwich.
- Chapman, Rev. Jas., R. of Dunton, Essex, to the newly created Bishopric of Ceylon.
- Chase, Rev. C. F., of Trin. Hall, Camb., to the C. of Sapcote.
- Church, Rev. W. M. H., to the V. of Geddington, Northamptonshire.
- Clarke, Rev. Joseph B. B., R. of West Barborough, Somerset, to the Prebendal Stall of East Harptree, founded in the Cathedral Church of Wells.
- Clyde, Rev. Jas. B., of Parkham, to the V. of Broadworthy, Devon, vacant by the d. of the Rev. Mr. Law; pat., Sir R. Peel.
- Cole, Rev. Augustus W., late C. of Ventnor, to the C. of Gatcombe, Isle of Wight.
- Coleridge, Rev. J., to the C. of Glington.
- Corbett, Rev. Jas. Wortley, of Merton Coll., to the R. of Wigginton, near York.
- Cork, Rev. J. D., to be Minister of the New Church of St. Michael, Stoke, Devonport.
- Crawley, Rev. R. E., to the C. of Westbury.
- Cursham, Rev. Curzon, to the P. C. of Hartwell, Northampton.
- Dallas, Rev. John, to the C. of Benhall, Suffolk.
- Davenport, Rev. Arthur, to the C. of St. Matthew's, Ipswich, Suffolk.
- Day, Rev. John, to the C. of Spexhall, Suffolk.
- Dent, Rev. Thos., to the P. C. of Grindleton, Yorksh.
- Dixon, Rev. J., to the C. of Fewstone.
- Dobson, Rev. W., V. of Tuxford, Notts, to be Principal of the Proprietary College, Cheltenham.
- Dudgeon, Rev. Michael F., to be Domestic Chaplain to the Rt. Hon. Baron Keane.
- Evezard, Rev. Geo., C. of St. Marylebone, to the Incumbency of the Parish Chapel, High-street, Marylebone; pat., Rev. J. H. Spry.
- Fenn, Rev. Nath. Vincent, to the C. of St. Clement's, Ipswich, Suffolk.
- Francken, Rev. Ch. Wm., to the C. of St. Helen's, Ipswich, Suffolk.
- Frener, Rev. Edw., to the C. of Worlingworth with Southolt, Suffolk.
- Gabriel, Rev. John Bath, C. of Trinity Ch., Tewkesbury, to the V. of Chepstow, Monmouthshire.
- Gibson, Rev. Alfred Augustus, to be Minister of the Chapel of St Luke, at Potsbury, Crediton.
- Goodchild, Rev. Wm. Geo., to the V. of East Tilbury, Essex; pat., the Lord Chancellor.
- Grant, Rev. John, Chaplain of St. Stephen's, Dublin, to the Living of Killyshee, nr. Nass.
- Hall, Rev. H., Fell. of Magdalen Coll., and Chaplain to Lord Monson, to the C. of Hilgay, Downham Market, Norfolk.
- Hawksley, Rev. John, late C. of St. Matthew's, Brixton, to the C. of the Chapel-of-Ease, Boston, Lincolnshire.
- Hayne, Rev. John, to the R. of Raddington, Somerset.
- Heberden, Rev. W., V. of Broadembury, to be Chaplain to the High Sheriff of Devon.
- Heslop, Rev. Andrew, of Trin. Coll., Camb., to the C. of Trinity Church, Preston.
- Hodson, Rev. D. S., B.A. of Corpus Christi Coll., Camb., to the Head Mastership of Bolton Grammar School, Lancashire.
- Holmes, Rev. Wm. Groome, to the R. of Beer-Crocombe, Somersetshire.
- Howarth, Rev. H., R. of Mipershall, Bedfordshire, to the R. of St. George's, Hanover-square.
- Huddleston, Rev. Geo. Jas., to the R. of Turinworth, nr. Andover.
- Ingram, Rev. Arthur Winnington, V. of Clifton-on-Teme, to the R. of Harvington.

Jephson, Rev. John Mounteney, to the C. of Wilby with Hargham, Norfolk.
 Johnstone, Rev. Wm. H., of St. John's Coll., Camb., to be Chaplain of the E. I. C.'s Military Seminary, Addiscombe.

Jones, Rev. Thos., to the V. of Sporle with Little Palgrave annexed, Norfolk; pats., Fells. of Eton Coll.

Kilvert, Rev. Rob., R. of Hardenhuish, Wilts, to the Chaplaincy of the Chippenham Union.

Leight, Rev. J., to the C. of Coley.

Lewis, Rev. Gilbert Frankland, R. of Monnington, to a Non-residentiary Canonry in the Cathedral Church of Hereford.

Lowe, Rev. John, to the V. of Abbott's Bromley, Staffordshire.

Lower, Rev. Hy. Martyn, of St. Peter's Coll., Camb., to the C. of St. Paul's, Wolverhampton.

Lowthian, Rev. John, C. of Prestwich, Lancashire, to the Incumbency of Wharton, Cheshire.

Loxham, Rev. Rich., of Univ. Coll., Durham, to the C. of Formby, Lancashire.

Luscombe, Rev. A. P., of St. John's Coll., Camb., to the C. of Christ Church, Macclesfield.

Maltby, Rev. Hy. Joseph, R. of Eaglescliffe, to an Honorary Canonry of Durham Cathedral.

Marshall, Rev. Fredk. A. S., of Caius Coll., Camb., to the C. of Peterborough.

Marshall, Rev. Wm. Edmund, some time C. at Latchford, Warrington, to the C. of Whitby, Yorkshire.

Maul, Rev. Rich. Compton, to the C. of Somerleyton, Suffolk.

Maxwell, Rev. Ed., C. of Christ Church, Leeds, to the Ministry of the district of John's, Barnsley.

Mayor, Rev. Charles, to the C. of South Cove, Suffolk.

Maynard, Rev. John, C. of Dursley, Gloucestershire, to the R. of Sudbourne-cum-Capella-de-Orford, Suffolk.

M'Dougall, Rev. F. T., to the C. of Framingham Pigot, Norfolk.

Meade, Rev. Richd. John, to the V. of Castle Cary, Somerset.

Mee, Rev. Wm. Chapman, of Christ's Coll., to the V. of Hayton, Notts.

M'Neill, Rev. Robt., of Trin. Coll.,

Camb., to the V. of Shillington, Bedfordshire.

Monillin, Rev. Danl. Alfred, to the C. of St. Stephen, Norwich.

Nunns, Rev. Thos., formerly Minister of St. Bartholomew's Church, Birmingham, to the Incumbency of Trinity Church, Leeds.

Owen, Rev. Fras., late Missy. in South Africa, to be Incumbent of St. Thomas's Church, Crookes Moor, nr. Sheffield.

Owen, Rev. H., to the C. of Otley.

Pantin, Rev. T., to the Ushership of the Free Grammar School, Abingdon.

Parkinson, Rev. John Allen, to the C. of Foulsham, Norfolk.

Parsons, Rev. Francis Crane, to the R. of Goathurst, Somerset.

Phillpotts, Rev. Wm. John, to the Archdeaconry of Cornwall—not West Cornwall, as stated in our last Number.

Poley, Rev. Wm. Weller, to the C. of Attleburgh, Norfolk.

Popham, Rev. W., to the C. of Heywood in Westbury.

Pratt, Rev. Jas. Mantle, to the Incumbency of St. Paul's, Derby.

Prothero, Rev. G., to the V. of Clifton on Teme, vacant by the cession of the Rev. A. W. Ingram.

Pulley, Rev. Antony, to the R. of Whipsnade, Beds; pat., the Lord Chancellor.

Rackham, Rev. Mathew J., to the C. of Oulton, Norfolk.

Ralph, Rev. Jas., late Chaplain to the Model Prison, Pentonville, and V. of Adlingfleet, Yorkshire, to the R. of St. John, Horsleydown, Southwark; pat., Lord Chancellor.

Rawstorne, Rev. Wm. Edwd., to the V. of Gaulby, Leicestershire.

Renaud, Rev. Wm., to the C. of St. Thomas', Salisbury.

Rhind, Rev. Alex., to the P. C. of Bothamstall, Notts.

Rickards, Rev. S., R. of Stowlangloft, to be Chaplain to the High Sheriff of Suffolk.

Robertson, Rev. John, of Univ. Coll., Durham, to the C. of Gateshead Fell, Durham.

Sarjeant, Rev. Robt., R. of St. Swithin's, Bristol, to hold therewith the R. of Spetchley; by dispensation of the Archbishop of Canterbury.

Savage, Rev. Robt. Chapman, to the V. of Nuneaton, Warwickshire.

Scholefield, Rev. R. B., to the C. of Gt. Saxham, Suffolk.
 Seaton, Rev. Wm., to the Ministry of the new church at Templegate, Bristol.
 Sharwood, Rev. J. Hodges, C. of Rowley Regis, to the V. of Walsall, void by the resignation of Rev. G. Fisk.
 Sheepshanks, Rev. Thos., to the Incumbency of Arkendale, Yorkshire.
 Shelton, Rev. Grantley John Willington, to the C. of St. Martin at Oak, Norwich.
 Shephard, Rev. Saml. Marsh, to the C. of Calthorpe, Norfolk.
 Shooter, Rev. Joseph, jun. M.A., to the P. C. of Glasson, Lancaster.
 Sibree, Rev. P., to be Chaplain of the Birmingham General Cemetery.
 Skipper, Rev. John Benson, to the V. of Marden, Wilts.
 Spencer, Rev. Hy., to the C. of Deopham, Norfolk.
 Steel, Rev. Francis Chambre, formerly Scholar of Jesus Coll., Oxf., to the R. of Llanvetherine, Monmouthshire; pat., the Earl of Abergavenny.
 Stirling, Rev. W. F., to the C. of Bradford.
 Stovin, Rev. Jas., to the V. of Beckingham, Notts.
 Stracey, Rev. Wm. James, to the C. of Skepton, Norfolk.
 Sutcliffe, Rev. Wm., Incumbent of All Saints', Blackburn, to the Incumbency of Newton, nr. Kirkham.
 Sutton, Rev. T. S., to the C. of Thornton in Bradford.
 Symonds, Rev. Wm. Saml., of Ch. Coll., Camb., to the R. of Pendock, Worcestershire.
 Symonds, Rev. G. E., of Lincoln Coll., Oxf., to the C. of St. John, Clifton, Bristol.
 Taylor, Rev. Hy. John, to the C. of Dulverton, Somerset.
 Taynton, Rev. Wm., to the P. and augmented C. of Barton St. David, Somerset.
 Thomas, Rev. John Harrise, of Trin. Coll., Camb., to the C. of St. James's district church, Muswell-hill, Middlesex.
 Thompson, Rev. Thos. Wm., to the C. of New Buckenham, Norfolk.
 Townsend, Rev. Thos., to the V. of Aston Blank, Gloucestershire, vacant by the d. of the Rev. Wadham Huntley; pat., the Lord Chancellor.

Turner, Rev. Michael, to the C. of Cotton, Suffolk.
 Tyler, Rev. Geo. Dacre Alex., to the C. of Bathampton, Somerset.
 Vaughan, Rev. E. T., to the V. of St. Martin's, Leicester.
 Walton, Rev. J., to the C. of Thorner.
 Walton, Rev. J. H., to the C. of Cleckheaton.
 Watson, Rev. H. W., to the C. of Corfe Castle.
 Webster, Rev. Alex. Rhind, to the P. C. of Bothamsall, Notts; pat., the Duke of Newcastle.
 Wells, Rev. Fortescue, to be Chaplain of her Majesty's ship "Albion."
 Wilson, Rev. Thos., to the Assist. Ministership of St. Peter of Mancroft, in Norwich.
 Wilkin, Rev. J. C., to the R. of Barton, near Penrith.
 Wright, Rev. Hy. Press, C. of Guiseley, Yorkshire, to the Living of St. Mary, Leeds.

CLERGYMEN DECEASED.

Abdy, Rev. John Channing, R. of St. John's, Southwark.
 Annesley, Rev. Arthur, R. of Clifford, Gloucestershire, and Cottonian, Hereditary Trustee of the British Museum.
 Bowen, Rev. Wm., V. of Ewyns-Harold, Herefordshire, and of Hay, Brecknockshire.
 Butson, Ven. Dr., Archdeacon of Clonfert.
 Chapman, Rev. R. H., R. of Kirby Wisk, Yorkshire, and Incumbent of the parish chapel, St. Marylebone.
 Cotton, Rev. Joseph Aldrich, V. of Ellesmere.
 Crebbin, Rev. Jas., C. of Gt. Clacton, Essex.
 Fox, Rev. Wm., of Girsby House, Lincolnshire, and of Statham Lodge, Cheshire.
 Gell, Rev. John, Chaplain of St. John's K. K., German, Isle of Man.
 Gibson, Rev. Thos., V. of Barton.
 Grisdale, Rev. Philip, R. of South Reston, near Warwick.
 Hener, Rev. John, R. of Tunworth, near Basingstoke.
 Hepworth, Rev. Robt., V. of Gamlingay, Cambridgeshire.
 Hulme, Rev. Geo., sen., Incumbent of Trinity Church, Reading, Berks.

Lethbridge, Rev. C. H., P. C. of St. Stephen's-by-Launceston.
 Lier, Rev. Paul, R. of Charlton Musgrove.
 Lowe, Rev. Robt., R. of Bingham, Notts.
 Martin, Rev. Hy., R. of Aughrim.
 Myers, Rev. T., V. of Stannington, Northumberland.
 Nairn, Rev. Fasham, V. of Walton-cum-Felixtow and R. of Little Bealings, Suffolk.
 Pratt, Rev. Hy., Chaplain of the Hon. E. I. C. at Khnanpoord, at Nuseerabad, and formerly C. of Wilsden, Middlesex.
 Ridley, Rev. Richd., at Green Hamerton, Yorkshire.

Rose, Rev. Chas., R. of Cublington, Bucks, and late Fell. and Tutor of Lincoln Coll., Oxford.
 Shaw, Rev. George C., of Fen Drayton, Cambridgeshire.
 Tate, Rev. Wm., Chaplain of the Convict Establishment, late Preceptor of the Royal Naval College, Portsmouth.
 Walker, Rev. George, R. of Scole, Norfolk.
 Walter, Rev. Jas., V. of Market Rasen, Lincolnshire, and Head Master of Brigg Grammar School.
 Winthrop, Rev. William.
 Wolseley, Rev. Clement, of Sandbrook Park.

UNIVERSITY NEWS.

OXFORD.

February 1.

In a Congregation holden on Wednesday, the following degrees were conferred:—

Bachelor in Divinity—Rev. W. Dyke, Fellow of Jesus.

Bachelor in Civil Law—G. A. Quicke, Fellow of New Coll.

Masters of Arts—Morgan Morgan, Trinity, Grand Comp.; Rev. J. Clements, Oriel, Grand Comp.; R. Richardson, Brasenose, Grand Comp.; Rev. J. W. Fletcher, Brasenose; Rev. J. J. Wilkinson, Queen's; Rev. D. Royce, Ch. Ch.; Rev. J. Harris, Pembroke; Rev. H. Bittleston, St. John's.

Bachelors of Arts—H. Cramer, Student of Ch. Ch.; C. Marson, Newton I. Spicer, H. W. Brown, P. M. Mac Douall, and C. W. Taylor, Ch. Ch.; W. Belgrave, Lincoln; P. Lockton, Magdalen Hall; J. Craster, St. John's; W. Denton, Worcester.

At a meeting of the Professors on Wednesday last, under the Statute *De Disciplinâ Theologiâ*, for electing University Examiners in Theology, the Rev. Renn Dickson Hampden, D.D., Regius Professor of Divinity; and the Rev. Robert Hussey, B.D., Regius Professor of Ecclesiastical History, were re-elected to that office for the ensuing year.

February 8.

In a Convocation holden on Thursday last, the Rev. J. Williams, M.A., of Trinity Coll., Dublin, was admitted *ad eundem*.

In a Congregation holden at the same time the following degrees were conferred:—

Doctor in Divinity—Rev. William Thompson, Principal of St. Edmund Hall.

Bachelor in Civil Law—J. H. Wynne, Fellow of All Souls'.

Masters of Arts—Rev. J. Theophilus Toye, Queen's, Grand Comp.; Rev. H. Hanmer, New Inn Hall; Rev. J. Haddelsey Williams, St. Mary Hall; Constantine Estlin Prichard, Fellow of Balliol.

Bachelor of Arts—J. Matthews, Exeter.

In a Convocation holden in the afternoon of the same day, it was agreed, after a division of 39 to 17, that the sum of 10,000*l.*, Exchequer Bills, the property of the University, should be invested in permanent Stock, and the proceeds thereof be placed at the disposal of the Vice-Chancellor and the Curators of the University Galleries for the time being, to defray the annual stipend of 100*l.* already voted for the Keeper, together with the ordinary expenses of the said Galleries, the accounts being submitted annually to the Delegates of Accounts.

And at the same time, the University

Seal was affixed to a Deed of Conveyance to the Masters and Fellows of Pembroke College, of the original site of Beef Hall and two Gardens, held for more than 200 years past by that College, and now required for the extension of the buildings requisite for the Society; the College undertaking to pay a permanent rent charge, instead of a small periodical fine.

February 15.

In a Convocation holden on Monday, the Rev. Frederick Wade, M.A., of of Trinity Coll., Dublin, was admitted *ad eundem*.

At the same time, a Congregation was holden, when the following degrees were conferred:—

Masters of Arts—The Rev. W. Rogers, Exeter; Rev. J. Acres, Lincoln.

Bachelors of Arts—F. G. Bloomfield, Balliol; A. R. Myddleton Wilshere, Pembroke; G. C. Benn, Merton.

In the same Congregation, Mr. Daman, of Oriel, was nominated to be a public examiner in *Literis Humanioribus*.

The following gentlemen have been elected Proctors for the ensuing year by their respective societies:—

Senior Proctor—Rev. T. Harris, M.A., Fellow of Magdalen.

Junior Proctor—J. T. H. Peter, M.A., Fellow of Merton.

February 22.

At a meeting of the Graduates in the Faculty of Theology, holden in the Convocation House on Thursday last, at ten o'clock, the name of the Rev. R. L. Cotton, D.D., Provost of Worcester College, who had been nominated by the Vice-Chancellor to the Office of Examiner under the provisions of the new statute *De Disciplina Theologica*, was submitted to the approbation of the Faculty, and unanimously approved.

In a Convocation holden yesterday, the nomination of the Rev. Rowland Muckleston, M.A., Fellow of Worcester Coll., the Rev. J. E. Bode, M.A., Student of Christ Church, J. Fraser, M.A., Fellow of Oriel Coll., to the office of Examiners for the Hertford Scholarship for the promotion of Latin Literature, was unanimously approved of.

On Thursday last, the Rev. Thomas Desborough Andrews, M.A., Scholar of Corpus Christi College, was elected and

admitted a Probationary Fellow of that Society.

On the 21st instant, the following Gentlemen were elected Scholars of University College:—Mr. T. Valpy French, and Mr. G. Herbert Curteis, of University, Scholars on the Open Foundation, to the Bennet Scholarships; Mr. G. Elliot Ranken, from Eton, to the Open Scholarship; Mr. J. Adams Cree, Commoner of University, to the Yorkshire Scholarship.

CAMBRIDGE.

February 1st.

There was an accidental omission in the list of degrees conferred on Wednesday, the 22nd ult. The following ought to have been added to those we printed:

Honorary Master of Arts—Hon. W. Cecil Spring-Rice, Trinity.

Bachelors of Arts—W. Baxter, incorporated B.A. from Dublin; H. Newport, Pembroke.

February 8.

At a Congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts—T. Peckston, Trin.; T. Brown Foulkes, Queen's; T. Troughton Leete, Caius.

Bachelor in the Civil Law—Rev. J. Mules, Trinity Hall.

Bachelors of Arts—F. Bliss, W. Sloane Evans, H. Nicholls, and G. Head, Trinity; W. Gilder, St. John's; J. Mayow Lukin, St. Peter's; E. T. Webb Probyn, Caius; S. W. King, St. Catharine's Hall; J. Furniss Ogle, Jesus.

At the congregation on Wednesday last, the following graces passed the Senate:—

1. To re-appoint the New Botanic Garden Syndicate of the 7th February last, to consider what steps should be taken respecting the ground which was purchased by the University for the purpose of changing the site of the Botanic Garden, and to report to the Senate before the end of next term.

2. The Trustees of the Botanic Garden, with the consent of the late Syndicate, having ascertained that the Governors of Addenbrooke's Hospital are willing to sell to the University the fee simple of a piece of land, twenty feet wide, and extending the whole length of a field belonging to the Hospital, lying on the northern side of the new Botanic Garden, and ca-

pable of forming a road to it, on the following terms:—

(1) That the said ground be converted into a road to be made and kept in repair by the said Trustees, and that the Governors of the Hospitals reserve for themselves and tenants a right of way along the said road.

(2) That the Trustees erect and keep in repair a gate at the northern extremity of the said road.

(3) That the price of the said land be determined by two surveyors chosen by the two parties respectively, who, if they cannot agree, are to be empowered to call in a third to be named by them beforehand.

(4) That the Governors take upon themselves the construction and maintenance of a fence along the eastern boundary of the intended road, receiving from the University such sum for the expense of making and maintaining the said fence as the two surveyors or their umpire shall name, and that the fence do for ever continue the property of the Governors:

To authorize the Vice-Chancellor to make an agreement with the Governors of Addenbrooke's Hospital on the above terms.

3. To appoint Mr. Elliot Smith the surveyor on the part of the University for the above purposes.

February 15.

We understand that her Royal Highness the Princess Sophia of Gloucester has bequeathed to the Master and Fellows of Trinity College a portrait of the Duke of Gloucester, formerly Chancellor of this University, which will be hung in the noble hall of the college.

Mr. Godson, M.A. [B.A. 1818], of Caius College, Q.C., has been appointed by the Lords of the Admiralty Counsel to the Admiralty.

The Rev. Dr. Hawtrey, the head master at Eton, has just appointed as examiners for the Newcastle Scholarship for the present year, Mr. G. Cornewall Lewis, student of Christ Church, Oxford, the translator of "Müller's History of the Dorians," and author of other literary works; and the Rev. W. L. Sampson, of King's College.

The Rev. Ebenezer Cobham Brewer, LL.D. [LL.B. 1838], of Trinity Hall, has been appointed to preach the Sacra-

mental lectures, instituted by Thomas Hall, Esq., merchant, of Norwich, A.D. 1715.

February 22.

At a Congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts—W. Whitehead Blackwell, Trinity; C. Braddy, St. John's; R. Woosnam, Caius.

Bachelors of Arts—G. Nesse Clark, Corpus Christi; W. J. Whiteway Bastard, Magdalene.

At a congregation on Wednesday last, the 19th instant, the following graces passed the Senate:—

To assign the annual stipend of 70*l.* to John Holesworth Morgan, who has been appointed Junior Assistant at the Observatory, in accordance with the grace passed on the 18th of March, 1829.

To allow the Vice-Chancellor of last year the sum of 87*l.* 9*s.* 10½*d.* from the University chest, being the balance due to him upon the Botanic Garden account for the year ending Michaelmas, 1844.

To allow Mr. Ferrand, of Trinity College, on account of illness, to defer the keeping of his Divinity Act until he shall have recovered his health.

To exempt Thomas Rawshay Smyth Temple, of Trinity College, from the penalty attached to his not having matriculated within the first three terms of his residence.

On Wednesday last, Mr. Arthur Scratchley, B.A. [1845], of Queens' College, was elected a Fellow of that Society.

DURHAM.

February 3.

The following gentlemen were admitted to degrees in this University, in a Convocation holden on Thursday last:—

Masters of Arts—The Rev. W. B. Hornby, B.A.; J. G. Edwards, B.A., *ad eundem* from Trinity College, Cambridge; J. C. Heath, M.A., *ad eundem* from Trinity College, Cambridge.

Bachelor of Arts—J. R. Davison, R. Taylor.

The Convocation gave power to the Warden and Senate to oppose, on behalf of the University, the Sunderland, Durham, and Auckland Railway Bill, and the Brandling Junction Railway Bill.

BIRTHS AND MARRIAGES.

MARRIAGES.

Bandinel, Rev. Jas., c. of Belstead, Suffolk, to Julia, y. d. of the late Rev. T. Le Mesurier, r. of Haughton-le-Skerne.

Barton, Rev. Gustavus, incumbent of St. James's, Congleton, Cheshire, to Frances Sarah, third d. of Sir Frans. Sacheverell Darwin, of Synhope, Derbyshire.

Bassett, Rev. Alex., of Gt. Cheverel House, to Phillippa, only d. of the Rev. Thos. Cooke, late v. of Westbury, Wilts.

Branckner, Rev. Hy. incumbent of Padgate, Lancashire, to Ellen Reneira, only child of the late Rich. Langton, Esq.

Burton, Rev. Hy., of Christ Church, to the Hon. Charlotte Belasye Barrington, third d. of the late Viscount Barrington.

Church, Rev. W. M. H., of Hampton, Middlesex, to Elizabeth Wilson, second d. of the late Robt. Stevenson, Esq. of Berwick.

Clark, Rev. Thos. Jas., v. of Penrith, to Miss H. Jopson, of Woodhouse, Buttermere.

Darnell, Rev. Jas., of Belmont, Ramsgate, to Frances, third d. of the late W. Jennings, Esq., of Bennett's End, Herts.

Edwards, Rev. Thos. Lushington, of Burgh-super-Baine, to Betsey, only d. of Thos. Hopkins, Esq., of Boston, Lincolnshire.

Furbank, Rev. Thos., incumbent of Bramley, to Anne, y. d. of the late Timothy Horsfall, Esq., of Goit Stockley, Bingley.

Jackson, Rev. John, v. of Dodderhill, to Margaret, second d. of the late Robt. Statter, Esq., Knowsley, Lancashire.

Jephson, Rev. Wm., c. of St. John's, Westminster, to Elizabeth Child, second d. of John Cuthbert Joyner, Esq., of Denmark-hill, Surrey.

Irvine, Rev. Walter, of Kildallen, co. Cavan, Ireland, to Fanny, d. of J. D. Lewis, Esq., Cornwall-terrace, Regent's-park.

Knox, Rev. G., of Madras, chaplain to the Hon. E. I. C., to Frances Mary-Anne, eld. d. of Thos. F. Reynold, M.D., of Wallington, Surrey.

Maxwell, Rev. Edward, minister of the District of St. John, Barnsley, to Mary Hogg, eldest d. of the late A. J. Nicholson, M.D., of Dawson-street, Dublin.

M'Farquhar, Rev. Wm. Pitt, to Jean, eld. d. of the late David Gordon, Esq.

Pedlar, Rev. G. H. O., r. of Holy Trinity Church, Exeter, to Ann, only child and sole heir of the late Wm. Shield, Esq., Admiral of the White Squadron of her Majesty's fleet.

Perkins, Rev. Wm., chaplain of Twyford, Bucks, to Esther, d. of the late J. Loveridge, Esq., of Buckingham.

Shelley, Rev. Fred., r. of Beer Ferris, Devon, to Charlotte Martha, d. of the late Rev. Hy. Hippeley, of Lambourn-place, Bucks.

Sidney, Rev. Jas., of Brewton, Somerset, to Susannah Toghill, only surviving child of the late Mr. James Harding, of Brewton.

Style, Rev. Fred., of St. John's Coll., to Louisa Catherine, second d. of the late Mr. Robt. Turton, Newton.

Talmage, Rev. John Mayo, v. of Fifield and Idbury, Oxfordshire, to Louisa, eld. d. of the late Francis South, Esq., of St. David's-hill, Devon.

Townsend, Rev. T. J. Milnes, c. of North Scarle, Lincolnshire, to Sarah, eld. d. of W. L. Domenichette, Esq.

Tucker, Rev. W. G., R.N., to Sarah Ellen, only d. of Jas. Humphris, Esq., of Keynham Cottage, Cheltenham.

Walsh, Rev. Thos. Gibbons, of Peniscowles, Lancashire, to Anne Arnaud, second d. of James Dove, Esq., of Westbourne Grove, Bayswater.

Whitley, Rev. J., incumbent of Wargrave, Lancashire, to Penelope, y. d. of the late W. Carlile, Esq., of Bolton-le-Moors.

Woodruff, Rev. John, v. of Upchurch, Kent, to Frances, y. d. of the late Rev. Ed. Winthrop.

Young, Rev. Jas., of Turton, to Elizabeth, second d. of the Rev. Wilson Rigg, incumbent of Ellenbrook, Worsley.

BIRTHS.

OF SONS—The Lady of

Baldwin, Rev. John, at Dalton, near Ulverstone.

Bowlby, Rev. Ed., r. of Thurrock, Essex. (of twins.)

Browne, Rev. R. W., Westbourne-street, Paddington.

Buttmer, Rev. R. D., Wrecclesham, Surrey.

Dixon, Rev. H. I., at Firley V., Gloucestersh.

Evans, Rev. Chas., at Blackwall, Derbyshire.

Eyre, Rev. C. P., at Bury St. Edmunds.

Fosbury, Rev. J. V., at Tours.

Gregory, Rev. J. C., at Holt, Wilts.

Hall, Rev. J. R., at Prodsham V.

Haughton, Rev. Hy. P., Markfield R., Leicestershire.

Hooper, Rev. W. F. H., incumbent of Withington.

James, Rev. R. W., Burton Bradstock R.

Johnstone, Rev. J., Baughurst R., Hants.

Law, Rev. R. V., Alfred-street, Bath.

Llewellyn, Rev. R. P., at Llangymoyd V., Glamorganshire.

Mansfield, Rev. Joseph, at Bath.

Ottley, Rev. L., at Acton, Suffolk.

Pidsley, Rev. Edwd., at Sampford Peverell R.

Sims, Rev. Wm. Fras., at Lee, Kent.

Talbot, Hon. and Rev. A. C., R. of Church Eaton, Staffordshire.

OF DAUGHTERS—the Lady of

Bertie, Hon. and Rev. F., at Albury R., Oxfordshire.

Borrer, Rev. C. H., at St. Leonard's-on-Sea.

Carwithen, Rev. W. H., R. of Challacombe, Devon.

Collins, Rev. R., West-end, Hampstead.

Dayrell, Rev. Thos., at Marston R.

Dixon, Rev. Thos., C. of Brightwell, Berks.
 Drayton, Rev. T. P., at Shoreham.
 Hoskins, Rev. E. H., Langley Cottage, Fawley.
 Jenour, Rev. A., R. of Pilton, Northamptonsh.
 King, Rev. Joseph, Sternfield R.
 Le Royds, Rev. C., of Kimmeridge, Dorset.
 Lord, Rev. Dr., at Tooting.
 Malan, Rev. S. C., at Bath.
 Manisty, Rev. Jas., at Shildon R.

Melville, Rev. Hy., at the East India College.
 Myers, Rev. C. J., at Flixthorn V., Notts.
 New, Rev. F. T., Chester-place, Regent's-park.
 Stewart, Rev. E., Winchester.
 Walker, Rev. W. H., at Hickling R., Notts.
 Weldon, Rev. J. T., Master of Tonbridge School.
 White, Rev. Jas., at Bruton V., Somerset.
 Woodhouse, Rev. Edwd., at Bognor.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

Rev. H. J. Bailey, a pocket communion service, and a silver salver, by his parishioners, on his resigning the incumbency of Driglington, Yorkshire, for the living of North Leverton, Notts.

Rev. R. Bickersteth, B.A., a silver tea and coffee service, and a pocket communion service, with Howe's and Leighton's works in twelve volumes, also a copy of the Holy Bible, by the parishioners of St. Giles's, Reading.

Rev. J. Bower, vicar of Lostwithiel, Cornwall, a silver salver, value fifty guineas, by his parishioners and neighbours. The reverend gentleman has been vicar of the parish for twenty-eight years.

Rev. J. H. Bradney, M.A., Minister of Christ Church, Bradford, Wiltshire, a silver salver, by his congregation.

Rev. J. Cawood, M.A., Minister of St. Ann's, Bewdley, a purse containing one hundred guineas, together with the last edition of the *Encyclopædia Britannica*.

On Friday, the 7th instant, was presented to the Rev. Ralph Clutton, B.D. [B.A. 1826], Fellow of Emmanuel College, a silver coffee-pot and cream-ewer, bearing the following inscription:—"Presented to the Rev. Ralph Clutton, B.D., by the parishioners of Welwyn, in testimony of their affectionate regard, and in remembrance of his faithful ministry among them for more than thirteen years. A.D. 1845."

Rev. D. Cooper, M.A., a silver tea-service by the parishioners of Westbury, Wilts, on his leaving the parish.

Rev. H. Cripps, Vicar of All Saints', Preston, Gloucestershire.

Rev. T. Green, B.A., Curate of All Saints', Newcastle-on-Tyne, a gown, cassock, cap, and a pocket communion-ser-

vice, by some of his parishioners, on his leaving the curacy.

Rev. R. H. Gretton, M.A., late Rector of Nantwich, Cheshire, a silver coffee-pot, tea-pot, sugar-basin, cream-ewer and stand, and a purse of fifty-two guineas, on his removal from that parish to the Confraternity of Brown's Hospital, Stamford.

Rev. John Hart, late Curate of Ludington, near Crowle.

Rev. J. J. Holmes, Chaplain to the Devon and Exeter Female Penitentiary, a Polyglott Bible, by twelve young women who have experienced the benefit of that institution, and are now in respectable service.

Rev. A. G. How, Curate of Bromley, Middlesex.

We hear that the friends of the Rev. William Hunt, late Curate of Trinity Church, Hotwells, are raising a subscription for that gentleman, to purchase him a living, and the sum of 2,500*l.* has been already collected.—*Bristol Journal*.

The Rev. John Jenkins, late Curate of Rothwell (but now of King's Winford, Staffordshire), a handsome pocket communion-service, together with the works of one of our best divines, in fifteen volumes, beautifully bound.

A testimonial of affection and respect, consisting of a handsome present of books, has been presented by the inhabitants of Bredon to the Rev. Thomas Samuel Jones, B.A. [1839], formerly of St. John's College, and lately curate of that parish.

The parishioners of Wingham, Kent, have presented a handsome silver tea and coffee service to the Rev. Charles Levings-ton, M.A. [B.A. 1827], of St. John's College, bearing the following inscription:—"Presented to Charles Levings-ton, M.A., Incumbent of Wingham, by his affectionate parishioners, as a mark of their grateful sense of his varied, earnest,

and valuable services, shown alike to all classes, amid many trying circumstances and much domestic affliction, as their neighbour, friend, and pastor, during seven years. 1844."

The Rev. John Maynard, on leaving the curacy of Dursley for the living of Sudbourne-cum-Capella-de-Orford, Suffolk, had a handsomely bound edition of Strype's Works presented to him by several members of his congregation.

Rev. Nathaniel Morgan, jun., a handsome silver waiter, by the parishioners of Barston, Warwickshire.

Rev. Mr. Ovens, by the parishioners of Inver, in the diocese of Derry, an address and a handsome silver tea-service.

Rev. M. Saunders, a time-piece, by members and friends of the Hall Green Sunday School, Haworth, Yorkshire.

Rev. E. L. Sayer, a silver salver, by the parishioners of Silsoe, Beds, on his leaving the curacy of that parish.

Rev. Richard Shutte, Perpetual Curate of St. James's, Taunton.

Rev. J. S. Wilkins, formerly Curate of St. James's Church, Taunton, a purse of gold, by the members of Christ's Chapel, Maida-hill, Regent's-park, on his removal to St. Paul's Church, Islington.

BEDFORDSHIRE.

THE VEN. ARCHD. BONNEY.—The churchwardens of the five parishes of the town of Bedford presented the following address to the venerable gentleman upon the occasion of his resigning the Archdeaconry of Bedford, in consequence of his promotion to the Archdeaconry of Lincoln:—

To the Ven. the Archd. Bonney, D.D., &c.

Rev. Sir,—We, the Churchwardens of the five parishes in the town and archdeaconry of Bedford, beg most respectfully to offer to you our cordial congratulations upon your promotion, and at the same time to present our acknowledgments for the courtesy and kindness which you have uniformly evinced to us in your official capacity. We gladly avail ourselves of this opportunity of recording our sense of the consideration you have invariably shewn in guarding the rate-payers against any unnecessary expense, while at the same time you have been most properly alive to the necessity of preserving the structure of the several churches in your archdeaconry in good and substantial repair. With every good wish that your life may be long spared in an enlarged sphere of usefulness, we beg to subscribe ourselves, Rev. Sir, your most obedient and faithful servants.

To which the following answer was received:—

To the Churchwardens of the five parishes in the town of Bedford and Archdeaconry of Bedford.

Gentlemen,—With feelings of the highest gratification, I acknowledge the address, which your friendly sentiments have induced you to make to me, through the favour of Dr. Mesham, and to offer you in return my cordial thanks, assuring you, at the same time, that your favourable opinion of the course I had the opportunity of pursuing among you, in my public capacity, is no inferior reward, and will be an encouragement for me to persevere in a similar line of conduct in the more enlarged field upon which I am shortly to enter.

With sentiments of great respect and esteem for you individually, and a prayer to the Giver of all good for the prosperity of the Archdeaconry to which I now bid farewell, I beg to remain, gentlemen, your most obedient and faithful servant,

H. K. BONNEY.

Dr. Tattam has been nominated by the Bishop of Ely to the Archdeaconry of Bedford, solely, as his lordship is understood to have said, "for his merits and learning."

BERKSHIRE.

WINDSOR AND ETON CHURCH UNION.—A meeting of this society took place on Monday, January 27, at the Town Hall, Windsor, which was very numerously attended, for the purpose of receiving the treasurer's report, to arrange the distribution of the funds between the parent societies and local objects, and to apportion the respective amounts. The chair was taken by the Rev. W. Lovett, the Rural Dean and Vicar of Bray. The following clergymen were present, and took part in the proceedings:—The Revs. H. Dupuis, J. S. Grover (Vice Provost of Eton), J. C. Abraham, E. Coleridge, R. J. Gould, W. Butterfield, R. Oakes, S. Marshall, J. Gossett, Vicar of New Windsor, — Brown, T. Carter, W. Atkins, Stephen Hawtrey, W. Hawtrey, J. Skinner, W. Bentley, R. Gleed, J. Page, W. Carter, H. Evans, &c. The Rev. R. J. Gould, the secretary, having reported that the balance in the hands of the treasurer, for the year 1844, was 433*l.* 0*s.* 1*d.*, it was moved by the Rev. J. S. Grover, and seconded by the Rev. E. Coleridge, that the sum of 430*l.* should be equally divided between the parent societies and grants for local objects. It was then resolved that the following sums should be recommended to be presented

to the parent societies:—The Society for the Propagation of the Gospel, 65*l.*; the Curates' Additional Aid Society, 50*l.*; the Society for Promoting Christian Knowledge, 25*l.*; the Church Building Society, 25*l.*; the National Society, 25*l.*; and the Church Missionary Society, 25*l.* In consequence of the Church Missionary Society repudiating, to a certain extent, the establishment of Church Union societies, a lengthened discussion took place on the subject of any portion of the funds of the Windsor and Eton Church Union being devoted to this institution. A division ultimately took place, and the grant was carried by a majority of thirteen to seven. The meeting then broke up.

CAMBRIDGESHIRE.

THE ROUND CHURCH, CAMBRIDGE.—A parish meeting was held in the church of St. Sepulchre's, on Thursday, Feb. 20, called by the churchwarden, on account of an intimation which he had received from the Archdeacon of Ely, through his official, Professor Scholefield. The meeting was very numerous attended; the Rev. J. E. Dalton, the curate, in the chair.

The letter addressed to the churchwarden was read to the meeting, which required, that after what had now taken place, the churchwarden should meet the official, and should state what was necessary to be done to the church before it could be used for divine service, and also should proceed to make it ready for re-opening.

The churchwarden stated that he had seen Professor Scholefield, as required. Some discussion followed. The churchwarden, Mr. Litchfield, then stated that an appeal had been made against the late decision in the Court of Arches to the Privy Council; and produced also a letter from Archdeacon Thorp to himself, which he felt authorized to read, and which he laid before the meeting. This said, that as he (Mr. Litchfield) was aware, an appeal had been made against the decision of Sir Herbert Jenner Fust to the Privy Council; that Archdeacon Thorp hoped it would not be very long before the matter was finally settled, as it would be then "by competent authority."

The chairman asked Mr. Litchfield if he had signed the appeal, as he was the only person who could by law make an appeal. He answered that he had done so.

The meeting, in consequence, after copies of the communications made had been taken in the parish minute-book, adjourned itself.

CHESHIRE.

CHESTER.—His Royal Highness the Prince of Wales, the Bishop of Chester, the Dean and Chapter, the Marquis of Westminster, the Earl of Stamford, Earl Grosvenor, the Bishop of London, Wilbraham Egerton, Esq., Lord Robert Grosvenor, the Marquis of Cholmondeley, and Lord Crewe, are among the subscribers of donations, from 20*l.* to 100*l.* each, towards repairing and enlarging Chester Cathedral, the cost of which is estimated at 5000*l.* The Dean and Chapter of Chester has just given a second contribution of 300*l.* in furtherance of that object.

DEVONSHIRE.

The Committee of the Exeter Diocesan Church Building Association have just made the following grants—50*l.* towards rebuilding and enlarging the parish church of Woolfardisworthy, Devon; 200*l.* towards rebuilding and enlarging the parish church of Illogan, Cornwall; 110*l.* towards enlarging the parish church of Whimble, Devon.

EXETER.—MONUMENT AS A MEMORIAL TO HOOKER.—The committee have determined to erect it in the centre of St. Mary's-yard, the consent of the Dean and Chapter having been already obtained. This site seems peculiarly appropriate, inasmuch as there is every reason to believe that Hooker himself was born in the parish of St. Mary Major. In this space the monument will be seen to great advantage—it will, to use the words of a distinguished contributor to the fund, "cut the clear sky"—and while it will be sufficiently distant to prevent its being crushed by the overpowering grandeur of the cathedral, the simplicity of St. Mary Major's Church will help materially to heighten its effect. The memorial will be in the form of a monumental cross, fifty feet in height, with a figure of Hooker under a rich ornamented canopy. Among the contributors are names of the Bishop of Exeter, the Bishop of Llandaff, Bishop Coleridge, the Bishop of St. David's, Sir W. W. Follett, the Dean of Exeter, the High-Sheriff of Devon, Rev. Dr. Bull, Rev. Chancellor Martin, &c.

DEVONPORT.—It is intended to erect a church at Newpassage, and we are glad to find that the sacred object has in its onset met with the most munificent liberality. Simultaneously with the proposal of the design, the worthy and respected steward of the manor offered a contribution of 50*l.* besides handsomely granting a site for the edifice, and Captain Walkie, R.N., also generously promised a donation of 50*l.*

An application is about to be made to the Admiralty, who, it is expected, will make a liberal grant towards the extension of religious accommodation amongst our increasing population, which the operations of the Royal service in that locality will considerably augment. The church will be built in Charlotte-street, a site very appropriate, owing to its contiguity to the extensive works now in progress.—*West of England Conservative*.

DIOCESE OF NEW BRUNSWICK.—The subscription, chiefly in the counties of Devon and Cornwall, for a cathedral in New Brunswick,—which sum is to be placed in the hands of the Rev. Prebendary Medley, Bishop Elect, for that or other Church purposes,—already amounts to nearly 1000*l*.

DURHAM.

A requisition is now in course of signature at Berwick, which it is intended to present to the vicar, to solicit his sanction to the erection of a second church. Promises of contributions to the extent of 1300*l*. have already been obtained.

ESSEX.

THE SURPLICE AND THE OFFERTORY.—While the question of the surplice and the offertory has been troubling other parts of the kingdom, and breaking out into open and fierce contention, Essex has been comparatively quiet. In Chelmsford, as in various other parishes in the county, the changes were adopted in obedience to the suggestion of the bishop in his last charge to the clergy; but though we have reason to believe they were by no means approved by many of the congregation, such was the respect and good feeling entertained by the flock for their pastor, that no opposition was made to them—no public expression of dissent was offered, and matters have thus been proceeding for the last two years. The Rev. C. A. St. John Mildmay, the rector, however, it seems, at last became aware that the alterations were by no means fully acquiesced in by the parishioners, and he at once resolved to meet them in that spirit of peace and good-will which had dictated their forbearance. Accordingly, on Sunday last, the rev. gentleman voluntarily discarded the surplice, and preached in the gown, and also omitted the prayer for the church militant—a conciliatory example which, set in such a quarter, will doubtless be followed in many other parishes, and thus effectually prevent any dissatisfaction that may have existed from ripening into those disputes which every churchman, and even those engaged in

them, must have deeply deplored. The rev. gentleman, in returning to the gown, on Sunday, directed the attention of the congregation to the subject in his discourse, which he took from Hebrews, xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord."—*Essex Herald*.

GLOUCESTERSHIRE.

CONSECRATION OF ST. ANDREW'S CHURCH, AT BRISTOL.—On Friday, Jan. 31, the Lord Bishop of Bristol and Gloucester consecrated the church recently erected at Montpellier, and dedicated to St. Andrew, to which a district, taken out of the parish of St. Paul, Bristol, and the parish of Horfield, has been assigned by the ecclesiastical commissioners. The church is cruciform, in the style of architecture that prevailed at the end of the thirteenth century. It is rather plain, built of native stone, with freestone quoins, dressings, &c. A tower is placed at the centre of the west front. It was originally intended to have carried a lofty spire, which, with the tower would have been 140 feet in height; but this important feature has, for lack of funds, been postponed.—*Bristol Journal*.

The clergy of the deanery of Gloucester last week resolved that the synodical meeting of the clergy in each deanery, recommended by his lordship, will be highly conducive to the welfare of the church, the clergy, and the people committed to their charge, and that immediate arrangements be made for holding such decanal synods in the deanery of Gloucester.

KENT.

THE RUINS OF ST. AUGUSTINE'S MONASTERY.—This venerable pile, and that portion of the precincts known in Kent as "the Old Palace," were, as our readers are aware, a few months ago purchased by A. Beresford Hope, Esq., one of the members for Maidstone. The grounds, during his possession of the property, have been explored, and the foundations of the ancient edifice traced through its various compartments. The munificent purchaser has presented the grounds to the church, with a view to the establishment of a college for the reception and education of young men in the principles of the Church of England, designed to be sent as missionaries among the heathen. The object of the donor is to provide for young men, excluded by pecuniary outlay from a college education, to be brought up here exclusively for the service. Mr. Hope has added to the gift a donation of 3,000*l*.

The venerable primate has consented to become the patron or visitor of the institution. A large sum, amounting to nearly 16,000*l.*, has been already contributed, and the plan will be carried into operation as soon as the required funds are raised.—*Kentish Observer*.

Mademoiselle D'Este has given a piece of ground adjoining some premises formerly occupied by her at Ramsgate, as a site for a new church, which will be completed in a short time. The funds necessary for the erection have been derived from voluntary subscriptions, and the sum of 100*l.* from the donor of the ground formed part of the same.

LANCASHIRE.

The following communication has been received from the bishop, in reply to an application made to his lordship by the vicar of Leigh, in the county of Lancaster, on the subject of the rubric preceding the prayer for the church militant:—"Chester, Feb. 12. DEAR SIR,—I think that all the objects of the rubric will be attained, if the bread and wine are made ready in the vestry, and, at the proper time, transferred by you to the table.—I am, dear sir, faithfully yours, J. B. CHESTER.—Rev. J. Irvine."

A stained glass window is about to be placed on each side of the parish church, Bolton. Mr. Watkins, town clerk, will give one of the windows, and the other will be paid for by subscription.

The ceremony of adult baptism, by immersion, was performed lately, at the close of the second lesson for the evening, by the Rev. Fielding Ould, of Christ Church, Liverpool, on the wife of Mr. Griffith, late keeper of the Athenæum news-room, Church-street. A large marble tank had been provided for the occasion, and was placed in front of the pulpit, being in view of the whole of the persons present.—*Manchester Advertiser*.

MIDDLESEX.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the monthly (Feb.) meeting of this society, letters were received from the Bishops of Australia, Toronto, and Bombay. The Bishop of Australia stated, that, notwithstanding the severe pecuniary embarrassments of the colony during the last few years, the prosperity of their schools had not been interrupted. In Sydney alone there were at least 1400 children under instruction in schools superintended by the clergy, and whenever means could be provided for an additional school in the town or suburbs, it was instantly filled. The

Bishops of Toronto and Bombay spoke in encouraging terms of the state of their respective dioceses. The secretary reported to the board that a fifth sum of 1000*l.* had been forwarded to the Lord Bishop of Calcutta on the 1st of Feb., that being the last instalment of 5000*l.* voted by the society in 1839, towards the erection and endowment of the Cathedral Church of Calcutta. It was also stated by the secretary that the standing committee had, on the application of the Rev. Vincent Stanton, authorized him to draw for 250*l.* towards the erection of a church at Hong Kong, from the fund placed by the board at their discretion, towards promoting the society's objects in China. It appeared that the site of a new church had been fixed—that Mr. Stanton had with much difficulty collected upwards of 2000*l.* towards the building, and that the government would be prepared to render effectual aid. Several grants of books were made, donations and legacies to the amount of 2560*l.* were acknowledged, and seventy-six new members were admitted. The following gentlemen were elected the committee of general literature and education for the ensuing year:—The Very Rev. George Chandler, D.C.L., Rector of All Souls' Church, Langham Place, and Dean of Chichester; the Rev. John Allen, M.A., Chaplain to the Bishop of Lichfield; the Rev. Professor Browne, M.A., of King's College; the Rev. Thomas Dale, M.A., Vicar of St. Bride's, and Canon Residentiary of St. Paul's; the Rev. Thomas Hall, M.A.; the Rev. Wm. Short, M.A., Rector of St. George the Martyr, Bloomsbury; Dr. Thomas Watson, John Leycester Adolphus, Esq., Thomas Bell, Esq., J. R. Hope, Esq., J. H. Markland, Esq., and John Diston Powles, Esq. The Dean of Chichester presided.

CHRIST'S HOSPITAL.—At a court of the governors of this institution, held on Tuesday, Jan. 28, the president, Mr. Alderman Thompson, M.P., being in the chair, an honourable testimony of the approbation of the court was unanimously voted to Mr. Hugo Daniel Harper, B.A., of Jesus College, Oxford, a former scholar and exhibitor of the hospital, on his having recently been placed alone in the first class of mathematical honours in that university, and having also attained a place in the second class of classical honours.

CONVERSION TO PROTESTANTISM.—On Sunday, the 2nd of February, a gentleman of the name of M'Carthy made a public renunciation of popery, in St. Michael's

Chapel, Burleigh Street, Strand; and was admitted into the Protestant Church, by the Rev. Septimus Ramsay, minister of the chapel, in the presence of a large congregation. Mr. M'Carthy is a native of Cork, and some years master of the Roman-catholic School at Kensington.

ST. JOHN'S CHURCH, NOTTING-HILL.—This church, which has been recently erected for the accommodation of the new and rapidly increasing district of Notting-hill, was consecrated, on Wednesday, Jan. 29, by the Lord Bishop of London; the Rev. Archdeacon Sinclair and the Rev. Mr. Holdsworth assisting. After the ceremony, a sermon was preached by the bishop.

The new Church Extension Fund already exceeds 11,000*l.*, and is rapidly increasing.

On Monday, Jan. 20, the first stone of a new church, St. Paul's, Hackney-road, was laid with the usual ceremonies, by William Wilson, Esq., a munificent donor towards the erection of the building. The cost of the church and schools, in the Anglican style of architecture, will be 4,000*l.*, executed from the design, and under the superintendence, of Mr. Owen, architect, of Abingdon, Berks.

THE TOTTENHAM CHURCH CONTROVERSY.—A letter has recently been circulated by the clergy of Tottenham, of which the following is a copy:—

"Tottenham, Feb. 12.

"DEAR SIR,—In consideration of the letter which the Archbishop of Canterbury has lately addressed to the clergy and laity of his province, and in the exercise of a discretion with which we have been entrusted by the bishop of the diocese, we beg leave to make known to you, that we do not intend to introduce, as proposed, certain changes in the order of divine service at the parish church and at Trinity Chapel, but the rather to await that adjustment of the questions at issue to which the primate has alluded.

"The changes which were contemplated, and to which we refer, are the omission of an anthem before the commencement of divine service; the giving out the singing psalms by the minister; the use of the prayer for the church militant; and the collection with the offertory sentences upon the occasion of charity sermons.

"Anxiously hoping that the step which we are taking will, by God's blessing, tend to restore among us that mutual confidence and good feeling which have unhappily in some measure been im-

paired, we beg to subscribe ourselves, yours faithfully,

"JOHN S. WINTER.

"GEORGE B. TWINING.

"HENRY P. DUNSTER.

"THOMAS BAKER."

Dr. Lee, of Hartwell and of Doctors' Commons, has recently presented to the Astronomical Society the advowson of Stone, in order that clergymen may be presented to the living as vacancies occur, who have distinguished themselves by their scientific researches. The learned civilian also presented to the Astronomical Society, some time since, the advowson of Hartwell, for similar objects.

SHROPSHIRE.

The Queen-Dowager has given 20*l.* towards the building of the new church at Little Dawley.

STAFFORDSHIRE.

Her Majesty the Queen Dowager has been graciously pleased to transmit the sum of 20*l.* through the Rev. J. Curtis, towards the erection of the new church for Forsbrook and Blyshe-Marsh, in the vicinity of the Staffordshire Potteries.

WARWICKSHIRE.

The Honourable and Rev. G. M. Yorke, rector of St. Philip's, Birmingham, has commenced soliciting subscriptions from the parishioners for the necessary repairs of that sacred edifice. We understand that donations amounting to 1000*l.* have been received, and that about 600*l.* more will be required. — *Birmingham Journal.*

WILTSHIRE.

Extensive reparations and restorations are now in progress in the parish church of Stratton, St. Margaret, near Swindon, the edifice having been found to be in an insecure state.

Dr. Coope, of Harnham Lodge, near this city, has given a donation of fifty pounds to the Salisbury Diocesan Society for the Propagation of the Gospel in Foreign Parts.

YORKSHIRE.

HULL.—A very important meeting of the subscribers to the fund for building two additional churches in this town has been held at the vestry of the Holy Trinity, Church, the vicar being in the chair. The object of the meeting was to receive and decide upon a proposition from the Ecclesiastical Commissioners of England, to grant a perpetual endowment to St. Stephen's Church, with the formation of a new parish to be attached to it, on condi-

tion that the patronage, with the exception of the first presentation, should be vested for ever in the Crown and the Archbishop of York, or in the Archbishop alone. After a discussion of considerable length, which was carried on in a very temperate and dispassionate manner, and with much good feeling on both sides, it was resolved, by a majority of the subscribers present, that the proposition of the Ecclesiastical Commissioners should be acceded to. At the close of the meeting, a number of the subscribers who had voted in the minority signed the following protest, disclaiming, at the same time, any unfriendly feeling towards the opposite side:—"We, the undersigned, being subscribers to the fund for building two additional churches in Hull, or ministers of churches already existing, feel it incumbent upon us to enter our protest against a resolution carried this day, by a majority of the subscribers to the said fund, by which resolution it has been determined to accept a proposition from the Ecclesiastical Commissioners for the perpetual endowment of St. Stephen's Church, and the formation of the district into a parish, upon the terms of the first nomination being assigned by the subscribers to the Vicar of the Holy Trinity as their nominee, and the future patronage being left to the Crown and Archbishop alternately, or to the Archbishop alone. The ground on which we protest against the said resolution is a firm and solemn conviction that it is entirely at variance with the principle which led to the purchase of the advowson of the Holy Trinity Church, to the representations which were made to persons in order to induce them to subscribe to that object, and to the wish and intention, as well as to the full impression on the part of the subscribers generally, that the rights of the advowson, comprehending that of presentation by the vicar to the dependent churches of St. John and St. James, and of all future churches which might be erected in the parish, should for ever be preserved inviolate.—Dated Feb. 5th, 1845."

LEEDS.—A third new church is about to be erected in the St. George's district. The whole sum necessary, 3500*l.* was subscribed in a week.

THE VICARAGE OF BRADFORD.—We hear that a memorial is now in course of signature at Bradford, which had been already very numerously subscribed, to the Rev. Dr. Scoresby, vicar of Bradford, praying that the rev. gentleman would be pleased to revoke his determination to resign his Incumbency of the Vicarage;

and we understand that it will in all probability meet with a favourable response, as some of the causes which led to the contrary determination have been removed.—*Leeds Intelligencer.*

Viscount Morpeth has given 500*l.* to the proposed training schools for the dioceses of York and Ripon.

THE BELL FOR YORK MINSTER.—The bell intended to be put in the south tower of York Minster, has recently been manufactured at the foundry of the Messrs. Meares, Whitechapel, it being larger than any other in the United Kingdom. Its weight exceeds twelve tons, and it is seven feet seven inches in height, and its diameter is eight feet four inches, being heavier by seven tons than the celebrated "Tom" of Lincoln, and by five tons than "Old Tom" of Oxford. The metal took twelve days to cool, from the 18th of January, when it was poured into the mould, to the 30th ult. The clapper is not yet put in, but this will weigh between three hundred weight and four hundred weight. The arms of the City of York and those of the Archbishop (the cross keys) are on the bell in opposite positions to each other. The following inscription, in Lombardian characters, is round the upper rim:—"In sanctæ æternæ Trinitatis honorem, pecunia sponte collata Eboracenses faciendum curaverunt in usum ecclesie metrop: B. Petri ebor." And on the lower rim are the words—"Anno salutis MDCCCXLV. Victoria reg. VIII. Edwardi Archiepi XXXVIII. C. et G. Meares, Londini, fererunt." The cost of it is about 2000*l.*; the sum having been raised by voluntary subscription, as alluded to in the above inscription.

WALES.

CHRIST COLLEGE, BRECON.—At an adjourned meeting of the Town Council recently held, several interesting and important documents, having reference to Christ's College, Brecon, were produced by R. T. Watkins, Esq., Town Clerk, and John Jones, Esq.; the greater part furnished by Charles Alexander Wood, Esq., son of the county Member, and found by him during long and minute search in the Tower and other national archives. Among other documents were several extracts from the original charter of Henry VIII., referring to other instruments important towards establishing a more liberal endowment of the College. After some discussion it was moved by John Jones, Esq., seconded by John Lloyd, Esq., that a memorial should be presented to the Board of Ecclesiastical

Commissioners calling their attention to the ruinous state of the College church, and to the misappropriation of the revenues, previous to any legal steps being taken for their recovery. It was agreed that petitions to both Houses of Parliament should be drawn up with a similar view.—*Hereford Journal*.

FOREIGN AND COLONIAL.

MALTA.—The English residents in Malta have at length had the gratification of seeing their magnificent new church consecrated and opened for Divine service. This church, which has been built at the sole expense of her Majesty the Queen-Dowager, is placed on a commanding site, overlooking the Quarantine harbour, and is one of the first objects which meets the eye of a stranger on approaching the island from the north or the west. The spire, when finished, will be about 200 feet high, and about 300 above the level of the sea. The body of the church and the portico are not much unlike those of St. Martin's-in-the-Fields in their exterior aspect; and the beauty of the stone of which it is built gives it a very striking appearance. The internal effect is still better. It has a semicircular chancel, and is divided into a nave and two side aisles by two rows of beautiful Corinthian pillars. With the exception of two pews, one for the Governor and the other for the Admiral, the seats are all open, with backs. The whole of the seats, stalls, pulpit, and reading-desk are of English oak. The general interior appearance is that of a very handsome English church. The communion plate, which is of silver gilt, is the gift of Lieutenant-General Sir H. F. Bouverie, the late Governor, and other benefactors. The furniture of the interior, together with the organ, bells, &c., were provided by a subscription, at the head of which stands the present Governor, the Hon. Sir P. Stuart, and the present English inhabitants, aided by friends at home. The font, of white Cararra marble, is the gift of the late J. W. Bowden, Esq. The great Bible was given by the late Countess of Denbigh, the Prayer-book by the Countess of Sheffield, and the books for the Communion were given by the Rev. J.

Ryle Wood and the Rev. Philip Mulea. The church is to be called the English Collegiate Church of St. Paul in Malta. This being the first English church which has been built in this part of the world, the curiosity of the Maltese on the occasion was very great. The church was crowded with visitors of all kinds for several days previous to the consecration. Priests, friars, and persons of all classes, came in crowds to satisfy their curiosity, and to see whether it was really a church; for they could hardly persuade themselves that the English were to have one after a neglect of more than forty years. The consecration was performed on Friday, the 1st of November, All Saints' Day, by the Lord Bishop of Gibraltar, and it was looked upon by the English residents as an occasion of national as well as religious interest. Sir Stephen Glynne, Bart., M.P., who represented the Chancellor on this occasion, having read a request from the Governor to the Bishop that he would consecrate the church, the consecration proceeded in the same manner as in England. The prayers were read by the Rev. Archdeacon Le Mesurier, the lessons by the Rev. T. G. Gallwey and the Rev. G. P. Badger, the communion service by the Bishop, the epistle by the Rev. Philip Mulea, and the gospel by the Archdeacon. The sermon was preached by the Bishop, from Ephesians ii. 19, 22. The collection at the offertory was by far the largest that had ever been made in Malta, amounting to nearly 120*l*. After the services, a royal salute was fired from the batteries and from the flag-ship. On the Sunday following, the Bishop preached in the morning, and the holy communion was administered to about 120 persons. In the afternoon he administered the sacrament of baptism. The sermon in the afternoon was preached by the Archdeacon, and that in the evening by the Rev. Sir Cecil Bisshopp, Bart. The interest excited by these services was kept up throughout, and the Bishop expressed his earnest hope that the commencement of the services in the new church would be the beginning of a new state of things in religion.

NOTICE TO CORRESPONDENTS.

THE Editor is not quite sure that he understands what authors L. de R. comprehends under the description of common books.

THE
BRITISH MAGAZINE.

APRIL 1, 1845.

ORIGINAL PAPERS.

MODERN HAGIOLOGY.*

NO. VI.

OF those who have taken the trouble to consider with attention the preceding observations on the Lives of the English Saints, few unprejudiced persons will probably have much doubt of the tendency of Mr. Newman's system, not merely to Romanism, but to Neologianism. And yet its tendency to either or both of these particular forms of error, is not that which constitutes their chief danger in the view of the writer of these remarks. Nor is he at all sure, either that many of his readers have as yet perceived where that danger really lies, or are sufficiently alive to its magnitude if they have. There is no practical error more prevalent than the measurement of error or untruth by the mischief it *seems* likely to create. Few, very few persons indeed, have any love for truth *for its own sake*, or any abhorrence of falsehood or error, *except for the mischief it is likely to do*—or rather which they *see* it is likely to do; for, if the evil effect be not very apparent, or even if it do not threaten to result very speedily, there are not many who have so disinterested an attachment to truth, as to give themselves much concern or trouble in exposing error or contradicting falsehood. The worst error in the world is this—that so few persons love truth and detest falsehood on purely moral and religious grounds. Nor is it possible to preserve the church from error as long as this indifference to the existence of error prevails; for, every now and then, errors are introduced, not in solitary and repulsive deformity, but mixed up with truths—perhaps with truths which are calculated to promote valuable ends. And so it happens, that those who look at truth and error rather as a question of expediency than of morality, do but too readily suffer themselves to become patrons of errors, or if not patrons, at least to connive at it, until, under their auspices and connivance, it have gained strength, and access, and currency, and the time for crushing and extinguish-

* Numbers I.—V. have been reprinted as tracts for distribution.

ing it is lost for ever. The Romish and the Neologian tendencies of Mr. Newman's system must be apparent to every one who will take the trouble to examine it in his own writings, or in those of his coadjutors. But this tendency is rather the operation of the system and its results in a particular direction—than the system itself. The real evil of the system is not that it tends to this particular error or the other—but, that it lays the foundation for error of every sort, by habituating those who embrace it to trifle with truth—and whether the fruits of this evil habit be found in explaining away of formularies and in non-natural subscriptions; or in figurative and mystic interpretations of Holy Scripture; or in the suppressing of facts that oppose their theory; or in the manufacture of catenas, and the garbling and misquoting of authorities; or in the retailing of absurd and preposterous fables as part of the history of the Almighty's dealing with the church; or in throwing the reins on a licentious imagination, and dressing up the facts of the gospel narrative as a mythic legend, and calling such irreverence and presumption, meditation, and an act of faith; in whichever of these ways this disregard of truth is manifested, it is *the disregard of truth*, and not any one or all of its results which constitutes the real evil. For truth is of God—and falsehood is of the wicked one. And he who teaches men to undervalue truth, and to tamper with it, and to play with falsehood, is, in whatever guise he may appear, or however he may delude himself, undermining the kingdom of God, and promoting the power and dominion of the kingdom of darkness. Nor is this evil at all diminished, but the contrary, by the absence of an intention to deceive. For in point of fact little mischief is done by wilful and designed falsehood, compared with the injury done by self-mystification—and by that confusion of truth and falsehood in the mind, which, unfortunately, is as contagious as disease or pestilence, and which spreads all the more rapidly and effectually, because men are not on their guard against it. Now, this is precisely what the writer of these pages is *most* anxious his readers should bear in mind. The Lives of the English Saints are no doubt very gross instances of folly and profaneness—but if a line of them had never been written, his estimation of the evil of Mr. Newman's system would have remained the same. And that, not because there is no error in them which cannot be traced to Mr. Newman's teaching and paralleled in his writings—but because Mr. Newman has, by the mode in which he has dealt with Holy Scripture, in his figurative and mystic interpretations, taught men to trifle and play with truth, and that in precisely the most mischievous way in which it can be trifled with. For the grammatical sense of the Holy Scripture is the foundation and only security of truth in religion. And he who by any methods of interpretation or accommodation, teaches men to explain away the grammatical meaning of the word of God, does not only lay the axe to the root of all sound theology, but does likewise sow the seeds of positive error and heresy, of every sort and kind, and of irreverence for the sacred name of the Almighty. These Lives of the Saints but too plainly prove such to be the legitimate consequences of such teaching. But they are only the consequences; and little benefit will be done by these pages, if the

reader suffers himself to be so occupied with the consequences as to forget their cause. On the contrary, the writer would feel that he had done real injury to the cause of truth, if he should find that his readers were led to regard these legends as something wholly new. New they are, in one sense, as being a development, in a particular direction, of a false principle and an erroneous system, and, in some respects, a disclosure of objects, and intentions, and ulterior views, of which the world had not previously been so distinctly informed. But they are no more than a development and a disclosure of what already existed; just as Mr. Ward has, in his *Ideal*, spoken a little more plainly than his more cautious leader. But, as the non-natural subscription of Mr. Ward is, in point of fact, the identical theory of No. 90, in a more homely and matter-of-fact fashion than it had assumed in Mr. Newman's hands, so the Romanism and Neologianism of the *Lives of the Saints* are nothing whatever beyond the theology and ethics inculcated in Mr. Newman's own writings, and in those of which he has avowed himself the patron, only they are thrown into a legendary form. Any one who doubts the justice of this observation, can satisfy himself by reading Mr. Newman's *University Sermons*, his *Sermons on the Subjects of the Day*, and those articles in the *British Critic* which he has recommended to the public. The writer thinks it infinitely important to keep this fact steadily and constantly before his readers. Greater mischief, he conceives, could not be done to truth, than to lead people to imagine that an erroneous system is less injurious, when presented in a calm and moderate form. It is plainly the reverse. Error is never so little likely to do mischief, as when it makes itself ridiculous and disgusting. If the *Lives of the English Saints* had appeared a few years ago, they might have been safely left in that obscurity to which the good sense, and good feeling, and piety of a Christian community would have consigned them. It is because things are altered, that such books require to be exposed now. It is because an erroneous and false system has already predisposed (it is to be feared) too many to read such books with pleasure—because it has already, and to a very fearful amount, blunted men's moral and spiritual perceptions, and prepared them for admiring that from which, a few years ago, they would have turned with abhorrence. And further, it is because these legends do serve so clearly and plainly to make manifest the real spirit and the legitimate effects of that system, and so to put those on their guard who required to be forewarned against errors which make their first advances in a less repulsive form; and to awaken those who are still incredulous, and still willing to suppose (if there be any such remaining) that the movement is harmless in its original principle and design, and only dangerous in the extravagancies of its younger and more undisciplined admirers. Here is a series of books, containing doctrines, not only contrary to what the Church of England receives as the teaching of Holy Scripture and the primitive church, but plainly subversive of truth, of reverence for sacred things, of purity. It is difficult even to expose their pernicious character, without transcribing matter offensive to piety, and unfit to be placed before the eyes of modesty.

Who is the originator of these books?—who is the editor? And has Mr. Newman, even by one single line, come forward to renounce his connexion with their authors, much less to express even a shadow of regret at his having originated and edited a work, which, from its very first number, displayed a spirit so utterly irreconcilable with the good faith of an English clergyman. The world has not forgotten, and it never can, how promptly Mr. Newman responded, on another and very different occasion, even to a private remonstrance, and how readily he came forward to retract publicly the language in which he had spoken with severity of Rome and Romanism; the very language to which his friends had so frequently appealed, whenever his system was charged with a leaning towards the errors of Rome. With regard to the propriety of Mr. Newman's conduct, either then or now, no opinion whatever is offered. It is not to the writer of these pages he is responsible. Nor can anything but confusion and misconception arise from making this in any way a personal question, or allowing feelings either of partiality or dislike to be mixed up with it. Again and again has this been impressed on the reader's mind. The facts of this case are simply these: Mr. Newman did publicly announce himself as the originator and editor of this series of lives; he has never since come forward to disclaim his connexion with it, or in any way whatever to free himself from the guilt and responsibility which attaches to every one engaged in the publication. These are the facts, which no one pretends to be able to deny. And then the question arises, Would any man act in this manner, if he believed that the authors of these books were giving the public a false view of the nature of his system, and the object of the movements of which he is the head and leader, and were thus defeating and counter-acting that design, to the accomplishment of which his whole existence is devoted. This is the point really deserving of consideration; for, however thankful one would be to awaken any of the persons connected with this movement to the true character and the lamentable consequences of their unhappy projects, the immediate object is to make the nature of these projects known, and to put the public fully on their guard against the system and the teaching by which these projects are attempted to be accomplished.

If, then, one is asked, what is the principal evil of the system inculcated by Mr. Newman and his friends? the answer must be—disregard of truth, and a disregard the more dangerous because it certainly appears to originate in their having, in the first instance, confused their own notions of truth and falsehood, both as to their nature and their importance. It is difficult, from such a mass of writing, to select examples. One or two from the lives of the Hermit Saints will be sufficient to explain one's meaning. The first shall be taken from the legend of St. Gundleus, of whom nothing certain appears to be known. Indeed the author very freely confesses the fictitious nature of the tale, brief as it is:

“Whether St. Gundleus led this very life, and wrought these very miracles, I do not know; but I do know that they are Saints whom the Church so accounts, and I believe that, though this account of him cannot be proved, it is a symbol of what he did and what he was, a picture of his saintliness, and a specimen of his power.”—p. 8.

Now, before one proceeds further, is it not necessary to call the reader's attention to the meaning of this passage? The author, it appears, does not scruple to state that he has no knowledge, no proof whatever of the truth of the story. Yet he relates it gravely as a piece of ecclesiastical history; and specially, he relates certain miracles which he states were performed by Gundleus, living and dead, and the appearing of an angelic host about his tomb. Did these things really happen, or did they not? Did the Almighty really interpose by miracles, supernatural voices, and visions of angels? The author answers, "I do not know," and as nothing was to be known, he could give no other answer. But as he did not know whether these miraculous tales were true or not, why did he retail them? How can such conduct be exonerated from the charge of disregard of truth, and of a most irreverent and profane mode of treating sacred names and subjects? The truth is, as it will appear in the sequel, the authors seem resolved to write something. If they have credible materials, well and good; if not, they must only retail palpable fictions, and call them myths, symbols, and legends. But again and again the question must be asked, if it be lawful to write myths now, and call them history, Was it not equally lawful in the apostolic age? And, if so, what becomes of the gospel history? Still, serious as this question is, the point immediately under notice is, the loose notions these writers have regarding truth and falsehood.

"But I do know," says this author, "that they are saints whom the church so accounts." Yet if he should consult any respectable Roman-catholic authority, he would find that this matter is not deemed quite so certain in the Roman church. But this is a point which cannot be noticed now. Nor does the author seem to rest the whole weight of the story on this ground; but merely the fact of Gundleus being a Saint. The point on which he thinks it requisite to bestow some considerable pains, is the lawfulness of making up fictions of this sort on the slenderest materials, or on none at all. This question he has discussed at some considerable length in the introduction to the life of Gundleus, and his reasoning, if such it can be called, will afford a striking illustration enough, of the manner in which this party contrive to puzzle and perplex their judgment in the plainest matter, and the sophistry by which they are endeavouring to lead the public mind back to the superstitions from which the divine mercy has delivered us.

"The Christian lives in the past, and in the future, and in the unseen; in a word, he lives in no small measure in the unknown. And it is one of his duties, and a part of his work, to make the unknown known; to create within him an image of what is absent, and to realize by faith what he does not see. For this purpose he is granted certain outlines and rudiments of the truth, and from thence he learns to draw it out into its full proportions and its substantial form,—to expand and complete it; whether it be the absolute and perfect truth, or truth under a human dress, or truth in such a shape as is most profitable for him. And the process, by which the word has been given him, 'returns not void,' but brings forth and buds and is accomplished and prospers, is Meditation."—p. 1.

This may be "*Meditation*,"—but plain-spoken people would have called it *fiction*. And if such a process of invention be lawful, what is meant by "intruding into the things that are not seen?" But what

infinite confusion is here ! It is one of the Christian's duties "to realize *by faith* what he does not see." Undoubtedly it is—but why "*by faith* ?" because faith is that which embraces a *revelation*. It does not "make the unknown known." But rather it withdraws its foot when it reaches the confines of the unknown, content to know and to realize what is known and revealed, and presuming not rashly to attempt to unveil those secret things, which the divine wisdom has thought proper to reserve to himself. This is faith. But to attempt "to make the unknown known" is not an exercise of faith, but the licentiousness of a presumptuous imagination, wise above that which is written. But, even when this author says, that it is a Christian duty to "*realize by faith* what he does not see," in his sense of the word "*realize*" the proposition is untrue. For plainly, what he means by *realizing* is, allowing the imagination to invent those particulars of which the Word of God is silent, and how any one can imagine this to be a duty is exceedingly surprising.

"It is Meditation which does for the Christian what Investigation does for the children of men. Investigation may not be in his power, but he may always meditate. For Investigation he may possess no materials or instruments; he needs but little aid or appliance from without for Meditation. The barley loaves and few small fishes are made to grow under his hand; the oil fills vessel after vessel till not an empty one remains; the water-pots become the wells of a costly liquor; and the very stones of the desert germinate and yield him bread. He trades with his Lord's money as a good steward, that in the end his Lord may receive his own with usury."—pp. 1, 2.

Divested of the figures, here used to give it sacredness, and an appearance of being recognised by Holy Scripture, "Meditation" in this sense of the word is really nothing but falsehood and irreverence. The true Christian will wait for the Divine command before he begins to fill his vessels with oil, or pour out costly liquor from the water-pots; and if he should be tempted to command "the stones of the desert to germinate and yield him bread," he will remember the example of Him who was once assailed by the same temptation, and resisted it. In truth, the illustrations are as unhappy as the doctrine is false.

"This is the way of the divinely illuminated mind, whether in matters of sacred doctrine or of sacred history. Here we are concerned with the latter. I say, then, when a true and loyal lover of the brethren attempts to contemplate persons and events of time past, and to bring them before him as actually existing and occurring, it is plain, he is at loss about the details; he has no information about those innumerable accidental points, which might have been or happened this way or that way, but in the very person and the very event did happen one way,—which were altogether uncertain beforehand, but which have been rigidly determined ever since. The scene, the parties, the speeches, the grouping, the succession of particulars, the beginning, the ending, matters such as these he is obliged to imagine in one way, if he is to imagine them at all."—p. 2.

But why is he *obliged* "to imagine them at all?" Why is he not content to be ignorant, where the providence of God has left him in the dark? What a true and loyal lover of the brethren may or may not do, it is hard to determine beforehand, for many such have done things which it would have been happier for themselves and others if they had left undone; but, most assuredly, no man who has any love or reverence for truth, can feel any pleasure in turning imagination into history; and those who hate and abhor falsehood, and know how difficult it is to keep in quick and healthy exercise the love of truth

in a world of falsehood and delusion, will be far more likely to hold tight the bridle on their imaginations, than to give a loose rein to fancy, and call it meditation.

"The case is the same in the art of painting; the artist gives stature, gesture, feature, expression, to his figures; what sort of an abstraction or a nonentity would he produce without this allowance? it would be like telling him to paint a dream, or relations and qualities, or panic terrors, or scents and sounds, if you confine him to truth in the mere letter; or he must evade the difficulty, with the village artist in the story, who having to represent the overthrow of the Egyptians in the sea, on their pursuing the Israelites, daubed a board with red paint, with a *nota bene* that the Israelites had got safe to land, and the Egyptians were all drowned. Of necessity then does the painter allow his imagination to assist his facts; of necessity and with full right; and he will make use of this indulgence well or ill, according to his talents, his knowledge, his skill, his ethical peculiarities, his general cultivation of mind."—p. 3.

Of course, if people will paint what they have never seen or could see, they must draw on their imaginations; but if they would only employ their imaginations on some other than sacred subjects, Christianity would lose nothing by their forbearance. But yet, how does this illustration assist the argument? If the painter professes to give the world the offspring of his fancy and nothing more, his veracity is not called in question, whatever sentence may be pronounced on his judgment, taste, or skill. But if he should call it a portrait, and publish it as a likeness of a place or person he had never seen, people would not scruple to call him a dishonest man.

"In like manner, if we would meditate on any passages of the gospel history, we must insert details indefinitely many, in order to meditate at all; we must fancy motives, feelings, meanings, words, acts, as our connecting links between fact and fact as recorded. Hence holy men have before now put dialogues into the mouths of sacred persons, not wishing to intrude into things unknown, not thinking to deceive others into a belief of their own mental creations, but to impress upon themselves and upon their brethren, as by a seal or mark, the substantiveness and reality of what Scripture has adumbrated by one or two bold and severe lines. Ideas are one and simple; but they gain an entrance into our minds, and live within us, by being broken into detail."—p. 3.

Stript of its sophistry, this extraordinary passage can scarcely fail to shock and disgust the mind of every serious person. "*We must insert details indefinitely many in order to meditate at all.*" *We must insert details!* What! into "the gospel history?" Surely one would have supposed that if this be what is meant by meditation, any one who had the fear of God before his eyes would feel that meditation was sinful. But where is this to end? Or rather, when did it begin? Is it only within the last ten years, that meditation of this fashion became lawful? Is it only the party who follow Mr. Newman, as their leader that have a right to "insert details indefinitely many" into the gospel history, and "fancy motives, feelings, meanings, words, acts," and anything else they please, as "connecting links" between the facts of the sacred narrative? Are they the only "holy men" who are at liberty to "put dialogues into the mouths of sacred persons?" It would seem not. They do not pretend to have a patent right to such profaneness. And if not, the fearful question again occurs—when did this right begin to be exercised?—when did holy men begin to "insert details," and "fancy motives, feelings, meanings, words, acts," and to "put dialogues into the mouths of sacred persons?" Had the Evangelists no right to do such things? and if they

had, how far did they exercise it? How far is the gospel a fact or a mythic legend? How far are its words and syllables truth, on which we can rest the well-being of our immortal spirits? or the "mental creations" of what, however it be dignified with the name of *Meditation*, is, in truth, no better than the irreverence of a licentious imagination? *This system strikes at the root of Christianity itself*, and the more it shall be developed, the more clearly will this appear.

"Hence it is, that so much has been said and believed of a number of Saints with so little historical foundation. It is not that we may lawfully despise or refuse a great gift and benefit, historical testimony, and the intellectual exercises which attend on it, study, research, and criticism; for in the hands of serious and believing men they are of the highest value. We do not refuse them, but in the cases in question, we have them not. The bulk of Christians have them not; the multitude has them not; the multitude forms its view of the past, not from antiquities, not critically, not in the letter; but it develops its small portion of true knowledge into something which is like the very truth though it be not it, and which stands for the truth when it is but like it. Its evidence is a legend; its facts are a symbol; its history a representation; its drift is a moral."—pp. 3, 4.

"*Something which is like the very truth, though it be not it.*" What notions of truth these people must have! The only parallel is Mr. Newman's notion, that, "*in certain cases a lie is the nearest approach to truth.*"

The author proceeds:—

"Thus, then, is it with the biographies and reminiscences of the Saints. 'Some there are which have no memorial, and are as though they had never been;' others are known to have lived and died, and are known in little else. They have left a name, but they have left nothing besides. Or the place of their birth, or of their abode, or of their death, or some one or other striking incident of their life, gives a character to their memory. Or they are known by martyrologies, or services, or by the traditions of a neighbourhood, or the decorations of a Church. Or they are known by certain miraculous interpositions which are attributed to them. Or their deeds and sufferings belong to countries far away, and the report of them comes musical and low over the broad sea. Such are some of the small elements, which when more is not known, faith is fain to receive, love dwells on, meditation unfolds, disposes, and forms; till by the sympathy of many minds, and the concert of many voices, and the lapse of many years, a certain whole figure is developed with words and actions, a history and a character,—which is indeed but the *portrait* of the original yet is as much as a portrait, an imitation rather than a copy, a likeness on the whole but in its particulars more or less the work of imagination. It is but collateral and parallel to the truth; it is the truth under assumed conditions; it brings out a true idea, yet by inaccurate or defective means of exhibition; it savours of the age, yet it is the offspring from what is spiritual and everlasting. It is the picture of a saint, who did other miracles, if not these; who went through sufferings, who wrought righteousness, who died in faith and peace,—of this we are sure; we are not sure, should it so happen, of the when, the where, the how, the why, and the whence."—pp. 4, 5.

Are we sure?—sure that he ever worked miracles of any sort? although, as the author admits is frequently the case, we know nothing whatever about him beyond his name, and even that maybe as chimerical as St. Longinus, and St. Amphibalus, whom these authors will persist in believing to be a human being and a clergyman, though Bishop Lloyd would have taught them he was only a *military cloak* transformed by a blunderer into a clergyman and a martyr. However, though we know nothing whatever "of the when, the where, the how, the why, and the whence," we may, according to these authors, without anything to go on but a name, and no proof that ever any human being to bear the name existed, set to work, and meditate and

develope, till our fiction has grown into a saint, and we may call this a portrait; and we may say that our hero worked miracles, and describe them, and put dialogues into the mouths of sacred persons, and we need not trouble ourselves to ask, whether our mental creations have had any existence except in our own brains—and yet no one shall dare to say that we are deficient in love of truth or reverence for holy things.

“Who, for instance, can reasonably find fault with the Acts of St. Andrew, even though they be not authentic, for describing the Apostle as saying on sight of his cross, ‘Receive, O Cross, the disciple of Him who once hung on thee, my Master Christ?’ For was not the Saint sure to make an exclamation at the sight, and must it not have been in substance such as this? And would much difference be found between his very words when translated, and these imagined words, if they be such, drawn from what is probable, and received upon rumours issuing from the time and place?”—p. 5.

But why was “the Saint *sure* to make an exclamation” of any sort? And if he did, why this rather than any other?

“And when St. Agnes was brought into that horrible house of devils, are we not quite sure that angels were with her, even though we do not know any one of the details? What is there wanton then or superstitious in singing the Antiphon, ‘Agnes entered the place of shame, and found the Lord’s angel waiting for her,’ even though the fact come to us on no authority?”—p. 5.

But who knows whether Agnes was ever brought into the place of shame! And if she was, and angels did attend her—is that any reason why she should see them?

“And again, what matters it though the angel that accompanies us on our way be not called Raphael, if there be such a protecting spirit, who at God’s bidding does not despise the least of Christ’s flock in their journeyings? And what is it to me though heretics have mixed the true history of St. George with their own fables or impieties, if a Christian George, Saint or Martyr there was, as we believe?”—p. 5.

Yet surely, unless these authors were as ignorant as there is very good reason to believe them to be, they must have known how much has been said by respectable and learned Romanists of the necessity of reforming the breviary, and how little veneration they profess for St. George. But give these authors their full licence to meditate and develope, and call their legends *portraits*—and what is the ideal of piety they present to our imitation? Gundleus, a king, a husband and a father—deserts his family and his duties to live in the wilderness “an abstinent and saintly life:”—

“His dress a hair cloth; his drink water; his bread of barley mixed with wood ashes. He rose at midnight and plunged into cold water; and by day he laboured for his livelihood.”—p. 7.

Such is their notion of piety, and such their reverence for truth.

A similar example of this confusion of moral perceptions is found in this same volume, in the life of St. Bettelin (a person of whose history they cannot say that it is not “altogether fabulous”) in a passage which, if one wanted to give a triumph to the infidel, would seem constructed for the very purpose.

“And what the malice of foes has done to the bodies of the Saints, the inadvertence or ignorance of friends has too often done to their memories. Through the twilight of ages,—in the mist of popular credulity or enthusiasm,—amid the ambitious glare of modern lights, darkening what they would illustrate,—the stars of the firmament gleam feebly and fitfully; and we see a something divine, yet we cannot say what it is: we cannot say what, or where, or how it is, without uttering a mistake. There

is no room for the exercise of reason—we are in the region of faith. We must believe and act, where we cannot discriminate; we must be content to take the history as sacred on the whole, and leave the verification of particulars as unnecessary for devotion, and for criticism impossible.”—pp. 58, 59.

What can the infidel desire more than that Christians should confess, that to be in such utter uncertainty as to matters of historical fact as to have “no room for the exercise of reason,” is to be “in the region of faith?” And to make the matter worse, the author justifies his absurdities by citing the authority of Bollandus.

“ ‘ Since what is extraordinary,’ says Bollandus, ‘ usually strikes the mind and is impressed on the memory in an especial way, it follows that writers about the Saints at times have been able to collect together nothing but their miracles, their virtues and other heavenly endowments being altogether forgotten; and these miracles, often so exaggerated or deformed (as the way of men is) with various adjuncts and circumstances, that by some persons they are considered as nothing short of old women’s tales. Often the same miracles are given to various persons; and though God’s unbounded goodness and power certainly need not refuse this Saint the same favour which He has already bestowed upon that, (for He applies the same chastisements and punishments to the sins of various persons) yet what happened to one, has often in matter of fact been attributed to others, first by word of mouth, then in writing, through fault of the faculty of memory, which is but feeble and easily confused in the case of the many; so that when inquiries are made about a Saint, they attribute to him what they remember to have heard at some time of another, especially since the mind is less retentive of names than of things. In this way, then, while various writers at one and the same time have gone by popular fame, because there were no other means of information, it has come to pass that a story has been introduced into the history of various Saints, which really belongs to one only, and to him perhaps not in the manner in which it is reported.

“ Moreover it often happens that, without denying that a certain miracle may have occurred, yet the occasion and mode of its occurrence, as reported, may reasonably create a doubt whether this particular condescension, be it to man’s necessity or his desire, became the majesty of the Eternal. At the same time, since His goodness is wonderful, and we are not able to measure either the good things which He has prepared in heaven for the holy souls He loves, or the extent of His favours towards them on earth, such narratives are not to be rejected at hazard, though they seem to us incredible; but rather to be reverently received, in that they profess to issue from that Fountain of Divine goodness, from which all our happiness must be derived. Suppose the very things were not done; yet greater things might have been done, and have been done at other times. Beware then of denying them on the ground that they could not or ought not to have been done.”—pp. 59, 60.

The resemblance between this passage, especially the latter part, and the passage quoted in the preceding number of these papers from Mr. Newman’s Sermon on Development, is too remarkable to be overlooked.

The introduction to the Life of St. Neot in this same volume will also furnish examples of a similar species of sophistry.

“ Thus stands the case then. A considerable period has elapsed from the death of a Saint, and certain persons undertake to write an account of his very remarkable life. We cannot suppose them ignorant of the general difficulties of obtaining evidence on such subjects; what materials they worked with we have no means of ascertaining; they do not mention any. Now supposing them to have been really as vague as they seem, let us ask ourselves what we should have done under similar circumstances. Of course we should attempt no more than what we do as it is,—if we could not write a Life we should write a Legend. And it is mere assumption to take for granted that either they or any other under similar circumstances ever intended more. And this view seems confirmed if we look to their purpose. The monks of the middle ages were not mere dry annalists, who strung together hard catalogues of facts for the philosophers of modern Europe to analyze and distil and resolve into principles. Biography and history were with them simple and direct methods of teaching character. After all, the facts of a man’s life are but a set of

phenomena, frail weary weeds in which the idea of him clothes itself. Endless as the circumstances of life are, the forms in which the same idea may develop itself, given a knowledge of the mechanic forces, and we can calculate the velocities of bodies under any conceivable condition. The smallest arc of a curve is enough for the mathematician to complete the figure. Take the character therefore and the powers of a man for granted, and it is very ignorant criticism to find fault with a writer because he embodies them in this or that fact, unless we can be sure he intended to leave a false impression."—pp. 80, 81.

How wonderful these people's notions of truth must be! "*If we could not write a Life we should write a Legend.*" Would it not be more reasonable to decline writing altogether. And considering, that what is supposed is, that some one has undertaken to write a Life—if there are no materials to be found, it would be honest to abandon the idea.

"What we have been saying then comes to this. Here are certain facts put before us, of the truth or falsehood of which we have no means of judging. We know that such things have happened frequently both among the Jews and in the history of the Church; and therefore there is no *a priori* objection to them. On the other hand *we are all disposed to be story tellers*; it is next to impossible for tradition to keep facts together in their original form for any length of time; and in those days at any rate there was a strong poetical as well as religious feeling among the people. Therefore as the question, 'were these things really so?' cannot be answered, it is no use to ask it. What we should ask ourselves is, Have these things a meaning? Do they teach us any thing? If they do, then as far as we are concerned, it is no matter whether they are true or not as facts; if they do not, then let them have all the sensible evidence of the events of yesterday, and they are valueless."—p. 81.

Now, undoubtedly, if people will honestly say—this is romance or allegory—and not history or biography—it is very unreasonable to ask whether it is true or not? No one pretends it to be true. But if people, at the end of their meditations and developments, bring forth their "mental creations" as history and biography—and above all, as the history of God's providential, spiritual, and miraculous dealing with the most eminent of his servants—it seems a very proper (though it may not be a very convenient) question to ask—"were these things really so," and it seems scarcely consistent with modesty to treat a civil inquiry so cavalierly.

It may be supposed, however, that this school has still reverence enough for sacred things, to abstain from these liberties when they approach the Holy Scripture. One would be glad and thankful to think they had—for, as long as men retain their reverence for the word of God they are not wholly irreclaimable.

The general notions which this school inculcate as to the interpretation of Holy Scripture, are very clearly stated in a passage in the life of Archbishop Langton, in which the author is stating Langton's preference for the mystical and allegorical method, of which Innocent III. was the patron. Having described the scholastic and literal method, and stated that Langton preferred the other, he says:

"This, which we may call the *devotional* method, sought to feed and fill the soul with the Divine word, to present a material to the ruminative faculty. The other addressed itself to the intellect, *this to faith*. It neglected the historical sense, *a view of Scripture which it considered Jewish*. 'If once,' says S. Bernard, 'thou couldst taste ever so slightly of that 'finest wheat flour,' wherewith Jerusalem is filled, how willingly wouldst thou leave the Jewish literal interpreters to gnaw their crusts alone!' Not that it set aside the historical sense, *much less considered it untrue*; but it looked

on the acts and circumstances of the persons described as done by themselves, and ordered by Providence, with an express reference to the acts of Christ, and the circumstances of his body, the Church, as regulated more by the laws of the unseen, than by those of the material world, the world of time and space. This sense is only to be understood by those whose sight was purged by austere life. It is the wisdom which S. Paul spoke 'among them that are perfect.' To those whose hearts are absorbed in the world, it seems folly and fatuity. *Relish for mystical exposition is the sure test of the spiritual mind.*"—pp. 61, 62.

And then he proceeds to mention that this mystical and allegorical method obtained chiefly among the monks. It is unnecessary here to consider the consequences of such a system, nor is it needful to point out the fallacies by which it is here sought to be advocated. If the grammatical sense of Holy Scripture be addressed only to the intellect, and the allegorical to faith, it is plain that faith does not consist in believing the written testimony of God; but some far-fetched and recondite meaning of it, or rather no meaning of it at all, but some application which has no other source than the fancy of the expositor, or it may be *fancies*, for a thousand allegories and applications, equally remote from each other, and from the text, may be drawn, from one and the same passage, by a lively imagination. Further on, this author informs us that the Old Testament, "IF NOT MADE CHRISTIANS BY ALLEGORY, IS AFTER ALL NO MORE THAN JEWISH HISTORY." To expose the infinite presumption and profaneness of such a sentence must be needless in a Christian country. The writer of these papers cannot, however, but avow his conviction that not one nor all put together of the false and dangerous doctrines which this party are endeavouring to disseminate by means of these lives of the Saints and other works, is comparable with this. It does, in fact, as already observed, lay the axe to the very root of all sound theology, and sows the seeds of every sort and degree of heresy and error; but, in fact, it is a falsehood so pervading—so utterly alterative of the whole mind into which it is received, that it destroys the power of discriminating truth and falsehood. For this, as it has been most truly observed in one of the most important pamphlets (if one measures not by bulk, but by the nature of the subject) which has appeared in the course of the Tractarian Controversy, is "one of the worst effects of this allegorizing system. Those who habitually employ their minds in the study and generation of what is imaginary, are but too likely to lose sight of the real nature and just value of truth."* This is the prime error of this party, and, as far as a mistake and a false position, irrespective of wrong principles, can be, it is the source and fountain of all their other errors. To what lengths they are now disposed to go in their tampering with Holy Scripture has been shown by a work published a year ago by the Rev. F. Oakeley, "The Life of our Lord and

* A letter to a friend on the Tract for the Times, No. 89. By the Rev. S. R. Maitland, (London, Rivington, 1841,) p. 17. It is hard to imagine a greater service to the cause of truth than would be done by the learned author of this excellent pamphlet pursuing the subject at the length and detail it requires, and which no one living is better qualified to do. The subject of the interpretation of Scripture, and of the prophecies in particular, has been involved in such confusion by Mr. Newman and his party—for example, in his Sermons on Subjects of the Day—that a work vindicating the true and only principle of interpretation, and unravelling the sophistries of this school, is exceedingly needed at the present moment.

Saviour Jesus Christ, from the Latin of St. Bonaventure, newly translated for the use of members of the Church of England.' The whole object of this work is to teach people to turn the history of our blessed Redeemer into poetry and romance, a process which Mr. Oakeley calls Meditation. There was a time when clergymen of the Church of England would have turned with horror from such an employment. But there is no limit to the consequences of indulging in a habit of tampering with truth; and when people have sufficiently confused their minds to relish this allegorical and mystical mode of interpretation, and regard the Old Testament as no better than Jewish history, till they have made it Christian by their allegories and meditations, it is not in the least surprising that they should proceed to the New Testament; rather it would be wonderful if they did not. For, as Mr. Maitland has observed, one of the injurious effects which flows from this allegorical mode of interpretation is this—"It leads men to tamper with the Word of God, and either by addition, suppression, or some tortuous proceeding or other, to make it agree with their imagination."* And, in like manner, this taste for writing legends prepares the mind for treating the Bible in the same manner, and what the next step will be, it is not very difficult to prognosticate—"When Lives of Saints take the place of romances and fairy tales," as the author of the Life of St. Gilbert speaks, (though with little consciousness that this is what he and his friends are labouring to effect,) one can readily guess the result likely to follow from the publication of myths and Legends. Most truly does the same author state the manner (though apparently without a thought of the application which may be made of his words) in which this is brought about.

"They who consider the Saints in a dreamy way, will hardly be able to do more than dream that there has been upon earth One, who was and is Man-God, for the lives of Saints are shadows of His, and help to interpret His actions who is incomprehensible. They who look upon the Saints as mere personages in religious romance, will be apt to look on Christianity as a beautiful philosophy."—St. Gilbert, p. 130.

Mr. Oakeley's translation of Bonaventure's Life of Christ proves, how soon men become hardened to the evil of their proceedings when once they suffer themselves to trifle with truth. One would have thought that the feelings of reverence, which his party have so long claimed to possess almost exclusively, would have made him withdraw his hand, when he was tempted to give to English readers a work which pretends to supply what God has thought proper to conceal. But no. He is aware of the difficulty. He states it. He labours in his introduction to remove it. This is his defence.

"But let the reader who may be inclined to object boldness to our Saint's devout speculations, consider well with himself, first, whether he have himself ever *meditated*, strictly speaking, upon points in the Sacred History; i. e. *proposed some event in our Lord's Life on earth*, say his Nativity, or His Temptation, or His Passion, *as an object of direct, and, as far as might be, undistracted contemplation for a certain period of time*? If that period have been as short as five or ten minutes only, let him farther reflect whether he have not brought the solemn transaction home to his mind by the help of innumerable particulars, and even collateral incidents, for the proof of

* Ib. p. 10.

which he would find it hard indeed to lay his hand upon any text of Holy Scripture. If the subject of his meditation were the Nativity, for instance, whence, I ask, did he derive the particulars of his idea (for definite idea he must have formed) of the Blessed Virgin, or of St. Joseph? He conceives, again, of the holy parents, that, at the moment to which his contemplations relate, they are sitting, or standing, or kneeling; where does Scripture say so? And when this is urged, he answers almost impatiently; 'Of course not; Scripture cannot descend to such minutiae. The Blessed Virgin *must* have been in some posture, why not in this! This is the most natural and reasonable. Why may I not please to imagine that she knelt to the Divine Infant when she first beheld Him, and that He smiled on her with a look of uninfantine intelligence? Scripture says that she was humble, and that He, though her Son, was also her God. May I not put these statements together, and draw my own inference from them? You cannot prove me wrong, nor suggest any alternative which is not equally unauthorized, and more improbable. And, at last, what great harm, though I be mistaken? I do no violence to the sacred text; I am guilty of no irreverence towards the holy Persons in question, for reverence towards them is the very basis of my supposition; and, for myself, I rise from such meditation, as I trust, holier and better than I went to it; more indifferent to the world, more dissatisfied with myself, and fuller of love to God and my brethren.'—pp. vi. vii.

And so, because you cannot *prove* me wrong, I am at liberty to make whatever additions to the word of God appear to me not incongruous with the original story of the Evangelists. It is useless to attempt to reason with persons who have reduced their understandings to such a pitiable state. It is more to the purpose to lay before the reader the passage in this translation of the Life of Christ, which Mr. Oakeley is here covertly defending. Observing only, that Bonaventure does not pretend that his account of the Nativity is altogether a flight of his own imagination. Here follow his words in Mr. Oakeley's translation "for the use of members of the Church of England."

"And now let me earnestly entreat you to attend diligently to all which I am going to relate; the rather, because I had it from a devout and holy man of our Order, of undoubted credit, to whom I believe it to have been supernaturally imparted.

"When the expected hour of the birth of the Son of God was come, on Sunday, towards midnight, the holy Virgin, rising from her seat, went and rested herself against a pillar she found there: Joseph, in the meantime, sat pensive and sorrowful; perhaps, because he could not prepare the necessary accommodation for her. But at length he too arose, and, taking what hay he could find in the manger, diligently spread it at our Lady's feet, and then retired to another part of the building. Then the Son of the Eternal God, coming forth from His Mother's womb, was, without hurt or pain to her, transferred in an instant from thence to the humble bed of hay which was prepared for Him at her feet. His holy Mother, hastily stooping down, took him up in her arms, and tenderly embracing Him, laid Him in her lap; then, through instinct of the Holy Ghost, she began to bathe Him in her sacred milk, with which she was most amply supplied from heaven; this done, she took the veil off her head, and wrapping Him in it, carefully laid Him in the manger. Here the ox and the ass, kneeling down, and laying their heads over the manger, gently breathed upon Him, as if endowed with reason, and sensible, that through the inclemency of the season, and His poor attire, the blessed Infant stood in need of their assistance to warm and cherish him. Then the holy Virgin, throwing herself on her knees, adored Him, and returning thanks to God, said, 'My Lord and heavenly Father, I give thee most hearty thanks, that Thou hast vouchsafed of Thy bounty to give me Thine Only Son; and I praise and worship Thee, O Eternal God, together with Thee, O Son of the Living God, and mine.'

"Joseph likewise worshipped Him at the same time; after which he stripped the ass of his saddle, and separating the pillion from it, placed it near the manger for the blessed Virgin to sit on; but she, seating herself with her face towards the manger, made use of that homely cushion only for support. In this posture our Lady remained some time immoveable, gazing on the manger, her looks and affections all absorbed in her dearest Son."—pp. 23, 24.

There was a time when such a daring, such a loathsome fiction would have been regarded with horror by every respectable clergyman in the Church of England. But Mr. Oakeley defends it.

"The Blessed Virgin *must* have been in some posture, why not in this? *This is the most natural and reasonable.* Why may I not please to imagine that she knelt to the Divine Infant when she first beheld Him, and that He smiled on her with a look of uninfantine intelligence?"—Introduction, p. vii.

Why not? Why may I not imagine what I please, and publish to the world whatever I please to imagine? Why not, certainly? And are such gross and disgusting liberties with the Word of God, with the only record of that stupendous mystery on which the whole hope of human salvation depends, matters left to the taste and caprice of every one that pleases to indulge an unchastised imagination? Bonaventure, however, as the reader will observe, gives this part of his story as a report from one of his brother Franciscans, "of undoubted credit," to whom he says, "I believe it to have been *supernaturally imparted.*" Nothing, however, is more worthy of notice than Mr. Oakeley's question: "*What great harm*, though I be mistaken?" As to the lawfulness of such proceedings, it seems to be not worth considering. Provided he does not see any "*great harm*" done by such licentious abuse of his imagination, he is satisfied. Mr. Oakeley adds, "I do no violence to the sacred text." One would like to know what he would consider "violence." But certainly to represent Christ as smiling on his mother "with a look of *uninfantine intelligence*, the moment after his nativity, seems plainly to contradict the doctrine of Holy Scripture regarding the infancy of the Lord, just as much as the language translated from Bonaventure, in his first chapter, contradicts the doctrine of the incarnation.*

Another remarkable passage is the account of the ministering of the angels after the Lord's temptation in the wilderness, and Mr. Oakeley's defence of it:

"As soon as Satan has been repulsed, the Angels flock in numbers to our Lord Jesus Christ, and prostrate on the ground adore Him, saying, 'Hail, Lord Jesus, our Lord and our God.' And our Lord humbly and benignly raises them, inclining His head, as the Son of Man, who was made a little lower than the Angels. The Angels say to Him, 'Lord, Thou hast fasted long; what wilt Thou that we prepare for Thee?' To whom He replies, 'Go to My dearest Mother, and if she have anything at hand, bear it to Me; for of no food do I partake so gladly as of that which she prepares.' Then two of the number set out, and in a moment are with her. They respectfully salute her, and having acquitted themselves of their embassy, bring a mess of pottage, which she had got ready for herself and St. Joseph, and a piece of bread, with a linen cloth, and other necessities; perhaps, too, our Lady procured, if she could, a small fish or two. Then they return, bearing the repast in their hands; and spreading it on the ground, pronounce in due form the solemn words of benediction. Here consider Him attentively in each of

* The passage referred to is this—"Now you may piously imagine, how the Son of God, on undertaking this laborious mission of obedience, inclined and recommended Himself to the Father, and that in the same instant His soul was created and infused into the womb of His mother; perfect man, *according to all the lineaments of the body, but very minute*; so that, though He afterwards grew in the womb, as naturally as other children, yet his soul was infused, and *his body perfectly formed from the first,*" pp. 12, 13. Is this notion of the perfect formation of Christ's body from the instant of the Incarnation, reconcileable with the Catholic Doctrine of the Incarnation? It is remarkable that the words here printed in italics are not found in the translation published by the Roman Catholics in Dublin.

his actions. How composedly He sits on the ground, and with what studious regard to every minute propriety He comports Himself, and how temperately He partakes of the food. The Angels stand around, ministering to their Lord. One serves Him with bread, another with wine, another prepares the fish, and others sing some of the songs of Sion, and rejoice with gladness and festivity before Him."—pp. 96, 97.

Fearful must be the state of the church if any great number of the clergy can approve of translating such horrible impiety "for the use of the members of the Church of England." Mr. Oakeley has not only translated and published it; he has defended it, and here is his defence—

"Scripture says, that, after our Lord's Temptation in the Wilderness, 'Angels came and ministered unto Him.' If we are to conceive of their ministry, *we must also conceive of the way* in which they ministered; surely it is profitable, with all reverence to do so. On first thoughts, I suppose, we should all say that these ministrations were spiritual alone. Yet this seems an unreal view, considering that our Lord came in the likeness of sinful flesh, all but its sin; that he was tempted like unto us, and that the Sacred History has just before recorded for our instruction, that He was 'an hungered.' Our Saint, pondering these words, and again reading elsewhere in Scripture of the employment of Angels in the carrying of food to God's elect, devises a sweet conception, that such was one mode in which these blessed comforters ministered to our Lord. But farther, whence did they seek this food? Our author carries them, in the same strain of devotional poetry, to the little dwelling at Nazareth, and introduces into the scene our Lord's Blessed Mother (who had for the twenty and nine years before ministered to her Divine Son with devout reverence and affection) as the associate of the Angels in this work of earthly consolation towards Him, who, though He were not 'of the earth earthy, but the Lord from heaven,' yet vouchsafed for our sakes to 'empty Himself' for a time, of the exclusive prerogatives of His Divine Nature. This instance has been selected as well for other reasons, as because it is one of the strongest which occur in the following pages, of addition to Scripture, and presumes an interpretation of the sacred text for which our minds are, I think, not at once prepared."—Introduction, pp. xv. xvi.

So that, acknowledging the violence done to the sacred text, both by addition and interpretation, Mr. Oakeley deliberately undertakes to defend Bonaventure for writing, and himself for translating, such profane fiction. How is it possible for any persons to allow their imaginations such unbridled licence for any length of time, and retain any distinct perception in their minds of what is true and what is fiction? Is it not certain, that they will gradually come to regard the truth as fiction? Disguise it with whatever sophistry he may, no argument Mr. Oakeley can adduce can shake one's conviction that this system of turning the gospel into a romance and a myth, must tend to the subversion of Christianity itself. At present it serves the purposes of superstition; by-and-by it will be proved how direct is its tendency to promote infidelity itself, and infidelity the most incurable and hopeless. For the worst species of infidelity is that which begins in lowering the standard of Scripture as an inspired record. He who takes such liberties as these can have little idea what inspiration means; and in after times, every thought of retracing the steps which led to infidelity, and of searching the Scriptures as the oracle of truth, must be met by the recollection that Christians consider their sacred record merely as a text to found romance and poetry upon. And with that will come the suspicion, that truth may have been treated with equal freedom by the Evangelists themselves, and the gospel itself be no better than a romance, a legend, a myth, a meditation.

SOME NOTICES OF THE EARLY COLONIAL CHURCH.

(Continued from p. 252.)

ON Mr. Neill's removal, in 1758, from Dover, to the less laborious mission of Oxford, in the same province (Pensilvania), Mr. Charles Inglis was recommended to the Society as his successor. He had, during the last three years, conducted the free-school at Lancaster to the satisfaction of all, and thus had become favourably known to the clergy of the neighbourhood, who now testified of him "as a young gentleman of unblemished character, discreet in his behaviour, and free from even the suspicion of anything unbecoming. With these high testimonials he came to England, was admitted by the Bishop of London to holy orders, and re-embarked for his humble mission, to which a salary of 50*l.* a-year was attached. Such was the modest commencement of a career, which was destined to be marked by various fortunes, and distinguished by services of the highest value to the church.

Mr. Inglis, after a long and dangerous voyage, arrived at Dover on the 1st of July, 1759, and at this distance of eighty-six years, it is impossible not to remember with thankfulness that the son is still administering with unimpaired vigour and energy that same important diocese where, under the father's spiritual superintendence, the church was first perfectly organized in the British colonies. So long a period of service (still, let us hope, to be considerably extended) to the colonial church, deserves, surely, special notice and remembrance. Mr. Inglis, on coming to his mission, found the situation unhealthy from the neighbourhood of low, marshy lands. There were within it three churches, but that at Dover was in a most ruinous condition. He soon, however, contrived to restore it, and to build a fourth on the borders of Maryland. The mission comprised the whole county of Kent, thirty-three miles in length and ten in breadth, with a population of 7000, of which a third belonged to the communion of the church.*

In 1763, he informed the Society of the flourishing state of his mission as evidenced by the erection and restoration of churches, the crowds who attended divine service, the return of dissenters to the church, and the revival of a spirit of piety in many persons. His own health, he described as much affected by the dampness of the situation, as well as by the excessive fatigue of having to attend stations distant severally fourteen, seventeen, and eighteen miles from his own residence.†

In 1765, Mr. Inglis obtained the sanction of the Society to accept the appointment of assistant to Dr. Auchmuty, and catechist to the negroes at New York. During the six years of his ministration at Dover he had baptized—

				<i>Whites.</i>		<i>Coloured.</i>	
Children	...	...	...	750	...	...	6
Adults	...	...	...	21	...	...	2

* Journal, xv. 279.

† Ibid. vol. xvi. p. 68.

while, within the same period, his communicants had increased from forty-nine to one hundred and fourteen.

The churchwardens and vestry of Dover wrote on occasion of the departure of Mr. Inglis to express their great regret at his going, and to testify that he had, "with unwearied diligence attended four churches, discharging every duty of his functions, and conducting himself on all occasions in a manner truly laudable and exemplary."*

The shipwreck and death at sea of the Rev. Messrs. Giles and Wilson, who had been appointed by the Society his successors in the mission of Dover and Mispillion, furnished him with an opportunity of renewing with increased force the argument for the appointment of bishops. The following are his observations on the subject:—

" April 19, 1766.

" The expense and hazard in going to England for orders were always discouraging circumstances. This melancholy accident will increase our apprehensions of danger, and shews they are well founded. Nothing but our having bishops here can remove these and many other grievances which the American churches labour under.

" Our having bishops here on the terms we want them is a thing so equitable in itself, and so essential to the interest of religion in our church that I am lost in astonishment at our being deprived of them so long. Why are we denied the common privileges of all other subjects? or why are we distinguished by grievances and persecutions to which all other denominations are perfect strangers?

" Our church must necessarily decline while we are in this situation, and must finally sink unless the timely remedy is applied. If the clergy of England, therefore, do not exert themselves, and with spirit second the applications hence on this head, a person without the spirit of prophecy may easily tell what the event will be. For my part, I look upon it to be the immediate cause of Christ and his church; and therefore, every obligation we are under to serve these calls on us to promote this measure.

" As we want not to encroach on the liberties or privileges, civil or religious, of any other denomination, the most violent, unreasonable dissenter dares not openly avow his disapprobation of this measure. Some may murmur in secret, but, as their murmurs will not bear examination, proceeding entirely from a perverse, persecuting spirit, they keep them to themselves. All of them that are moderate and reasonable, and in charity we should suppose these to be the majority, own the necessity and equity of our having bishops. This I know to be the case. But suppose they were violent in opposing this, yet have they any right to do so or be heard? Have we not an equal right to oppose their having ordinations, and synods, and presbyteries, and sessions? Or might we not, with equal justice, oppose any sect here in having the full exercise of their discipline and government? We have already seen what delays in this affair produce. They only weaken our cause, and add strength to our opponents'; and I pray

* Journal, vol. xvii. p. 41.

God the government may not have cause to repent, when it is too late, their omission of what would be so great a means of securing the affections and dependence of the colonies, and firmly uniting them to the mother country. Even good policy dictates this measure, were the interest of religion and our church left out of the question."

At the request of several of the principal inhabitants, Mr. Inglis paid a visit to his old mission of Dover in 1767. He remained with them three Sundays, and officiated at each of the churches. During this visit he baptized fifty-five children, and had the satisfaction of learning that not a single member of the church had left it since his departure.* During the whole of his residence at New York, he exerted himself most zealously in behalf of the Mohawk Indians, and was frequently in communication on the subject of the conversion of these tribes with Sir William Johnson, than whom the church never had a more loyal supporter in America. Owing to the influence of his example, the members of the church within his neighbourhood increased in a few years from 40 to 140 families. Both Sir William and Mr. Inglis were of opinion that the most likely means to civilise and convert the tribes was to settle missionaries and schoolmasters among them, and they estimated that this plan might be attempted on a sufficiently large scale at an annual outlay of 500*l*. Mr. Inglis rightly regarded it as "a matter in which our church and nation, as well as the peace and welfare of the colonies, were deeply concerned, not to mention our duty as Christians, to diffuse the saving light of the gospel among those poor savages." (September 1771.)

But the government would lend no assistance to the design, which, owing to the death of its great promoter, Sir William Johnson, in 1775, and the subsequent civil troubles, was never carried into effect.

Indeed, every plan for the social and religious improvement of the people, whether European or aborigines, was now suspended by the contention of parties and the preparations for war. This state of confusion is described in detail by Mr. Inglis; and as it will appear from his narrative that the clergy were among the more prominent sufferers, his letter seems properly to belong to this history.

* "New York, Oct. 31, 1776.

"Reverend Sir,—The confusions which have prevailed in North America for some time past must have necessarily interrupted the correspondence of the missionaries with the Society, and that to such a degree as to leave the Society in the dark with respect to the situation both of the missionaries and the missions at present. I flatter myself, therefore, that a short authentic account of them, and of the church of England in general in this and the adjacent colonies, may be acceptable to the Society at this most critical period. The success of his Majesty's arms in reducing this city, and driving out the rebels, the 15th of last month, affords me an opportunity of doing this, as packets are now again established between this port and England.

"I have the pleasure to assure you that *all* the Society's missionaries,

* Journal, vol. xvii. p. 452.

without excepting one, in New Jersey, New York, Connecticut, and, so far as I can learn, in the other New England colonies, have proved themselves faithful, loyal subjects in these trying times ; and have to the utmost of their power opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. I must add, that all the other clergy of our church in the above colonies, though not in the Society's service, have observed the same line of conduct, and although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time, and prevented many thousands from plunging into it who otherwise would certainly have done so.

“ You have, doubtless, been long since informed by my worthy friends, Dr. Chandler and Dr. Cooper, to what an height our violences were risen so early as May 1775, when they were both obliged to fly from hence, and seek protection in England. Those violences have been gradually increasing ever since, and this, with the delay of sending over succours, and the king's troops totally abandoning this province, reduced the friends of government here to a most disagreeable and dangerous situation, particularly the clergy, who were viewed with peculiar envy and malignity by the disaffected ; for, although civil liberty was the ostensible object, the bait that was flung out to catch the populace at large, and engage them in the rebellion, yet it is now past all doubt that an abolition of the church of England was one of the principal springs of the dissenting leaders' conduct ; and hence the unanimity of dissenters in this business, their universal defection from government, emancipating themselves from the jurisdiction of Great Britain, and becoming independent was a necessary step towards this grand object. I have it from good authority that the Presbyterian ministers at a synod where most of them in the middle colonies were collected, passed a resolve to support the continental congress in all their measures. This and this *only* can account for the uniformity of their conduct ; for I do not know one of them, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the congress, however extravagant.

“ The clergy, amidst this scene of tumult and disorder, went on steadily with their duty ; in their sermons, confining themselves to the doctrines of the Gospel, without touching on politics ; using their influence to allay our heats and cherish a spirit of loyalty among their people. This conduct, however harmless, gave great offence to our flaming patriots, who laid it down as a maxim, ‘ That those who were not for them were against them.’ The clergy were everywhere threatened, often reviled with the most opprobrious language, sometimes treated with brutal violence. Some have been carried prisoners by armed mobs into distant provinces, where they were detained in close confinement for several weeks, and much insulted, without any crime being even alleged against them. Some have been flung into jails by committees for frivolous suspicions of plots, of which even their persecutors afterwards acquitted them. Some who were obliged to fly their own province to save their lives have been taken prisoners,

sent back, and are threatened to be tried for their lives because they fled from danger. Some have been pulled out of the reading desk because they prayed for the king, and that before independency was declared. Others have been warned to appear at militia musters with their arms, have been fined for not appearing, and threatened with imprisonment for not paying those fines. Others have had their houses plundered, and their desks broken open under pretence of their containing treasonable papers.

“ I could fill a volume with such instances ; and you may rely on the facts I have mentioned as indubitable, for I can name the persons, and have these particulars attested in the simplest manner. The persons concerned are all my acquaintances, and not very distant ; nor did they draw this treatment on themselves by any imprudence, but for adhering to their duty, which gave offence to some demagogues, who raised mobs to persecute them on that very account. Whatever reluctance or pain a benevolent heart may feel in recounting such things, which are, indeed, a disgrace to humanity and religion, yet they ought to be held up to view, the more effectually to expose the baneful nature of persecution, make it detestable, and put mankind on their guard against its first approaches. *Were every instance of this kind faithfully collected, it is probable that the sufferings of the American clergy would appear, in many respects, not inferior to those of the English clergy, in the great rebellion of last century ; and such a work would be no bad supplement to Walker's Sufferings of the Clergy.*

“ The present rebellion is certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country ; a rebellion marked with peculiarly aggravated circumstances of guilt and ingratitude ; yet amidst this general defection, there are very many who have exhibited instances of fortitude and adherence to their duty which do honour to human nature and Christianity ; many who, for sake of a good conscience, have incurred insults, persecution, and loss of property, when a compliance with the spirit of the times had insured them applause, profit, and that eminence of which the human heart is naturally so fond. Perhaps such cases are the most trying to a man's fortitude ; much more so, in my opinion, than those which are sudden, and where danger, though more apparent, yet is not more certain or real. The one is like a weight indolently pressing on us, which wastes and consumes our strength ; the other, like a transient impulse, which, by a sudden exertion of strength, may be resisted. It is but justice to say that those instances were exhibited by the members of our church ; there is not one of the clergy in the provinces I have specified, of whom this may not be affirmed ; and very few of the laity who were respectable or men of property, have joined in the rebellion.

“ Thus matters continued : the clergy proceeding regularly in the discharge of their duty where the hand of violence did not interfere, until the beginning of last July, when the congress thought proper to make an explicit declaration of independency, by which all connexion with Great Britain was to be broken off, and the Americans released from any allegiance to our gracious sovereign. For my part, I had long

expected this event; it was what the measures of the congress from the beginning uniformly and necessarily led to.

“ This declaration increased the embarrassments of the clergy. To officiate publicly, and not pray for the king and royal family according to the liturgy, was against their duty and oath, as well as dictates of their conscience; and yet to use the prayers for the king and royal family would have drawn inevitable destruction on them. The only course which they could pursue, to avoid both evils, was to suspend the public exercise of their function, and shut up their churches.

“ This, accordingly, was done. It is very remarkable that although the clergy of those provinces I have mentioned did not, and, indeed, could not, consult each other on this interesting occasion, yet they all fell upon the same method in shutting up their churches. The venerable Mr. Beach, of Connecticut, only is to be excepted, if my information be right, who officiated as usual after independency was declared, and, upon being warned of his danger, declared, with the firmness and spirit of a primitive confessor, “ That he would do his duty, preach and pray for the king, till the rebels cut out his tongue.” All the churches in Connecticut, (Mr. Beach’s excepted, if the above account be true, and I had it from pretty good authority,) as well as those in this province, except in this city, Long Island, and Staten Island, where his Majesty’s arms have penetrated, are now shut up. This is also the case with every church in New Jersey; and I am informed by a gentleman lately returned from Pennsylvania, who had been a prisoner there for some time, that the churches in the several missions of that province are shut up, one or two excepted, where the prayers for the king and royal family are omitted. The churches in Philadelphia are open. How matters are circumstanced in the more southerly colonies, I cannot learn with any certainty; only that the provincial convention of Virginia have taken upon themselves to publish an edict, by which some collects for the king are to be wholly omitted in the liturgy, and others altered, the word “ commonwealth ” being substituted for “ the king.” For my part, I never expected much good of those clergy among them who opposed an American episcopate. If such should now renounce their allegiance, and abandon their duty, it is no more than what might naturally be looked for. There are, however, several worthy clergymen in those provinces, some of whom I hear have taken sanctuary in England, particularly from Maryland. This province, although the most loyal and peaceable of any on the continent, by a strange fatality is become the scene of war, and suffers most. This city, especially, has a double portion of the calamities brought on by the present rebellion; and perhaps a brief detail of our situation, for some months past, may gratify curiosity, and convey to the Society the clearest idea of the state of things here. Upon General Howe’s departure from Boston to Halifax, early in the last spring, the rebel army was drawn to this city, which they fortified in the best manner they could, expecting it would be attacked. Most of the inhabitants, warned by these symptoms of the gathering storm, moved into the country, and carried their valuable effects with them. Among

others, I moved my family, consisting of a wife and three small children, seventy miles up Hudson's River, where they still remain, that part of the country being yet possessed by the rebels. Dr. Auchmuty, the rector, being much indisposed during the spring and summer, retired with his family to Brunswick, in New Jersey; and the care of the churches, in his absence, of course devolved on me, as the oldest assistant—a situation truly difficult and trying in such times, especially as the other assistants were young and inexperienced, though very loyal, and otherwise worthy young men.

“About the middle of April, Mr. Washington, commander-in-chief of the rebel forces, came to town with a large reinforcement. Animated by his presence, and, I suppose, encouraged by him, the rebel committees very much harassed the loyal inhabitants here and on Long Island. They were summoned before those committees, and, upon refusing to give up their arms and take the oaths that were tendered, they were imprisoned or sent into banishment. An army was sent to Long Island to disarm the inhabitants who were distinguished for their loyalty. Many had their property destroyed, and more were carried off prisoners. It should be observed that members of the church of England were the only sufferers on this occasion. The members of the Dutch church are very numerous there, and many of them joined in opposing the rebellion; yet no notice was taken of them, nor the least injury done to them. About this time, Mr. Bloomer administered the sacrament at Newtown, where he had but four or five male communicants, the rest having been driven off, or carried away prisoners. At this present time, there are many hundreds from this city and province prisoners in New England; and among these the mayor of New York, several judges and members of his Majesty's council, with other respectable inhabitants.

“Soon after Washington's arrival, he attended our church; but on the Sunday morning, before Divine service began, one of the rebel generals called at the rector's house, (supposing the latter was in town,) and not finding him, left word that he came to inform the rector that ‘General Washington would be at church, and would be glad if the violent prayers for the king and royal family were omitted.’ This message was brought to me, and, as you may suppose, I paid no regard to it.

“On seeing that general not long after, I remonstrated against the unreasonableness of his request, which he must know the clergy could not comply with, and told him further, that it was in his power to shut up our churches, but by no means in his power to make ‘the clergy depart from their duty.’

“This declaration drew from him an awkward apology for his conduct, which I believe was not authorized by Washington. Such incidents would not be worth mentioning, unless to give those who are at a distance a better idea of the spirit of the times.

“May 17th was appointed by the congress as a day of public fasting, prayer, and humiliation throughout the continent. At the unanimous request of the members of our church, who were then in town, I con-

sented to preach that day, and, indeed, our situation made it highly prudent, though a submission to an authority that was so far usurped was exceedingly grating and disagreeable. In giving notice the preceding Sunday, I only mentioned that there would be a sermon the ensuing Friday, which was the 17th, without saying anything of the reason, or by what authority. It was exceedingly difficult for a loyal clergyman to preach on such an occasion, and not incur danger on the one hand, or not depart from his duty on the other. I endeavoured to avoid both, making peace and repentance my subject, and explicitly disclaimed having anything to do with politics. This sermon, in the composition of which I took some pains, I intend to publish, for various reasons, should I be able to recover it from the place where it now is, with all my books and papers, in the country. The several churches in this province, (except two, where the clergymen, though they might without danger omit service,) and so far as I can learn, through all the *thirteen united colonies*, as they are called, were opened on this occasion.

“Matters became now critical here in the highest degree. The rebel army amounted to near 30,000. All their cannon and military stores were drawn hither, and they boasted that the place was impregnable. The mortifications and alarms which the clergy met with were innumerable. I have frequently heard myself called a *Tory*, and *traitor to my country*, as I passed the streets, and epithets joined to each, which decency forbids me to set down. Violent threats were thrown out against us, in case the king were any longer prayed for.

“One Sunday, when I was officiating, and had proceeded some length in the service, a company of about one hundred armed rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for near fifteen minutes, till, being asked into pews by the sexton, they complied. Still, however, the people expected that when the collects for the king and royal family were read I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without any accident. Nothing of this kind happened before or since, which made it more remarkable. I was afterwards assured that something hostile and violent was intended; but He that stills the raging of the sea, and madness of the people, overruled their purpose, whatever it was.

“In the beginning of July, independency was declared: as this event was what I long expected, I had maturely considered, and was determined, what line of conduct to pursue. General Howe had arrived some time before from Halifax, as did Lord Howe from England.

“They had taken possession of Staten Island, where the fleet lay in sight of this city, at the distance of nine miles; and only waited for the arrival of the fleet from England, to make a descent and reduce New York. This circumstance pointed out still more clearly what part I

should act. However, I thought it was proper to consult such of the vestry as were in town, and others of the congregation, and have their concurrence; and I must do them the justice to say, that they were all unanimous for shutting up the churches; and chose rather to submit to that temporary inconvenience, than, by omitting the prayers for the king, give that mark of disaffection to their sovereign. To have prayed for him, had been rash to the last degree—the inevitable consequence had been a demolition of the churches, and the destruction of all who frequented them. The whole rebel force was collected here, and the most violent partizans from all parts of the continent. A fine equestrian statue of the king was pulled down, and totally demolished, immediately after independency was declared. All the king's arms, even those on signs of taverns, were destroyed. The committee sent me a message, which I esteemed a favour and indulgence, to have the king's arms taken down in the church, or else the mob would do it, and might deface and injure the churches. I immediately complied. People were not at liberty to speak their sentiments, and even silence was construed as a mark of disaffection.

“Things being thus situated, I shut up the churches. Even this was attended with great hazard; for it was declaring, in the strongest manner, our disapprobation of independency, and that under the eye of Washington and his army. The other assistants now went to their respective friends in the country. My family were at such a distance, and in such a part of the country, that I could not with any degree of safety visit them; I therefore remained in the city, to visit the sick, baptize children, bury the dead, and afford what support I could to the remains of our poor flock, who were much dispirited; for several, especially of the poorer sort, had it not in their power to leave the city. After we had ceased to officiate publicly, several of the rebel officers sent to me for the keys of the churches, that their chaplains might preach in them; with these requisitions, I peremptorily refused to comply, and let them know that ‘if they would use the churches they must break the gates and doors to get in.’ Accordingly, I took possession of all the keys, lest the sextons might be tampered with, for I could not bear the thought that their seditious and rebellious effusions should be poured out in our churches. When those requisitions were repeated with threats, my answer was, ‘that I did what I knew to be my duty, and that I would adhere to it, be the consequences what they would.’ Upon this they desisted, and did not occupy any of the churches.

“I cannot reflect on my situation at that time, without the warmest emotions of gratitude to Divine Providence for preserving me. I was watched with a jealous, suspicious eye. Besides the imputation of being notoriously disaffected—an imputation which had flung others in jail without any other crime,—I was known and pointed at as the author of several pieces against the proceedings of the congress. In February last, I wrote an answer to a pamphlet entitled “Common Sense,” which earnestly recommended and justified independency. It was one of the most virulent, artful, and pernicious pamphlets I ever met with, and perhaps the wit of man could not devise one better

calculated to do mischief. It seduced thousands. At the risk, not only of my liberty, but also of my life, I drew up an answer, and had it printed here; but the answer was no sooner advertised, than the whole impression was seized by the sons of liberty, and burnt. I then sent a copy to Philadelphia, where it was printed, and soon went through the second edition. This answer was laid to my charge, and swelled the catalogue of my political transgressions. In short, I was in the utmost danger, and it is to the overruling hand of Providence that I attribute my deliverance and safety. With difficulty I stood my ground till about the middle of August, when almost all who were suspected of disaffection were taken up and sent prisoners to New England: I therefore found it necessary to return to Flushing, on Long Island; but I had no sooner left that place, than the committee met, and entered into a debate about seizing me. This obliged me to shift my quarters, and keep as private as possible, till the 27th of that month, when General Howe defeated the rebels on Long Island, which set me and many others at liberty.

“On Sunday, the 15th of September, General Howe, with the king’s forces, landed on New York Island, four miles above the city, upon which the rebels abandoned the city, and retired toward King’s Bridge, which joins this island to the continent. Early on Monday morning, the 16th, I returned to the city, which exhibited a most melancholy appearance, being deserted and pillaged. My house was plundered of everything by the rebels. My loss amounts to near 200*l.* this currency, or upwards of 100*l.* sterling. The rebels carried off all the bells in the city, partly to convert them into cannon, partly to prevent notice being given speedily of the destruction they meditated against the city by fire, when it began. On Wednesday, I opened one of the churches, and solemnized divine service, when all the inhabitants gladly attended, and joy was lighted up in every countenance on the restoration of our public worship, for very few remained but such as were members of our church. Each congratulated himself and others on the prospect of returning peace and security; but alas! the enemies of peace were secretly working among us.

“Several rebels secreted themselves in the houses, to execute the diabolical purpose of destroying the city. On the Saturday following an opportunity presented itself, for, the weather being very dry, and the wind blowing fresh, they set fire to the city in several places at the same time, between twelve and one o’clock in the morning. The fire raged with the utmost fury; and, in its destructive progress, consumed about 1000 houses, or a fourth part of the whole city. To the vigorous efforts of the officers of the army and navy, and of the soldiers and seamen, it is owing, under Providence, that the whole city was not destroyed. We had three churches, of which Trinity Church was the oldest and largest. It was a venerable edifice; had an excellent organ, which cost 850*l.* sterling, and was otherwise ornamented. This church, with the rector’s house and the charity school, the two latter large expensive buildings, were burned. St. Paul’s church and King’s College had shared the same fate, being directly

on the line of fire, had I not been providentially on the spot, and sent a number of people with water on the roof of each. Our houses are all covered with cedar shingles, which makes fire very dangerous. The church corporation has suffered prodigiously, as was evidently intended. Besides the buildings already mentioned, about 200 houses, which stood on the church ground, were consumed; so that the loss cannot be estimated at less than 25,000*l.* sterling. This melancholy accident, and the principal scene of war being here, will occasion the clergy of this city to be the greatest sufferers of any on the continent by the present rebellion.

"The church corporation have some thoughts of applying to his Majesty for a brief to collect money in England, or for leave to open a subscription to repair their loss in some measure, which, I fear, will involve them in inextricable difficulties, as they are already burdened with a debt of more than 20,000*l.* this currency. But this step will probably be deferred till the city and county are restored to his majesty's peace and protection, which, I hope, will be soon, as a petition for this purpose, signed by near a thousand inhabitants, has been presented to the king's commissioners. I had the honour of drawing up this petition, and from the amiable and excellent character of the Commissioners, Lord Howe and General Howe, from whom everything brave, generous, and humane, or tending to the interest of Great Britain and the colonies, may be justly expected, I flatter myself that the prayers of our petition will be soon granted.

"Perhaps I should apologize for this detail, in which I myself was so much concerned; but, in truth, no better method occurred to me of conveying to you information of what I thought you were desirous to know, and I claim no merit in doing what I always conceived to be my duty. Any of my brethren in my situation would have done the same that I did—many of them, probably, much better.

"All the missionaries in the colonies first mentioned are resident on their respective missions, although their churches are shut, except those that are now in England, and Mr. Walter, of Boston, who is here; also Mr. Cooke, who is chaplain to the guards, and cannot get to his mission, as that part of the country is still in the hands of the rebels. I fear many of the missionaries are distressed for want of an opportunity to draw for their salaries, and I apprehend they have not yet received any benefit from the generous collection that was made for them in England. Dr. Chandler sometime since sent me a list of those missionaries in New Jersey, New York, and Connecticut, that were to receive those benefactions, and the sum allotted to each; desiring that I should give them notice, and inform them how to draw for the money. But I have not yet been able to give intelligence of this to any, except Messrs. Seabury, Bloomer, and Cutting—all communication by letter with the rest being entirely cut off. Dr. Chandler also informed me, that the Society transmitted a large sum to Boston, to pay the missionaries in Massachusetts and New Hampshire; but I imagine General Howe left Boston before the money could get there; and I have not been able to learn who the person

was to whom the money was delivered, nor what is become of it. The missions of New Windsor (or Newburgh, as it was latterly called) and of Albany are still vacant. Mr. Stuart continues at Fort Hunter, and occasionally officiates at Johnstown. He has been of much service in that place. The Indians under his care remain firm in their attachment to the king, except one or two that were bribed into a kind of neutrality, with rum and some other presents, by the rebels, but will, I doubt not, be as active as any for the king's service, now that General Burgoyne has crossed the lakes from Canada with his army, and is got into this province. Upon the whole, the church of England has lost none of its members by the rebellion as yet—none, I mean, whose departure from it can be deemed a loss; on the contrary, its own members are more firmly attached to it than ever. And even the sober and more rational among dissenters—for they are not all equally violent and frantic—look with reverence and esteem on the part which church people here have acted. I have not a doubt but, with the blessing of Providence, his Majesty's arms will be successful, and finally crush this unnatural rebellion. In that case, if the steps are taken which reason, prudence, and common sense dictate, the church will indubitably increase, and these confusions will terminate in a large accession to its members. Then will be the time to make that provision for the American church which is necessary, and place it on at least an equal foot with other denominations by granting it an episcopate, and thereby allowing it a full toleration. If this opportunity is let slip, I think there is a moral certainty that such another will never again offer; and, I must conclude, in that case, that government is equally infatuated with the Americans at present. If fifty years elapse without any episcopate here, there will be no occasion for one afterwards; and to fix one then, will be as impracticable as it would be useless. And, I may appeal to all judicious persons, whether it is not as contrary to sound policy, as it certainly is to right reason and justice, that the king's loyal subjects here, members of the national church, should be denied a privilege, the want of which will discourage and diminish their numbers, and that merely to gratify the clamours of dissenters, who have now discovered such enmity to the constitution, and who will ever clamour against anything that will tend to benefit or increase the church here. The time, indeed, is not yet fully come to move in this affair; but I apprehend it is not very distant, and, therefore, it should be thought of. Government will have it in its power very soon to settle this and other matters as may be judged expedient. The clergy here will not be wanting in anything that is in their power towards the accomplishment of so desirable an object; and, in the meantime, would be very glad to have the Society's advice and directions how to proceed. I may add, that the Society, taught by late experience, will be desirous of seeing the church placed on a more respectable foot, and, so far as I can judge, will join in such prudent measures as may be thought necessary, on their part, for the attainment of it.

“I shall not trespass further on your time and patience, by adding

to this letter, which is swelled to an extraordinary length, for which the interesting occasion and subject must be my apology, than to assure you, that I am, with the most perfect esteem and regard to yourself and the venerable Society,

“ Reverend Sir,
“ Your affectionate and humble servant,
“ CHARLES INGLIS.

“ The Rev. Dr. Hind.

“ P.S.—Since the above was written, Dr. Auchmuty is come to town, having, with great difficulty, escaped from the rebels at Brunswick.”

Such was the melancholy condition of affairs in 1766. The following year, in speaking of the missionaries, Mr. Inglis says—“ Matters are not mended with them, but grown worse. All the missionaries in Connecticut are now either removed to a distant part of the province from their cures, and there detained, or else confined in their own houses: of this province, Mr. Seabury and Mr. Beardsly have been obliged to fly from their missions—the first resides in this city, the second on Long Island. Mr. Browne and Mr. Odell, of New Jersey, have also taken sanctuary here.” Mr. Babcock, of Philipsburg, “ a clergyman exemplary in his life, and assiduous in his pastoral duty,” appears to have fallen a victim to ill-treatment. He was taken prisoner by the insurgents, and detained five months. The hardships and distress which he suffered during his confinement, brought on a fit of sickness, which induced them to dismiss him.

He was carried home with difficulty, and died a few days afterwards.

Mr. Babcock's death was soon followed by that of Dr. Auchmuty; which, also, seems to have been hastened by the persecutions and hardships he underwent from the “ patriots.”

He died on the 4th March, 1777; and, a fortnight afterwards, the churchwardens and vestry met, and elected Mr. Inglis to succeed him as rector of Trinity Church.*

He says—“ The rectory has come to me at a most difficult, critical period: our corporation is burdened with a heavy debt, and lost about 25,000*l.* by the fire in September.”

In subsequent letters, he describes the vast increase of labour occasioned by the influx of refugees from all parts. In the midst, however, of all his trials, he continued stedfastly to discharge his pastoral duties, and applied his special attention to the school for negro children. The rebellion had already driven nearly all the clergy from their missions; of those belonging to the southern colonies, some had gone to England, some had taken refuge in New York, and a few had taken the oath of allegiance to the republic.

The majority of those who were dispossessed from the northern and eastern provinces were appointed to chaplaincies in the army or loyal militia.

While almost annihilated in some places, the Church seems to have

* MS. letter, March 27, 1777.

flourished in the midst of persecution in Connecticut,—and this Mr. Inglis attributed to the steady, consistent conduct of the Society's missionaries, who continued patiently in their course of duty, preaching the invariable truths of the gospel; while the dissenters, for the most part, substituted politics for religion. The result was, that, in general, the churches there were crowded, while many of the meeting houses were very thinly attended.*

The treaty of 1783 left the clergy in great difficulty and embarrassment. None suffered greater pecuniary loss than Dr. Inglis; for, not only was his private estate confiscated, but he was compelled also to abandon his rectory. In this strait, he first applied to the Society for permission to accompany some loyalists of his congregation to Annapolis, in Nova Scotia.† He was, indeed, destined to go to that country, but not as a simple missionary. E. H.

(To be continued.)

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

THE CLERGY AND THE MIDDLE CLASSES.

SIR,—It is a common saying, that to become a clergyman is to take the one only step which gives a ready access to every grade of society.

That this opinion is correct in theory as it respects the upper classes I am not supposing any one to doubt; for, as no earthly dignity can really equal that of being “ambassadors for Christ,” so no earthly education is conducted upon more elevating and ennobling principles than theirs who in this country bear that title. That in the same quarters it is correct in practice also, will, I imagine, be pretty generally granted.

That this opinion is correct in theory as it respects the lower classes those various declarations of our Saviour seem to prove, which make it a distinctive feature of the Christian ministry that the “poor have the gospel preached unto them.” Their little intimacy with others who are here above them, makes the visit of a clergyman welcome even in a worldly sense; whilst their lack of earthly goods, removing many a temptation which might hinder their sense of pilgrimage, almost inclines them to be “rich in faith,” and, by consequence, to look kindly on the heralds of peace. Add to which, the fact that the clergyman's preparatory studies have given him an insight into character of every kind, and his versatile learning has enabled him to adapt himself, without any great effort, to the tone and capacity of his humblest parishioner. It is true also in practice, wherever the ambassage is felt to be more than a name, and its possessor acts upon the truth that “a dispensation is committed to” him.

* MS. letter, May 6, 1782.

† Journal, xxiii. p. 183.

That this opinion is correct in theory, as it respects the middle *classes also*, (which many deny,) and why in practice it is not so, (which all allow,) I will briefly endeavour to shew.

1. Who are the middle classes? It is sufficient here to say, they are all those who occupy the great interval between professional men, merchants, and men of science on the one hand, and the smaller tradesmen, artisans, and day labourers on the other. To define their occupations would be impossible, chiefly from the fact that those which in some places are represented in the upper, are in others represented in the middle classes: as in the cases of attorneys and medical men, who are as often found to belong to, or at least to range themselves with the second, as with the first great division of society. The middle classes are, however, *chiefly* made up in towns of the larger shopkeepers and wholesale dealers; and in the country, of farmers. As to their position in the state, some of them were to be found in almost every corporation previous to the passing of the Reform Bill; and since that measure, they have furnished the majority of burgesses. They are the holders of by far the more numerous government appointments and civic trusts; they are also churchwardens, overseers, and guardians under the new poor law; they are the immediate employers of the greater portion of the lower classes; they have the greatest weight in returning members to Parliament; and were they as firmly knit together by any communion of interests (such as any day may be developed) as each of the two other divisions of our body politic occasionally have been, no rival combination of the upper classes could long resist their influence.

As to their moral and intellectual character, it may be well to quote an independent witness. Archdeacon Manning, in his charge of 1843, thus speaks: "It is perfectly true that a middle class has existed amongst us for at least two centuries and a half, and that the same class has ever been the seat of an active spirit, which, in times of excitement has before now been found opposed to the church. At this day the middle class has attained to a measure of wealth and numbers, and to a vigour of understanding and energy of character unequalled in earlier times." . . . "It is full of fine gifts and sympathies; with strength of intellect, great activity, solid love of truth, justice, reality, and manhood. These are the elements of a noble character, capable of great things in the ministry of Christ's kingdom."

It may, perhaps, be here urged that the archdeacon's "middle class" may not have been in his mind a term of so extensive application as that which I have assigned to the plural "middle classes." It possibly may be true; but the objection is a mere cavil.

2. What is it to become a clergyman? It is, in the language of the church, to "trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory and the edifying of his church." It is to engage most solemnly to "frame and fashion your own lives and the lives of your families according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ." It is to become followers of the Good Shep-

herd : "Messengers, watchmen, and stewards of the Lord, to teach and premonish, to feed and provide for the Lord's family." Accordingly, the candidates for the priesthood are thus warned of their duty:—"The church and congregation whom you must serve is his (Christ's) spouse, and his body. And if it shall happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."

3. Now, upon a comparison of the foregoing sketches, what does there appear in the middle classes to disprove the truth of the adage, and render *them* alone inaccessible, or not so easy of access as any others, to the clergymen?

They have, it is true, an "active spirit," "considerable wealth," a "vigorous understanding," and "great energy of character," all of which may have a tendency to make them unapt disciples. But this is, surely, no impassable barrier; or it must be conceded that in the upper ranks the same qualities or attributes do not operate; and no one has yet ventured to proclaim *them* unapproachable. But what is more to the purpose, allowing as much as we like for these obstacles, we must still acknowledge that the middle classes have "fine gifts and sympathies," with a "solid love of truth, justice, reality, and manhood;" from which the logical inference is, either that clergymen are not the representatives of truth, justice, reality, and manhood, or that the middle classes will not only have a readiness for clerical intercourse, but will even have a "solid love" for it.

4. Or, again, upon a similar comparison, what does there appear in the clergyman's undertakings to exempt him from the same awful responsibility with regard to the middle classes, which he commonly feels and allows with regard to the others? Are they not also of the "Lord's Family"? and is he not equally bound to use both "public and private monitions and exhortations, as well to the sick as to the *whole*" amongst *them*, as to the sick or whole amongst the upper or lower classes? and is it not his vow that he will "do all that lieth in him" to correct, instruct, and edify the *second* great division of society as diligently and laboriously as the first?

5. And yet what is the actual case? To take an answer from the same witness as before, it is this: It ("the middle class") is *not penetrated* by the pastoral ministry, as the upper by kindred and association, and the lower by direct instruction and oversight. It is, therefore, open to the inroads of sectarianism, and to theories of all kinds, social, religious, and economical. Perhaps in no one region of English society is religious unity so much wanting." "All other difficulties

and contentions, political and theological, all changes in our ecclesiastical system, and in the statute law as it affects the church, are light and transient compared with the fact, that between the lowest and the highest of our people there is a class, numerous, wealthy, active, powerful, among whom the church partly has neglected, and partly has been unable to discharge the pastoral office.

6. Only remarking by the way that the inability alluded to in the foregoing extract appears to be merely a numerical inability, I ask now, first, whether it has not been proved that the hindrance to pastoral intercourse with the middle classes does not lie with the middle classes themselves? and, secondly, whether it has not also been proved that the clergy are bound to attempt it? In other words, that, in theory, the opinion alluded to at the outset of this letter is correct as regards the middle, as well as the upper and lower classes; and that its incorrectness in practice is traceable, not to them, but to the clergy? If so, then it is no sufficient excuse to plead inadequacy of numbers for not attempting the fulfilment of duty in *this*, as well as in the other directions.

7. The secret of the contradiction between the theory and practice is really this—a disinclination to enter upon a thorough pastoral intercourse, such as must involve the constant acknowledgment of a spiritual equality with a large body of people who are already treading upon the heels of their “superiors” in all worldly matters; and of whom it is therefore feared that the slightest concession in the way of intercourse would only tend to encourage their ambitious advance, and effectually throw down whatever remains to distinguish between the classes.

Now here are involved two most egregious errors—the one moral, the other spiritual.

The moral error is, that a pastoral (by which I am far from meaning any cold, unsympathising, suspicious, intercourse would tend to foster the ambitious spirit complained of. The fact being, that wherever tried, as by a few clergymen it has been tried, it has had the *contrary* effect. It is not the kind approach that flatters vanity to take liberties, and tread upon your toes; but it is the turning away from them, as being your inferiors, which rouses indignation, and prompts the notion of overtaking and supplanting you.

The spiritual error consists in a clergyman’s ever allowing himself for a moment to think that, after having promised to frame his life upon the model of his Redeemer, he can have any right to entertain such feelings as disincline him to enter upon even the minutest portion of pastoral duty.

It is closely connected with vulgar and unchristian notions of “condescension.” The Son of God himself not only entered freely into intercourse with all classes who would offer him an occasion, but performed an express act of humility to teach his apostles the duty of renunciation of self, and not respecting persons. Is, then, “the disciple above his master” in this generation? or is the annual “condescension” of the Bishop of Rome the entire fulfilment of our Saviour’s intention? This condescension is not felt as a hindrance to intercourse

with the lower classes, and therefore many rich and good persons as well as clergymen are found to hold free intercourse with them, because no fears of rivalry in that quarter conjure up to imagination the ghosts of departed superiority of rank and privilege. I do not say *solely* "because," nor do I mean *mainly* "because," or I should not have used the word "good;" but I do imply the actual, though unconscious, influence of this wicked and foolish bugbear, in fixing the almost exclusive choice of the lower classes, as the subjects of pastoral intercourse.

8. It might be very well worth one's while to consider whether that pert forwardness and uneasy affectation of gentility, which certainly do deform many of the middle classes, and render them less attractive than others, have not arisen from the very neglect which has here been complained of? But if, as I have asserted, the practice of pastoral intercourse amongst them is calculated to diminish rather than to increase these deformities; there is no longer a *question* about it, although much might be said in the way of illustration. And how much more reason does this give for the immediate laying aside of all prejudices of caste, and at once extending into this long wasted region of pastoral labour. There may be abundant difficulties, especially in so new a work; but let the ground be broken, the task cordially embraced, and every exertion will be crowned with proportionate success. Leaving the examination of two more *popular* remedies to a second letter, and hoping that some of your correspondents may also notice the subject, I am, Sir, your obedient servant,

J. B. S.

MR. HEARN ON THE "MAN OF SIN."

SIR,—Will you allow me to point out in your pages a very gross misrepresentation of my sentiments which has appeared in a work recently published, entitled, "The Romans shall come, and take away both our Place and Nation, treated historically, in connexion with the Prophecy of the Man of Sin," by Edward M. Hearn, M.A., &c. Seeley and Co., 1844.

The misapplication of Scripture which appears on this writer's title page, as well as his evidently inadequate acquaintance with his subject, renders his work entirely unworthy of notice as an exposition of prophecy; but it seems a positive duty to expose dishonesty of quotation, however contemptible the argument in support of which such an artifice is employed.

Mr. Hearn's book is intended to prove that St. Paul's prophecy of the Man of Sin was fulfilled in those corruptions of Christianity, which are in these countries commonly identified with the doctrines of Rome, although they are most of them to be found also in the Oriental church, with which the Roman see holds no communion.

In his notes, Mr. Hearn professes to consider and refute some of the arguments which I employed in opposition to this opinion in my "Lectures on the Prophecies relating to Antichrist;" and although he very generally misrepresents my statements, I do not mean to occupy

your pages with my defence,* further than to ask your permission to lay before your readers the following unusually gross instance of misquotation.

Mr. Hearn states, note c, p. 135,—

"Dr. Todd says of the followers of Peter Waldo, 'Yet the pure and holy doctrines which, in the main, formed the substance of their teaching, together with the general innocency of their lives, procured their extensive popularity in almost every part of Europe.' (Lect. i. p. 30.) But afterwards he scornfully asks, 'Are these, then, the expositors whose bare assertion that their enemies are the Antichrist is to be received?'"

Every reader would, of course, suppose that I had intended this question to apply to the Waldenses, and to the Waldenses only; and that it occurred in my work in close connexion with the passage in which I admitted that the followers of Peter Waldo did, in the main, teach comparatively pure and holy doctrines. The fact is, however, that this admission, as Mr. Hearn rightly quotes it, occurs on p. 30 of my work, while the second passage which he cites in connexion with it, (but, prudently, without giving any reference,) will be found on p. 34; and in the intervening pages the opinions of a very different sect of religionists, whose sentiments Mr. Hearn makes no attempt to defend, are discussed.

The case is briefly this. My object in the discourse so unfairly quoted by Mr. Hearn was to examine and refute the assertions of Mede, that the twelfth century of the Christian era was a period marked out by prophecy at which a more correct interpretation of the prophetic Scriptures might be looked for in the church; and that this more correct interpretation was the application then made by the Waldenses of certain prophecies to the church of Rome.

In reply to the second of these assertions I endeavoured to shew that this attempt to apply to Rome the prophecies which had formerly been interpreted with singular unanimity of Antichrist, originated, not with the Waldenses, as Mede supposed, but with an earlier sect; and that it was maintained, not by the Waldenses only, but by other sects whose orthodoxy is still less defensible.

I mentioned *three sects* with whom the application of these prophecies in various forms to the court or church of Rome was popular in the eleventh and following centuries. First, in the eleventh century, the sects of Manichæan or Paulician origin, afterwards identified with the Albigensian heresy. I shewed (p. 29) that these sects were accused of holding "that the material world was the world of an evil being; "that the incarnation and crucifixion of the Lord were visions, or at least so far unreal events as to be disconnected with matter;" "that abstinence from flesh and wine was necessary to salvation;" "that marriage was a carnal state, inconsistent with Christian perfection;" that the Old Testament was the work of the evil principle;" and also that the "temporal possessions and rank of the clergy" were

* I am bound to say that I do not wish to accuse Mr. Hearn of *intentional* misrepresentation. He is evidently carried away by his preconceived prejudices; and his acquaintance with the subject on which he has undertaken to write is so imperfect, that he has in very many instances misunderstood what he attempts to criticise.

unlawful; "all external religion" to be despised, and that "the office and powers of the priesthood, the efficacy of the sacraments, and especially the use of baptism, were fictions.

Secondly, I stated that at the close of the twelfth century similar applications of prophecy to the church of Rome were made by the followers of Peter Waldo. I shewed that this sect adopted "unsound and dangerous errors as to the inefficacy of the sacraments, the necessity of absolute poverty, and the unlawfulness of oaths," and then I made the admission, so unfairly quoted by Mr. Hearn, that "the pure and holy doctrines, which, in the main, formed the substance of their teaching, &c."—p. 30.

"The third class of heretics," I then went on to say, "amongst whom a similar doctrine" [on the interpretation of prophecy] "prevailed, arose in the bosom of the church of Rome itself." These were the sects connected with the Franciscan order, and known under the names of Spiritual Franciscans, Fratricelli, Beguins, &c.; and having briefly explained their sentiments, I asked, (p. 34,) "Are these, then, I would ask, the expositors from whom the church of Christ is to receive the true interpretation of the prophecies, and in whom we are to recognise" [as Mede's theory requires] "the fulfilment of the prediction, 'Many shall go to and fro, and knowledge shall be increased?' Are these the expositors whose bare assertion that their enemies are the Antichrist, is to be received as itself the fulfilment of prophecy, and a proof that 'the time of the end' is arrived?"

It is evident, therefore, that I had intended these questions to apply, not to the followers of Peter Waldo only, whom I admitted to have been comparatively pure and holy in their doctrine and practice, but to all the three sects I had enumerated. But if Mr. Hearn had stated this fairly, he could not have gone on in his argument; for he adds, immediately after the garbled quotation from my work above cited:—

"In other words, 'thou wert [*sic*] altogether born in *simplicity*, and dost thou teach us?' Yet Christ himself tells us, that things which were hid from the wise and prudent were revealed unto babes."

But it was not because of the *simplicity* of the sects with which the opinions in question originated, but because of their *heresy*, that I asserted them to be disqualified as expositors of prophecy; not because they were *babes* of Christ, but because I believed, (and I gave my reasons for believing,) that they were influenced in the prophetic opinions they adopted by worldly passions and interest, unholy prejudices and party spirit of the grossest kind; and therefore I could not suppose that they were the parties foretold (as Mede maintained) in prophecy, from whom the saints and doctors of the church were bound implicitly and without inquiry, to receive the true exposition of any portion of God's word.

I might easily point out many other equally unfair representations of my meaning in Mr. Hearn's quotations from my work; but the discussion would be both tedious and unprofitable, and I have no fears that any impartial inquirers after truth, who will read what I have said, can be very much perplexed by Mr. Hearn's reasonings.

I remain, Sir, your obedient servant, JAMES H. TODD.

Trinity College, Dublin, March 3, 1845.

THE IRISH SYSTEM OF NATIONAL EDUCATION.

SIR,—The system of national education which was introduced into Ireland in the year 1831, and the reasons which have influenced the clergy in declining to adopt it in the schools under their superintendence, are not, I am persuaded, generally understood by their brethren in England. The want of full and accurate information upon the subject has prevented English churchmen from perceiving distinctly the merits of the question. And the consequence has been, that the church in Ireland has not received that degree of sympathy and support which it has anxiously looked for and greatly needs. I am desirous, therefore, of laying before your readers some facts and explanations which will, I think, serve to throw light upon the subject, and which will not, I trust, be considered uninteresting in themselves.

One of the first impressions likely to be made on the mind of an Englishman, when he takes a cursory view of this question, is, that if the Irish clergy, instead of standing aloof from the national system, had endeavoured, from the commencement, to place themselves at the head of it, by becoming the foremost among the superintendents of its schools, they might have so worked the plan, inferior as it is to what it would be desirable that a national system should be, that they could by means of it have retained, in a great degree, in their own hands, the direction and control of the education of the poor throughout the whole country. And to those who take this view of the matter it would seem that the clergy, in pursuing a different course, however good their intentions have been, have acted unwisely, have made a false move, and have lost the opportunity of doing much good.

Now it is quite a mistake to imagine that the clergy could, with any propriety, have acted as it is here supposed that they might have done. And it is also a mistake to think that if they had felt themselves at liberty to place their schools in connexion with the new system, and had sought, by so doing, to maintain their position as the directors and superintendents of the education of the poor, they could have succeeded in the attempt. The system was so framed as to render their success in such an effort impossible. In order to make plain these two points, and they are of great importance, it is necessary for me to state some circumstances connected with education in Ireland *previous* to the establishment of the present plan.

Ireland was not a totally illiterate country, in which an experiment was going to be made for the first time of imparting instruction to the poor, by the setting up of national schools in the year 1831. Archbishop Laurence, in a letter to the Commissioners of Education Inquiry,* written in the year 1825, gave this opinion: "As far as my own observation has gone, I am fully persuaded that the peasantry of Ireland are not only quicker of apprehension, and in possession of a greater love for learning, but are also, in point of fact, better educated than the peasantry of England." The result of the inquiry made by

* Appendix to First Report, p. 769.

the Commissioners was, that there were in the year 1825, in Ireland, 11,823 daily schools, not including Sunday-schools, affording education to 560,549 children. It is to be observed that the total number of benefices at that time was 1242. So that there were, on an average, *nine* schools in each benefice.

Various societies were in operation for the improvement and extension of education. But much the greater number of the schools were unconnected with any society, being set up by the teachers for their own profit. These schools were generally of a very inferior description, the teachers ill qualified, the books used in them in many cases of an immoral and seditious tendency. A general and rapid improvement, however, was taking place in them. Two of the commissioners of inquiry (Baron Foster and Mr. Glassford), in a letter appended to the ninth report, in the year 1827, thus expressed themselves :—

“ We have stated in our second report that there are at present in Ireland no fewer than 11,823 schools ; a greater number, perhaps, than is to be found for the same extent of population in any other country ; and though we lament that many of them still supply instruction of a very objectionable nature, we see with the utmost satisfaction the rapid improvement which has been already effected in their character.

“ To instance, first, with regard to the Scriptures :—

“ About twenty years ago, the Scriptures, as we are led to believe, were not read in so many as 600 schools in Ireland, while at present, as we have ascertained and stated in our second report, they have found their way into 6058 daily schools, independent of 1945 Sunday-schools, in all, into above 8000 schools.

“ It is further very worthy of remark, that of the 6058 daily schools in which the Scriptures are now read, only 1879 are connected with any societies whatever, whether those aided by the government, or those supported by individual contributions. In the remaining 4179 schools, the Scriptures have of late years been adopted by the voluntary choice of the conductors and teachers, the latter of whom are generally dependent for their livelihood upon the pleasure of the parents of their pupils—a signal proof that there is no repugnance to scriptural instruction among the people, and not less an illustration of the effects silently produced by the example and competition of better institutions upon the common schools of the country.

“ This great amelioration in the education of the Irish peasantry is still in progress, and perhaps can now be checked by no means less powerful than such an interference on the part of the state as would be calculated to counteract it.”

It is deserving of observation that there was a very marked difference as to the reading of the Scriptures between the schools situated in the north of Ireland, which were kept by Roman-catholic teachers, and those in the south and midland counties, under teachers of the same communion. In the province of Ulster, where there is a large Protestant population, and where the influence of Protestantism to a certain degree affects the Roman catholics who are brought into immediate contact with it, the Scriptures were read in four out of every five of the schools which were under Roman-catholic teachers. While in the provinces of Leinster and Munster, where the Roman-catholic population greatly predominates, and the Protestants being comparatively few, their influence is but little felt in leavening the mass of those among whom they live, about half of the schools under Roman-

catholic teachers were returned as not having the Scriptures read in them.

Among the societies which were formed to promote education, there were two which held a very prominent place, and received aid from government. One, which was commonly called "The Association," was the counterpart of the National School Society of England. It was established in the year 1792, and was exclusively under the management of churchmen.* The other, which was usually termed the "Kildare-place," or "Kildare-street" Society, was the counterpart of the British and Foreign School Society. Its committee consisted of Churchmen, Presbyterians, Roman catholics, and Quakers. The superintendence of its schools was not limited to persons of any one religious persuasion; and some of them were under the patronage of Roman-catholic bishops and priests, and continued to be so until the year 1830.

With respect to the charge of proselytism, the commissioners of inquiry, of whom Mr. Blake was one, state that they made it their business "carefully to inquire whether many children had, in fact, been converted from the Roman-catholic faith through the immediate instrumentality either of the schools of the Kildare-place Society, or of the other societies with which it is connected;" and they declare "we have no reason whatever to believe that the conversion of any children has taken place in any case in which it cannot be sufficiently accounted for by the religion of one or other of the parents."† The clergy of the established church, guided by a sense of what was right, and prudent, and fit to be done in such a case, sought to impart to the children, in the schools which were under their superintendence, only the simplest elements of Christian truth, "the sincere milk of the Word, and not the "strong meat" of controversial divinity which belongs to "them that are of full age."

If it be asked on what ground was it that the Roman-catholic hierarchy opposed these schools, it would generally be answered that it was because the Scriptures were read by the children. But it was not simply on that ground. It was not the mere fact of the Bible being read by the children of their communion that was the reason assigned by the Roman-catholic bishops and priests for their opposition; but its being read by them in *schools under the patronage and superintendence of Protestants*. This was what they objected to. They would not allow a Roman-catholic child to receive any religious instruction from a teacher who was under the direction and subject to the control of a Protestant.

The prelates of the church of Rome were examined on this subject by the commissioners of inquiry. And this question was put to Archbishop Murray:—

"The Kildare-street Society requires that the Testament shall be read, but it allows the patrons of the schools to select the passages which shall be read,

* The schools of the Association have been transferred to the Church Education Society.

† First Report, (1825,) p. 90.

and does not require that the book shall be used as a school-book. Do you not consider that the Kildare-street regulations may by possibility be so acted upon as not to be inconsistent with the discipline of the Roman-catholic church?"

And he answered,—

"There are cases in which schools may derive advantage from the Kildare-place Society, with less danger than others; and that is where the patron is a catholic, and where the school is under the superintendence in some degree of a catholic clergyman, who will deem it his duty to select the passages of scripture to be read to the children, and not to allow any unfair interpretation to be put upon those passages, and at the same time will have opportunities of giving religious instruction to the children out of school hours."

Archbishop Murray further stated, with reference to the whole body of Roman-catholic bishops and clergy—

"The feeling seems to be pretty general to oppose the system of the Kildare-street Society *wherever a school is not under a catholic patron, or wherever the catholic priests have not access.*"

Bishop Doyle concurred in these views. He said,—

"To the reading of the Scriptures in the schools I object, *except under circumstances such as Dr. Murray, in one of his first answers, has mentioned.*"

A petition from the Roman-catholic prelates was presented to Parliament in the year 1824, in which they "presume humbly to state" that "the prelates and parochial clergy of the established church" are not "deemed by Roman catholics *fit persons to whose control or superintendence the education of their children should be entrusted.*"

Such, then, was actually the state of the case with respect to education in Ireland when the national system was introduced. The question at issue, as is plain from the foregoing account, was really this,—Shall the clergy of the established church be allowed to give any religious instruction, even of the most elementary kind, to the Roman-catholic children who attend the schools under their superintendence? So far as the parents were concerned, there was, generally speaking, no objection to their children attending the school of the Protestant clergyman, and there reading the Scriptures along with the children of Protestants; and accordingly, great numbers were sent, and continued to be sent, until and unless their priests interfered to prevent them.* It was, in truth, a struggle on the part of the clergy of the

* An instance of the interference of the priesthood to prevent Roman-catholic parents sending their children to a school, under a Protestant patron, in which the Scriptures are read, has occurred in the present year. The following letters relating to this case have recently appeared in the newspapers. The patron of the school is a gentleman of large property, and a deputy-lieutenant of the county of Waterford:—

"Knockmore-house, Jan. 29.

"Sir,—I deem it my duty respectfully to apprise you that my bishop has directed me, two months back, to excommunicate the parents of all children belonging to the Catholic religion who are sending their children to your school. From the performance of this duty I have refrained, with a hope that due consideration, and the example of other good men, would induce you to adopt a different system towards those unfortunate creatures, and allow them the free exercise of their conscientious belief. Let me assure you, Sir, how deeply I regret, as the spiritual pastor of my

church of Rome to shut out the parochial clergy of Ireland from having anything to do with the giving of instruction in religion to the rising generation of Roman catholics in their parishes. The rector of the parish, to whom was duly and solemnly committed "the cure of souls" within its bounds, as the minister of the church of Christ in that place, could not look upon himself as the religious teacher of a mere sect, one who had nothing to do with those who declined attending at his place of worship.

There is a remarkable difference between the form of institution to a benefice in Ireland and in England. In addition to the oaths which are taken in the latter, the following oath is taken in Ireland:—

"I do solemnly swear, that I will teach or cause to be taught an English school within the vicarage or rectory of —, *as the law in that case requires.*"

The law referred to in this oath is the 28th of Henry VIII., enforced by the 7th of William III. The design of this statute was not that the clergy should bear the whole expense of keeping up a school which should be free to all their poor parishioners; for the act expressly describes the school to be kept, not as a free school, but on the contrary, as one in which a stipend is to be paid by the scholars resorting to it, conditioning only that the stipend shall be such as is usually paid by scholars in English schools in that district of the country. The Commissioners of Education Inquiry have made the following important remarks on this subject.

"It is obvious to us, that the intention of the statute of Henry VIII. was not *pecuniary contribution*, but *superintendence*, and that it did impose the latter duty. This Act, after reciting, amongst other things, 'the importance of a *good instruction in the most blessed laws of Almighty God*;' and further reciting his majesty's disposition and zeal, that 'a certain direction and order be had that all we, his subjects, should *the better know God*, and do that thing that might in time be and redound to our wealth, quiet, and commodity;' proceeds, after a variety of enactments, tending to the suppression of the Irish, and the introduction of the English language and customs, to require an oath to be administered to every clergyman at ordination,* and another at institution; that, amongst other things, 'he should keep, or cause to be kept, within

poor and distressed people, the necessity of being urged to enforce this obligation, aware that it deprives them of the only consolation they enjoy in this world. Need I add that I am not influenced in the discharge of this imperative duty by any uncharitable motive towards you or any other individual? I have the honour to be, Sir, your obedient servant,

"Richard Smith, Esq.

MICHAEL SPRATT, Parish Priest."

"Ballinatrav, Jan 31.

"Sir,—I have received your letter of the 30th instant, and am much astonished at hearing from you, in the 19th century, that it is your intention (according to the directions of your bishop) to excommunicate the parents of the Roman-catholic children who attend my school, simply for sending their offspring to learn to read the pure and sacred word of God without note or comment. The ceremony of such a denunciation for so doing, I cannot avoid saying, if tolerated or put into execution, according to any forms claimed by the Roman-catholic church, can injure none but those who are the active agents of so injurious an undertaking. I have the honour to be, Sir, your very obedient servant,

"RICHARD SMITH.

"To the Rev. Michael Spratt, Parish Priest."

* The administration of this oath at *ordination* was done away with by the Act of Uniformity.

the place, territory, or parish, where he shall have pre-eminence, rule, benefice, or promotion, a school for to learn English if any children of his parish come to him to learn the same, taking for the keeping of the same school such convenient stipend, or salary, as in the said land is accustomably used to be given.'

"We cannot see in these provisions, that the obligation is limited to the mere teaching of the English language. It appears, that the better knowledge of God, and the civil and moral duties of the people, were equally the objects of the legislature."

Thus is the incumbent of every parish in Ireland still bound by an oath to "cause a school to be taught . . . as the law in that case requires." The intention of which "law" is distinctly stated to be that the people should by this means obtain "a good instruction in the most blessed laws of Almighty God." And the incumbent's school is to be open for the reception of "any children of his parish" who choose to "come to him to learn," and are willing to pay the customary stipend for being instructed. The design of the parochial schools, then, was not the diffusion of mere literary knowledge, but that the youth of the country "should the better know God." And were a clergyman to withhold from "any of the children who come to him" "a good instruction in the most blessed laws of Almighty God," he would not be fulfilling the obligation which his oath imposed upon him, to "cause a school to be taught *as the law in that case requires.*" The clergy of the Irish church felt persuaded that, so far as they had to do with the superintendence of the education of the children of their parishioners, their duty, as Christian ministers, was to sanctify that education. They were not to be mere overseers of the teaching of spelling and reading, and writing, and cyphering, but they were to take the oversight of the children who were receiving this elementary instruction, in order that they might be brought up as Christians, and not as deists or heathens. The clergy were not to watch over those schools which were specially placed under their care and guardianship, merely to prevent treason, and disaffection, and immorality being taught, as if they were only justices of the peace, but to secure that religion should be the basis of the education given to the poor. No compulsion was used to force children to attend them. The schools were open to all who voluntarily chose to make use of them. "If any," however, came, they must learn in them the elements of divine truth. Else what use was there in a Christian minister being the patron and superintendent of them?

It is further of the utmost importance to observe that the poor Roman catholics of Ireland were not left to a mere choice between sending their children to the clergyman's school or else giving them no education at all. This is a gross misrepresentation, or a most ignorant mistake. There were, as appears from the returns, on an average, *nine* schools in each benefice, and *seven out of the nine* (such was actually the proportion) were schools independent of all societies or patronage, established by the teachers with a view to gain their livelihood thereby, and therefore conducted in a manner accommodated to the wishes of the parents. The clergy did not attempt to monopolize the education of the people, but to improve it. Nor did they seek to monopolize the means of improvement afforded by the

bounty of the state. They were well aware that, owing to the influence of the Roman-catholic priests over the parents, a large proportion of the children of the poor would not be allowed to come to the parish schools for instruction. And what course did the Irish church adopt, in order to meet this unfortunate state of things? They recommended the establishment of *supplemental* schools, in which those children who would not attend the parochial schools, should have an opportunity afforded them of obtaining instruction on the most improved system and under the best trained teachers. They not only did not *object* to such a measure, but they *recommended* it. I allude to the plan proposed by the late Primate Stuart, Archbishop Brodrick, and Bishops Elrington and Verschoyle, in the Fourteenth Report which they presented as Commissioners of Education in 1812. But, then, these supplementary institutions were not to be set up to the detriment and eventual ruin of the parochial schools, which were under the exclusive care and superintendence of the clergy, and towards the support of which the government afforded assistance by means of one or other of the societies, to which grants of money were annually given.*

This was the position of affairs when the national system was introduced into Ireland; and introduced, not as supplementary to, but subversive of, the system which was under the superintendence of the clergy. For the aid hitherto granted to the parish schools being at once withdrawn, the clergy were left to choose whether they would alter the system on which they had been heretofore conducted, and adopt the new one, or else struggle to maintain them on their original model without assistance from the state, and in so doing expose themselves to the risk of being charged with thwarting the intentions of the legislature, and expose their schools to the disadvantage of being closely surrounded by national schools, in which, by means of the aid given by the government, every literary improvement that ample funds could supply would be introduced, so as to afford strong inducements to all parents to send their children to them, and to forsake the old parochial schools. Let us see, therefore, what that new system

* In this fourteenth report, the commissioners recommended that the parochial schools should be rendered "more effective" and their number greatly increased: and that, inasmuch as many of the benefices consisted of unions of two or more parishes, instead of having one school for each benefice, there should be one for each parish. By this means they contemplated having 2400 parochial schools, giving education to at least 120,000 children. For the building of the school-houses, they suggested that money should be granted by Parliament; and for keeping them in repair, they proposed that funds should be raised by vestry assessment, as for the repair of the churches. They also recommended that the clergy should contribute a certain per centage on their incomes towards paying the salaries of the teachers; and that all lay impropriators should be required to contribute the same. Lord Stanley, in the debates on the passing of the Church Temporalities Act, referred to this recommendation of the commissioners of 1812, as affording the highest sanction to the plan of taxing the incomes of the clergy, which formed a part of that Act. But, in his celebrated letter establishing the national system of education, when he refers to the report of 1812, he avoids all reference to its recommendation respecting the parish schools. And the Board of National Education, who have frequently reprinted that report, have always *omitted* that portion of it which contains the suggestions alluded to in this note.

was, which the clergy were thus called on to adopt in their schools, in place of that on which they had been previously conducted.

The national system, as laid down by Lord Stanley, required the patrons of schools—and therefore, in the case which we are considering, required the Protestant clergy—to keep them open for four days, or five, in each week, at the discretion of the commissioners; for giving to all the children, during a certain number of hours in the day, *moral and literary education only*, to the exclusion of any religious instruction. And it required that, on the remaining day, or two days, of the week, the patrons (*i. e.*, in this case, the parish clergymen who had established and superintended the schools) to open them for the use of the Roman-catholic priests, that they might give in them instruction in the tenets of the church of Rome to all the Roman-catholic pupils: and the same was to be done before or after school hours on all the other days of the week, if the Roman-catholic priests chose to demand the use of the school-room. The Roman-catholic parents might have no objection, nay, they might be willing, or even anxiously desirous, that their children should read the Scriptures along with the Protestant children; but this would not be allowed. They must receive no religious instruction except from the priest, or with *his* approval, whatever the wishes of the parents might be. This was the fundamental rule of the national system, as it was first promulgated. The following is an exact transcript from the document issued by the commissioners in December, 1831. It will be found in the Appendix to the Report of the Commons' Committee on the "Plan of Education, Ireland," 1837, p. 681.

"The commissioners appointed for administering the funds placed at the disposal of his excellency the Lord Lieutenant, for the education of the poor of Ireland, are ready to receive applications for aid towards the building and fitting up of schools, the paying of teachers, and the obtaining of books and school requisites, on the following conditions:

"3. They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the clergy of their respective persuasions. They will also permit and encourage the clergy to give religious instruction, either before or after the ordinary school-hours, on the other days of the week."

A "document explanatory of the regulations," was subsequently issued by the commissioners, which stated that "the parents and guardians of the children are to determine to what denomination they respectively belong, the Board taking no cognizance of the matter."

All, then, that a parent was allowed to do, was to determine what "denomination" his child belonged to. From thenceforward, if the parent said that the child was a Roman catholic, it was his priest *alone* who was to give him religious instruction, or to appoint and "approve" of the instruction in religion which that child should receive in the clergyman's parish school, if that school were placed in connexion with the national system. The clergyman dare not open his lips on the subject of religion to that child while it was in his

school, nor place the Scriptures in his hands, although his parents might be perfectly willing that the child should read the Bible. The Board stepped in between the parent and the child, and issued its *fat* that so long as the child remained in the national school, the priest's approval must be sought for and obtained in regard to any religious instruction which he should receive.

Thus, the Protestant clergyman, from whom a solemn declaration was exacted, as the condition of his being admitted into holy orders, that he believed the doctrines of the Church of Rome to be not only erroneous, but "dangerous,"—from whom a promise was required that he would endeavour to "banish and drive away all erroneous and strange doctrines,"—whom the canon law bound to "labour diligently" with any Popish recusants in his parish, from time to time, to reclaim them from their errors,—and who was bound by oath to cause a school to be taught, in order that, "if any children came to him," they might obtain "good instruction in the most blessed laws of Almighty God,"—the Protestant clergyman, who, in fulfilment of this obligation, had got a school-house erected, and had provided a teacher, and at great pains had gathered a goodly band of children, many of them Roman catholics, but all willing to read the Word of God, and learn his "most blessed laws," along with the other pupils,—was required, in the first place, to take away the sacred volume from the hands of those Roman-catholic children who used to read it in his school, and in the next place, to admit the Popish priest to teach in the school on one or two days of the week, and, if the priest wished, before or after school-hours on the other days. Thus, helped and aided by the clergyman, who had taken the trouble of providing a school-house, and collecting the children together, the priest was to instil into the minds of the children those dangerous errors which the rector had vowed that he would do his utmost to banish and drive away! Nor was the clergyman allowed to say, "Well, then, I will exclude from the school all but the children of my own church; and thus, if I cannot be the means of teaching 'the most blessed laws of Almighty God' to other children, I will at least avoid being made use of for teaching them what I believe to be erroneous." No; he was bound to receive children of "all denominations," and he must let in the priest and the schismatic to teach them in his school, or no aid would be given to it by the National Board.

Now, I put it to any English clergyman, would he consent to adopt such a system in his own school? Would he consent to alter the plan of education in the national school in his village, so as to remove out of the classes to which religious instruction was given, every Roman-catholic or Dissenter's child, and open his school-room for the priest, and all descriptions of schismatical and fanatical teachers, to come and teach the children who "belonged" to their "denominations?" Would he consent thus to put truth and falsehood on the same level in his school, and bind himself to afford to all such persons, even the propagators of any the rankest heresy, facilities of access, and convenient opportunity to inculcate their doctrines? Such teachers have little power over children scattered over the country.

But, under this system, they have only to wait until the clergyman, at considerable expense and trouble, has gathered them into a school, and made them capable of religious instruction; and then, those who did not labour, and paid none of the cost, are entitled to come in and reap the fruit, and turn it into poison. The lambs are to be collected into the fold, and then the door is to be opened by their shepherd to admit the wolves!

The clergy of England make no outcry against the British and Foreign School Society's obtaining aid, as a means of enabling Dissenters to procure education in their own way, and under their own superintendence. They made no opposition to the proposal of the government to establish schools for the wretched factory children, on a plan much like the Irish system. But would the English clergy alter their own religious schools, of which they are the guardians and superintendents, to suit the irreligion or the false religion of ignorant parents, and of the teachers who are misleading them? This was what the clergy of Ireland was called upon to do, and to do this they resolutely refused.

But I shall be told that the system has been modified, and that improvements have been made in it since it was first established. I grant it, and I shall consider the changes effected in it presently; but the point which I was concerned to prove was this, that the clergy could not (as some persons fancy), *from the commencement*, have placed their schools under the system, and thus by co-operating with the Board, have taken the lead in the management of it, and thereby have kept in their own hands the direction and control of the education of the poor. A sense of propriety prevented their making the attempt. I shall be told, that the use of the Scripture extracts was permitted during the ordinary school-hours, and that by means of these books the clergy might have given religious instruction to *all* the children. I deny that the clergy could, with propriety, have made use of these volumes, and, therefore, that their just and reasonable objections to the system were not removed by the publication of these lesson-books. But I must reserve this topic for another letter.

AN IRISH CLERGYMAN.

ON FASTING.

SIR,—Your correspondent L. de R., in his reply to my article on Fasting, sets me a good example in his style, by avoiding everything like sarcasm on the author opposed to him. I do not mind his pleasantry at my having spoken of the "fishery act" of Edward VI., but, gratified that he has steered clear of the bitter spirit which too often pervades controversial writing, I shall, in saying a few words in defence, endeavour to imitate him.

I must have written obscurely, since L. de R. has concluded I am an advocate for the abolition of fasting in our church, and by supposing that I consider it contrary to her doctrines. I only contend, that it was not her intention, by fixing certain days and long terms for fasting, that her members should fast necessarily as an indispensable

part of their duty, on those actual days, and incessantly during those terms. I contend, that she did not wish us to understand, as the Roman catholics do, that to eat meat on a fast-day, is a sin. I must, also, positively refuse to accept L. de R.'s interpretation of the terms "conscience," and "state of society," as used by me. He is certainly rather hard on me, when he makes the former to mean "*inclination*," and the latter "spirit of the age." Our conscience must be, indeed, under a very bad master, if we allow it to be ruled by our inclination. I should rather say, it was the very opposite of inclination. At least, granting that our conscience frequently *approves* of our will, it more generally acts as a corrective, or should do so. And, I confess, I cannot quite comprehend how "state of society" means "spirit of the age."

L. de R. is very merry at my expense, when he wishes to infer, that I imagine we use the collect for the first Sunday in Lent, in order to "encourage the fisheries." Here I think he does me wrong, too. I only adduced that quotation from the act to show how different then was the state of society—or, as he will have it, the "spirit of the age"—to what it is now; and that, for the benefit of temporal affairs, it was considered necessary that there should be universal fastings, which, I say, does not apply to our times. And, by the way, though I do not for a moment want to infer that the apostles did not both fast and enjoin it, as a means requisite for the bringing "the body into subjection," L. de R., I think, has misquoted St. Paul, when he says, "Have we, in the epistle set before us, the example of St. Paul, who approved himself as the minister of God, '*in fastings*'?" If he will look at the passage whence those two words are taken, he will, I think, easily see, from the context, that St. Paul is there speaking of *involuntary* fasting. He classes "fastings" with "afflictions, necessities, distresses, stripes, imprisonments," &c., &c. So, also, in a similar passage, in 2 Cor. xi. 27. It is quite unreasonable to suppose that St. Paul underwent these troubles voluntarily. He only proceeds to inculcate the Christian's duty of bearing them with patience when they come upon him.

But, to return. Granting that "the allusion to fisheries does not affect the *doctrine* of fasting," let me ask L. de R., does he think it necessary for the good government of our church, that we should literally obey the rules of fasting laid down in our prayer book? Make that an universal law, carry it out as do the Roman catholics, and will he make better Christians of men who rigidly fast forty days in succession, than by leaving such a course to the dictates of our conscience—but mind, not our *inclination*? No—I contend it would then become a form, and but a form, and I am not quite sure whether it would not be "more honoured in the breach than the observance." And as he mentions the rule of repeating the responses, as something analogous, though I delight to hear them read aloud, yet I fear there would be much mockery, and a great disregard for the third commandment, if the church could carry into execution her rule on this point.

I remain, Sir, your most obedient servant,

R. W. H.

ON FASTING.

SIR,—I had written some remarks on the letter of your correspondent, R. W. H., “on fasting,” before I saw the very satisfactory answer to it which appeared in your last Number, by L. de R. If, however, you do not consider them as a needless supplement to what has been already written, perhaps you will have the kindness to give them a place in your journal.

No one should hesitate to admit that there are some valuable observations on the subject of fasting in the letter of your correspondent, R. W. H., but I cannot think that they have much weight in determining the question—Are the members of our church bound to observe the days which she has appointed as “days of fasting or abstinence”? His warnings against the danger of the use of a form sinking into mere formality ought not, indeed, to be disregarded, for the tendency in us is so strong to substitute the letter for the spirit—the appearance for the reality—that we ought not, perhaps, to regard any cautions on the subject as out of place; but certainly, they do not at all bear on the point at issue, if we are to pay respect to the received axiom, that “the abuse of a thing is no argument against its use.” Again, your correspondent’s advice to those who observe these forms, not to allow themselves to speak disrespectfully of those who differ from them in this matter is certainly important; for the spirit which prompts us to think highly of ourselves, and to despise others, is so congenial to our nature that we need to be put on our guard against its influence. Still this suggests no argument against the practice in question.

The points on which we, as members of the church of England, should wish to come to some clear determination are, I conceive, these:—1st, What does the church intend by appointing certain days for fasting or abstinence? 2nd, Are we bound to fulfil her intentions? 3rd, In what way can we do so?

1st, I cannot conceive why there should be any question on the first point, or imagine how any can doubt that the church, in appointing days of fasting or abstinence, intended that her members should, on those days, observe some difference in *their use of food*. The “fasting of the heart” is doubtless the thing to be aimed at, as your correspondent justly reminds us; but it is not to be supposed that the words “fasting, or abstinence,” are to be taken in this figurative sense in the Prayer-book; for, occurring as they do in so formal a document as that of a table of rules, it is quite unreasonable to suppose that they were used otherwise than in their plain and literal sense. Besides, the contrary supposition would lead to the absurd conclusion, that it is the intention of the church that her members should fast inwardly only on certain days—in other words, that they abstain from sin only on stated occasions.

But your correspondent seems to think that bodily fasting is discountenanced by the passage which he cites from Isaiah, lviii. 3—7. But surely the passage is misapplied whenever it is used to serve this purpose. It is plain that the prophet here merely means to rebuke the superstitious and hypocritical observance of a fast, and not to dis-

countenance the practice of fasting itself. We hear David, in the 51st Psalm, declaring that "the sacrifices of God are a broken spirit"—would it not be as just to argue from this, that animal sacrifices were disregarded by God, as to conclude that bodily fasting is unnecessary, because he has said by his prophet, "Is not this the fast that I have chosen to loose the bands of wickedness?" Such passages teach us the important lesson,* that the inward feeling must accompany the *outward service*, but we must sadly pervert such scriptures before we can draw from them the conclusion, that the outward service is needless; and nothing could be more unwarrantable than to cite these texts as proofs that the church, in her appointment of fasting days, had no reference to bodily abstinence.

II. But if the church intended that the days which she has set apart as "days of fasting or abstinence" should be observed as such in reference to the article of *food*, the next question which arises is, are we *now*, as members of her body, under obligation to fulfil her intentions? I may, in answer to this, quote a passage from George Herbert, which affords as pithy a reply to it as that quoted by your correspondent L. de R., from Bishop Wilson.

The scripture bids fast, the church says, *now*—Give to thy mother what thou wouldst allow to every corporation.

But it is said, that times are much changed since the church first issued her orders on this subject, and therefore they are no longer binding on us. This is an argument which has of late been very frequently brought forward for setting aside many an appointment of the church: but it may be fairly demanded of those who use it, in what aspect are times so changed as to make it very undesirable, *ex. gr.* that stated fasts should be observed in the nineteenth century, though it was very desirable that they should be kept in the sixteenth? The objectors, I conceive, are bound fully and distinctly to answer this, and to enter into particulars on the point, and not to endeavour to satisfy the consciences of inquirers by a mere general statement, which may have little bearing on the subject. Besides, it seems important to observe that a very great change took place in the state of society between the time when this order was first issued, and the date of the last revision of the Prayer-book—perhaps as great as has taken place since—yet the church did not feel it necessary, on that account, to rescind or change her order, but solemnly confirmed it; and therefore she gives no countenance to those who plead "a change in the times," as a ground for their non-observance of it now. We may likewise remark, that those members of the church, whom we deservedly look up to with the greatest reverence, were observers of the church's rules, though living at distant periods, and under very different conditions of society. The changes which took place in the times did not affect such men as Hooker, Andrews, G. Herbert, Beve-

* It is worth remarking that in this very psalm, (li.) when the *inward feeling* is thus strongly insisted on—viz., "the sacrifice of a broken spirit," the *outward service* is also enjoined, "then shalt thou be pleased with the sacrifices of righteousness, with burnt offering." The same may be noticed in Joel, ii., "rend your hearts"—"sanctify a fast."

ridge, Wilson. These stars in our ecclesiastical firmament, though rising at distant intervals, still followed the same track, nor were they disturbed in their course by the changes which disturbed the atmosphere of a lower region.

III. If these considerations are sufficient to prove it to be our duty to observe the days which the church has set apart for fasting and abstinence, the only question that remains is, How are we to perform it? It must be granted that we are in a great measure left to our own judgment in this matter, for the church has given us no particular directions on it: she has not prescribed the length nor the precise nature of the fast or abstinence to be observed; and very wisely, inasmuch as the diversity which exists in the bodily and mental constitution of her members would make the same rule not applicable to every one. Nevertheless, all, I conceive, are bound, in dutifulness to the church, to make some difference in their meals, on those days which she has marked in her calendar as fasts; and if any wish to be guided in this matter, I think they may find very safe counsel in the few observations which G. Herbert makes on the subject in his "Country Parson."

I am, Sir, your obedient servant,

B.

ON THE OPINIONS OF THE LATE DR. ARNOLD.

SIR,—I have read Dr. Arnold's Life with great interest. He was an amiable man, though ill-judging on many points; and enthusiasm was the cause of his erroneous views, which, on the subject of priestcraft, amounted to monomania. His quarrel was with a consecrated priesthood: he wanted a secular one, that might follow any other occupation, and instruct by prayer and preaching when the turn came. A holy appointed order savoured of the vicarial intercessorial errors of popery in his eyes, and he would get rid of it at any risk. "There goes the parson, and there goes the clerk," was not his fireside speculation only. The jingle of Crabbe's verse was in his ears whatever was his study or employment. He did not mean that each individual should be his own priest, but that the priest should be merely a schoolmaster for grown-up people; he was not at all in favour of abolishing set times, or appointed forms, or music, or even pictorial helps to devotion, (vol. ii. p. 207, 1st ed.) He wanted a Christianized state, as he termed it; Lambeth and Downing-street in one, with subordinates everywhere of the same mixed character. The sum of his cravings, in short, was to unconsecrate or secularize the priest, and make him a mere government functionary.

Now, politically speaking, there would be no advantage in this change. It would be no advantage to abolish the College of Physicians or the Inns of Court, with their powers over the exercise and practice of law and medicine, and in the church, moreover, besides, the respect and authority, which its corporate capacity gives it, the stronghold of patronage would be shaken to pieces by the alteration.

But Dr. Arnold, of course, did not regard such secondary considerations. His business was with spiritual religion abstractedly; and he conceived that it would become more personal and intense by divesting the ministry of its sacred character, which in our church is tantamount with destroying the dogma of apostolical succession. Now it is curious to compare the importance he attaches to this dogma, with his utter disbelief of it, though a consecrated ministering priest. His faith and obedience were at least very latitudinarian, and his mother church very indulgent; and we may learn by his example that his bugbear is not so practically immediate in its application and effects; that it does not sway the consciences and influence the devotions of worshippers as intimately as his words would have us apprehend. Of the dogma itself probably nine-tenths of the church till of late seldom heard, and the sanctity of the priestly office involved in it is *practically* of little more consideration in the eyes of us laity, than the sanctity of the magisterial bench in matters of law. There is no idolatry in either the one or the other. The appointed minister of God's word in his house is not an ordinary person, nor is the house an ordinary dwelling. Dealing in religion, he is set down as more religious, instructing others, as more sober and wise. God's grace may be poured out upon him, (we pray that it may,) and we respect, look up to, and reverence him accordingly. This is the *practical* bearing of the case. The idolatrous sanctity, and the apostolical succession, whether right or wrong, true or false, have come to possess the same value with sober thinkers now, as anointment and hereditary right. They have descended with them into an almost dormant speculation.

The priestcraft of the dark ages and of popery still may deserve the name of Antichrist, and its professors with truth be accused of judaizing, (vol. ii. p. 278,) but to apply such expressions to our establishment (vol. ii. p. 405) requires the same mistaken frame of mind that calls our clergy idolators, (vol. ii. p. 393,) and denounces "the fanaticism which has always been the peculiar disgrace of the church of England." (vol. ii. p. 5.) I had always thought before that our church was notorious for its freedom from fanaticism, even to coldness. Dr. Arnold, however, personally exemplifies his own remark, "that men not indifferent do not improve in charity," (vol. ii. p. 297,) in other cases besides these; as when, for instance, he compares the Oxford convocation to the Council of Constance, (vol. ii. p. 9.)

But it is not the priesthood, or the university only, that he arraigns. Toryism, feudalism, and the aristocracy, come in largely at every turn for his vituperation. He was, in truth, at heart a thorough republican, and his fusion of all sects was simply a dream about a religious democracy. By what magic he was to bring churchmen and the followers of Irvine, whom he expressly condemns, (vol. ii. p. 16,) or Quakers, or Mormonites, together under one roof, he perhaps never considered in detail. He sat, over his misty crucible, like the alchymist, projecting everything, "even to the covering off o' the churches," and employing his visionary magisterium, when perfected, "all in pious uses—founding of colleges and grammar-schools, and now and then a church." With little knowledge or thought of the amalgamation of

his materials, he made the noblest and basest of metals equally descend into the same furnace, to engender an ideal perfectibility, that would amply compensate for this havoc in realities.

And what was the marvellous panacea that was to compose and set at rest for ever all sectarian differences? Agreement in essentials, cutting off non-essentials or things left indifferent by scripture. (vol. ii. p. 17.) It is unnecessary for us to run over what these non-essentials are, when Dr. Arnold more clearly explains himself by observing, in another place, that he sees no reason why those who worship the Trinity and those who do not may not offer up their prayers in common to heaven. The issue of the education question since his death proves that the country thinks otherwise, and he might have read the fate of his schemes (though he would not) in his dealings with the London University. His compliances, unworthy of a religious man, (vol. ii. 12, 23, 79, 86,) made no impression in that quarter. Though he was ready to examine in the Scriptures to-morrow in any Unitarian school, still his services were not accepted. Those in authority entertained no such harmonious creed, and he resigned all fellowship with them. But still, so inconsistent was he in his liberality, that, had a nation's faith been in dispute, and had he possessed authority, his opponents, probably, would have found it necessary to take a longer journey than to Rugby. Banishment was his penalty for non-conformity; a conformity, remember, not to Luther, or Calvin, or Wesley, but to Dr. Arnold. He was for making Louis the Fourteenth his model, in his religious schemes, and leaving those who differed with him to play the parts of the Vaudois or the Zillerthalers.

After this fashion would England have fared at his hands by the realization of his theories. Her establishment and her toleration would both have expired. No favour was to be shown to numerical superiority, except that of making the largest sacrifices. He would have done violence to every conscience in the kingdom, that we might have lived in a Protestant popedom: the state and the church walking hand in hand. But see how his views change when he looks to Ireland. Cross the channel, and there he installs the popedom indeed, (vol. ii. p. 21, 35.) The two conflicting persuasions were not to be united even by his rough applications: so he yields the mastery to the majority, and of course expatriates all dissidents. For a chimerical advantage, which the example of foreign states says little in favour of, he surrenders Ireland, and her Protestant inhabitants, to those whose worship is essentially priestcraft, and an abomination in his eyes. Christian unity and the sovereign voice were his political corner-stones; and so squaring everything by them, he yields the Jews also the privilege (vol. ii. p. 341) of taxing themselves, as the clergy did, in a convocation of their own. A national Sanhedrim would be an awkward anomaly, and he stops short, as usual, of imagining them, on his principle, established in every local community.

Such are the results of legislating, not for the mingled errors and virtues of mankind, but for a presumption that mankind may be made perfect. If such a consummation is ever to appear, it were at least

wise, not to act now, as if the cycle were already begun. But Dr. Arnold was absorbed in his aspirations after good, and saw only one proposition at a time. Hence all his extraordinary speculations and alternatives, his concessions and contradictions: he thought honestly on every subject, but he was occupied wholly by the thought he was entertaining. There might not have been another subject of thought at the time in the world against which his could jostle in its application.

Keeping this estimate of his character in mind, I read, without surprise, his latitudinarian views of the articles, (vol. ii. p. 203,) and yet his reluctance to subscribe to them, (vol. ii. p. 133,) his constant attacks on the priesthood, and yet his magnifying it, even to saying (vol. ii. p. 173) that, if revived in power, it would be one of the greatest blessings conferred on the church—his attacking Laud's folly for joining two services into one, (vol. ii. 377,) that is, for saving people one journey out of three to church, who can with difficulty be driven to it once—his alterations of the liturgy (vol. ii. p. 203)—his lax notions of the obligation of the commandments (vol. ii. p. 200) and of keeping the Sabbath day holy, of the canon of Scripture, (vol. ii. p. 188,) and of the spiritual grace in baptism, (vol. ii. p. 169.) I only advert to these opinions, without stating them at large, or approving of or condemning them, as proofs of his character, or in harmony with the one I have assigned him.

Far too much is said in the *Life* of tides setting against him, and turning in his favour. Curiosity alone crowded his lecture-room at Oxford to hear historical disquisitions. But his liberalism and religion would have found no more permanent favour there than ten years before. One might say, indeed, that it was well for him at the time, that some of his letters were not then published; for, let us try him by himself, and imagine his wildest dreams successful, what would have been the result? The Papist and the Jew are Jew and Papist still, because they are incorrigible. All those, besides, who had any deep-seated feeling, or prejudice, in favour of the sublimest mysteries, or surplices, or drab-coloured coats, would be forced to quit the country by tens of thousands; the places of worship would have lost all distinctiveness,—organ and pulpit, and font and altar, and steeple and bells,—they would have become lecture-rooms, and occupied by an electioneering partizan, or Chelsea pensioner, holding forth from a book of the coldest generalities, to an indifferent-minded congregation. Such a result would hardly smooth down the dissatisfied and over-refining features which adorn the book, into a more healthy complacency.

In these remarks, I have confined myself to Dr. Arnold's religious opinions; but he is fanciful on all points: on oaths—fishing and shooting—the education of girls—on Pompeii, on writing the early part of his Roman history like Froissart's Chronicle—on the two professions of law and physic as callings—on almost everything he handles, or is consulted about, (vol. ii. pp. 235, 236, &c.)—and, superior as he was in intellectual gifts and piety, and laborious usefulness, I rise from the perusal of his most interesting life with little liking for him,

I think him what the reviewer expressly denies—a crotchety man, theorizing on the narrowest premises; and I rejoice that he had no power to *act* mischievously, but died, happily for his fame, ruling over boys.

Yours very truly,

A LAYMAN.

QUEEN'S LETTER IN BEHALF OF THE SOCIETY FOR THE
PROPAGATION OF THE GOSPEL.

SIR,—As a general collection in aid of the Society for the Propagation of the Gospel is now in course of being made in all churches and chapels of England and Wales, under authority of the Queen's letter, some account of previous collections for the same object may be welcome—at least to clerical readers.

An ordinance was passed in 1649, during the Protectorate, for the erection of a corporation to be called by the name of the “President and Society for the Propagation of the Gospel in *New England*,” and a general collection was enjoined in all the parishes of the country. An estate in land was purchased with the proceeds, and some progress is said to have been made in the conversion of natives, both on the continent and in the West Indian Islands.

The present Society for the Propagation of the Gospel was incorporated in 1701, and was at first supported almost exclusively by the very liberal subscriptions of the bishops, clergy, and a few distinguished laymen. But so large an expenditure was necessary for the prosecution of the Society's designs, that, after a few years, it became obvious that recourse must be had to some additional measures to provide the requisite funds; and in the anniversary sermon of the Bishop of Chester,* in the year 1709, a suggestion was made which has proved of lasting benefit to the Society. After shewing how persons of all classes and conditions should combine in the great work of propagating the gospel throughout the world, he concludes with a practical proposal, which we give in his own words, not without a hope that it may some day be acted upon more fully than ever it has yet been:—

“And for the more effectual securing the alms and prayers of all good Christians towards the carrying on of this great work, give me leave humbly to propose a few things to you by way of question: As whether it would not be proper to recommend it to our governors, (especially since they have been already pleased to countenance and authorize this work,) to set apart a day once in the year, by public fasting and prayer, to implore God's blessing upon it? And to make this as easy to all persons as may be, whether Good Friday, which is already appointed to be publicly kept holy, with fasting and prayer, in commemoration of the Son of God's dying for the redemption of all mankind, Gentiles as well as Jews, might not be a proper day for this purpose?—especially, considering that our church itself has led us to this thought, by making one of its collects, for that day, a prayer for

* Sir William Dawes, Bart., afterwards Archbishop of York.

the conversion of all 'Jews, Turks, infidels, and heretics:' and whether one or two collects more added, of the same kind, would not sufficiently accommodate the service of that day to this use? And farther, whether if a public collection were to be made in all churches, especially in the churches of these two great cities, (London and Westminster,) on that day, for the promoting of this work, it would not be both a very proper and a very great help and encouragement to it?"*

In consequence of this suggestion, the Society, at a meeting held on the 19th Dec. 1710, agreed, "that an humble address be made to her Majesty, representing the condition of the Society, and praying that she would be pleased to issue her royal proclamation, or her letter, for a collection to be made in churches and chapels on Good Friday, and in other places of public worship on the Sunday following, in the cities of London and Westminster, and bills of mortality, for promoting the designs of the Society."†

A memorial was accordingly presented to the Queen by the Archbishop of York,‡ to which her Majesty was graciously pleased to answer, that "she thought not fit to direct a general collection to be made on Good Friday, because she was informed it had been customary to make charitable collections for other uses on that day, but that it was her royal intention to grant the request of the Society at a more proper opportunity."§ Trinity Sunday was the day ultimately fixed; and a royal letter accordingly was addressed to the Bishops of London and Winchester, for a collection within the limits above specified. The returns under this *first* royal letter amounted to the sum of 3060l.||

Three years afterwards, a similar application, with, however, a more comprehensive prayer, was presented to her Majesty on behalf of the Society, and she was again pleased to return a favourable answer, and address her royal letters to the Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Exeter, Rochester, Bristol, and Chester, ordering collections to be made in the cities of London and Westminster, with the borough of Southwark, on Trinity Sunday, (9 May, 1713,) and in the cities of Exeter and Bristol, with the seaport towns of Newcastle-upon-Tyne, Plymouth, Bideford, Barnstaple, Whitehaven, and Liverpool, on the 11th July following.

"These royal letters," says the Report of the Society, for 1714, "were attended with so good success, by the blessing of God on the fitting care and importunity of the clergy, and others, in collecting the munificent charities of a willing people," that they brought into the treasury of the Society no less an amount than 3887l.

In 1717, a third collection, under authority of letters from King George I., was made in the cities of London and Westminster, and within a circuit of ten miles, as also in "the principal towns trading to the plantations in America," the same as already mentioned on a former occasion. The day appointed for making the collection was the third Sunday in Advent. The amount raised was 3727l.

* Printed Report, 1709.

§ Journal, ii. p. 27.

† Journal, vol. i. p. 328.

|| Printed Reports, 1712-13.

‡ Dr. Sharp.

No other general collection was made until 1741, in which year the Society having far exceeded its income, addressed King George II., in a memorial, stating that it "had distributed more than one hundred thousand copies of the Bible, Common Prayer, and other religious books, and that God had so far blessed its endeavours that not only some thousands of Indians and negroes had been instructed and baptized by the missionaries, but likewise by their means and procurement many churches had been built in several parts of America, where at present, in populous congregations, the Word of God is taught, and the sacraments administered according to the Liturgy of the Church of England," and on these grounds praying his Majesty to issue his royal letter for a general collection of charity throughout England and Wales, for the good uses of this Society. The petition was granted, and the letter addressed, through the Archbishops of Canterbury and York, to the several suffragans in the two provinces.*

This, which was the first collection directed to be made *throughout the whole country*, produced, of course, considerably more than any of the preceding ones; but it is not distinguished in the Report of that year from the Society's general receipts, and cannot, therefore, be accurately stated.

The next letter was issued, in 1751, by King George II., who himself set the example of a liberal contribution by a donation of 500*l*. The proceeds of this letter were 16,894*l*.

No royal letter after this was granted till 1779, when George III., in the midst of the American war of independence, authorized a general collection, and contributed from the privy purse a sum of 500*l*. The total receipts on this occasion were 19,323*l*.

This was the last royal letter in aid of the Society during that century. Those which remain to be enumerated have all been issued in quite recent times. That of 1819 (Feb. 10) was in aid of a special object of very considerable importance—the erection of a mission college at Calcutta. It produced 45,747*l*.

The dates and amount of collections from royal letters since issued are as follows:—

Date.	Amount raised.
May 5, 1831	£35,600
May 16, 1835	34,940
June 18, 1838	39,520
July 28, 1841	35,692

The decrease in the returns of 1841 as compared with those of 1838 may probably be attributed to the great commercial distress which was prevalent during that and the subsequent year—a distress which not only directly affected the amount of contribution, but led to the issuing of a Queen's letter during the same year, specially for the relief of the unemployed manufacturers.

The Queen's letter, now in course of being read in the several churches and chapels of England and Wales, was not issued till late in the year 1844.

* Printed Report, 1742.

Comparatively few returns have yet been made; but it is confidently hoped that, as the sphere of the Society's operations and the number of its missionaries is larger than at any former period, so, also, the amount of the collection now in progress will be proportionately increased.

E. H.

NOTICES AND REVIEWS.

The Churchman's Theological Dictionary. By the Rev. Robert Eden, M.A., F.S.A., late Fellow of Corpus Christi College, Oxford; and Minister of St. Mary's Chapel, Lambeth. London: Parker. 12mo. pp. 400.

Few works are more wanted than a Theological Dictionary, to answer the thousand questions which occur in general reading, and to which no one book of reference affords a brief and satisfactory solution. Unhappily, the want is far, indeed, from being supplied by the present volume. Whether Mr. Eden was competent to execute such a work, must have appeared rather more than questionable to those who know anything of the mode in which Philpot's Remains were edited for the Parker Society, and, without having read through the whole of the present volume, (which, considering it is a dictionary, could scarcely have been attempted,) enough has been noticed to make one regret that he should have been so ill-advised as to undertake it. One example may suffice.

"HOMŒOUSIAN. A term describing the opinions of Arius and his fellow-heretics, who declared the Son of God to be only of *like* substance (*ὁμοιούσιος*) with the Father."—p. 181.

How any one so ignorant of the opinions of Arius could attempt to write a theological dictionary is truly surprising.* But it is not merely on account of his incompetency that it is to be lamented Mr. Eden undertook to compile this dictionary. In the preface Mr. Eden states that he "repudiates as disingenuous,"

"the artifice, which unhappily is no uncommon one, of *insinuating* opinions of things under the guise of an explanation of the meaning of words."

After such a statement one would be sorry to accuse Mr. Eden of "artifice;" nor does it seem fair to be too ready, without some very direct proof of disingenuousness, to attribute to *artifice* the conveying (for "*insinuation*" implies artifice) of the author's peculiar opinions, even through the explanations of words.

But, after such a disclaimer as this, one cannot but feel surprised

* No attempt is made in this notice to point out minor blunders. "The Learned Martone," (p. 8,) may be a printer's fault. "Vincent of Lyra," (p. 388,) is rather more unquestionable; and reminds any one who has happened to read that absurd book of the "Vincent of Lirius," that Dr. Hookwell is so fond of talking about to young ladies and gentlemen. One is sorry to notice "Vincentius of Lirius" in Mr. Maskell's *Ancient English Liturgy* also.—p. xxxi.

to find every possible opportunity taken in this dictionary for advocating peculiar views of various sorts, and, unhappily, among the rest, most unscriptural notions concerning the doctrine of the Blessed Trinity. The views industriously put forward in various parts of the volume are those which currently pass under the name of Sabellianism. How far they exactly quadrate with the precise notions taught by Sabellius is a matter of little moment. What is of real importance is, that they are contrary to the doctrine of Holy Scripture and the church of England. According to Mr. Eden, the Scriptures describe God as "*manifested* (the italics are Mr. Eden's) in a threefold relation to man," (p. 168.) The Trinity, in his view, seems to be nothing more than "God's threefold manifestation of himself," (p. 368.) And "all the different representations which our Lord gives of himself (I and the Father are *one*, &c.)" lead "to the belief of God's being revealed to us in three characters, as standing in three relations to us," (pp. 368, 369.) Thus, also, he gives as the opposite to the doctrine of the Arians—

"The word 'Father' imports merely the mysterious and ineffable *relation* which the first person in the Godhead bears to the second, (see Heb. i. 2.) So that, by 'this term, when contrasted with the *Son*,' (as it almost always is by our Lord himself) 'appears generally to be meant the *unrevealed* God.' In this view, the declaration that the 'Father' is 'greater than the Son,' (John, xiv. 28,) implies no personal superiority, but means only that the portion of the divine dispensations which is not disclosed, is greater than what *was* revealed in Jesus."—p. 151.

To which daring gloss on the words of Christ Mr. Eden adds, but on what ground he has not stated,—

"Such is the belief of the church of England; as expressed in the 'Proper Preface,' for the 'Feast of Trinity,' in the Communion Service; also in the Athanasian Creed."—p. 151.

It certainly does carry too much of the appearance of artifice, to represent the alternative as lying between such a monstrous view as this and Arianism. The merest student in theology could have told Mr. Eden that it was not in this way the Christian church met the heresy of Arius; and if he had consulted the Athanasian Creed, to which he refers his readers, he would have found there also another explanation. But in this way it is that Mr. Eden drives his uninformed reader into the dilemma of taking up with one or other of two opinions, both equally false. In the explanation of the word "Sabellians," he adopts language so similar to that which would be used by a writer who was conscious that his opinions were irreconcilable with the Scripture doctrine of the Trinity, as to create a still more painful feeling in the mind. "Those (he says) who have a leaning towards the Tritheistic views sometimes forget the warning, that for every idle word they shall give account, so far as to brand those who differ from them with the reproach of Sabellianism,"—language which must leave a painful impression on any one acquainted with the artifices resorted to in the Sabellian controversy.

This is not the place to discuss the truth of Mr. Eden's notions;

the object being merely to discharge the duty of pointing out their erroneous character, and the mischievous tendency of his book.

But, lest any one should be in danger of being led astray by this dictionary, it may be proper to make one observation. Mr. Eden is more than once compelled to admit that, were it not for the "sedulous care" which he states is taken in scripture to assure us of "the numerical unity" of God, "the whole history recorded, and the views everywhere taken in Scripture," "the tone of Scripture," are such as not "only would present to our minds nothing inconsistent with the agency of three Divine Beings acting in concert;" but might "naturally lead the reader either to believe in three Gods, or, at least, to be in doubt on the question," (pp. 368—380.) Now, if Mr. Eden will take the trouble to reckon up the number of times where any assertion of the unity of the divine nature is made, *except for the purpose of guarding against polytheistic idolatry*, he will probably be led to think that less of sedulous care has been taken in Scripture to guard against tritheism than he now supposes. And coupling this observation with his own statement regarding the "tone of Scripture," "the whole history recorded, and the views everywhere taken," surely it must be self-evident that, if the views Mr. Eden takes of the Trinity—in other words, if what is popularly called Sabellianism be true, the Bible is itself a greater mystery than any it professes to reveal. For it is a book avowedly written for the poor and the uneducated—for those to whom such theories as the Sabellian, and such modes of explaining away its plain language, must be wholly incomprehensible. According to Mr. Eden's own shewing, Sabellianism is so far from the "tone of Scripture," that, if it were not for the declarations (it is to be hoped Mr. Eden will ascertain how many such declarations the Bible really contains) in assertion of the divine unity as opposed to tritheism, no one could draw any other doctrine but tritheism from the Bible. The natural impression made by the whole sacred volume is this—that there are three distinct persons co-existent at one and the same time; and the natural result of the belief of the Scriptures would be tritheism, if that error were not guarded against. No one living ever yet gathered out of the Bible, or ever could, the notion that the persons of the Godhead are no more than three manifestations in different dispensations or times, or their natures merely the expression of God's different relations to us. The idea of interpreting the language by which Christ declares his inferiority to the Father, as if it meant "only that the portion of the divine dispensations which is not disclosed is greater than what *was* revealed in Jesus," is one that never did or could occur to any human being, except some one who was endeavouring to make such language square with Sabellianism. It is in fact and palpably an application, and a very gross one, of the non-natural system of interpretation to the language and teaching of both the Bible and the formularies of the church, regarding the doctrine of the blessed Trinity; and, as such, it is impossible to speak of it in too strong terms of reprobation. What sort of notion has Mr. Eden of inspiration? He evidently believes what is called Sabellianism to be the true doctrine of the Trinity; and yet he ac-

knowledges the tone of Scripture to be such that, if it were not for certain assertions in it of the divine unity, it would naturally lead to tritheism. A more absurd and unreasonable opinion, and one more utterly at variance with the design of the Scripture as a rule and guide for the poor and unlearned, it is difficult to imagine. In fact, no one, rich or poor, ever deduced Sabellianism from the Bible. It is an ingenious artifice to explain away the doctrine of the Trinity, and nothing more.

The Old and New Testament Connected, &c. By Humphry Prideaux, D.D. With an Account of the Rabbinic Authorities, arranged alphabetically. By A. McCaul, D.D., Canon of St. Paul's, and Professor of Hebrew, King's College, London. London: Tegg. 2 vols. 8vo.

THIS edition of Prideaux's *Connexons* is not noticed on account of any care which has been bestowed on reprinting the text or references, of which no opinion is here given, but for the purpose of recommending to the student of Rabbinical Literature the brief, but extremely satisfactory and valuable introduction prefixed to it by Dr. McCaul, unquestionably the highest authority on such subjects in these countries, and one who, by his long and indefatigable labours, has done more to promote Christianity among the Jews, and to win them to a candid examination of its claims, than any other man living.

Indications of the Creator. By W. Whewell, D.D., Master of Trinity College, Cambridge. London: Parker. 12mo. pp. 171.

Vestiges of the Natural History of Creation; its Argument Examined and Exposed. By S. R. Bosanquet, Esq. London: Hatchard. 12mo. pp. 56.

THESE works are placed together, merely because they are both designed to meet the mischief likely to be done by the recent publication of *Vestiges of the Natural History of Creation*. Dr. Whewell's interesting and thoughtful work consists of extracts from his *History of the Inductive Sciences*, his *Bridgewater Treatise*, and his *Philosophy of the Sciences*, which he has published in this form, from a persuasion that they may be interesting to many persons who would be unlikely to read the larger works from which they are taken.

Ecclesiastical Architecture of Great Britain. Edited by H. Bowman, Architect. London: Parker. 4to.

THIS extremely beautiful work, of which eleven parts have now been published, has been noticed already with deserved commendation, not only on account of the beauty and carefulness of the drawings, but also for its freedom from those follies and superstitions which have done so much to render the restoration of ecclesiastical architecture distasteful to sensible people. The ninth and tenth parts contain the views of Long Ashton Church, Somersetshire, with splendid illuminated details of its screens, which are most exquisite specimens of the carved wood-work of the fourteenth century. It is to be hoped this beautiful work may receive the encouragement it deserves.

Reflections on the Testimonies of St. Paul, with Reference chiefly to the Holy Eucharist. By J. H. Pott, M.A., Chancellor of the Cathedral Church of Exeter and Prebendary of St Paul's. London: Rivington. 8vo. pp. 51.

AN admirable pamphlet, full of well-digested thoughts, calculated to meet the erroneous views that have been of late circulated in the church, and written in a truly devotional and affectionate spirit.

A History of the Nonjurors; their Controversies and Writings; with Remarks on some of the Rubrics in the Book of Common Prayer. By Thomas Lathbury, M.A. London: Pickering. 8vo. pp. 530.

THIS is a really valuable addition to the History of the Church of England. It is by far the most complete account of the Nonjurors that has as yet appeared, and contains references to a vast number of their works, and those of their opponents. Generally speaking, Mr. Lathbury's views are remarkably temperate and just. The observation on the Rubrical questions agitating the church, regarding the surplice and offertory, might have been omitted without any injury to the work. With regard to the surplice, there is one question which the writer would be thankful to have answered. If the surplice be the proper and canonical dress in the pulpit, why is it, that in a cathedral no one whatever is *allowed* to preach in a surplice except the members of the cathedral themselves? The writer is really desirous to know what answer can be given to this question by those who maintain that the surplice is the only pulpit dress which is conformed to the Rubric.

The Teaching of the Prayer Book, &c. By John Wood Warter, B.D., Christ Church, Oxford; Rector of Patching, and Vicar of West Tarring, Sussex. London: Rivington. 8vo. pp. 215.

THIS treatise, the author states, is "but the condensed notes of a series of sermons, delivered to a country congregation—all poor, and all unlettered,—during the space of eleven years." It is a work exceedingly simple and devotional in its tone and language, and at the same time full of learning—the work of one intimately acquainted with liturgies and liturgical writers, ancient and modern, and bearing on every page proofs of the most cordial attachment to the Book of Common Prayer in its present state. The parish clergyman and the student will find it no less useful and instructive to himself, than serviceable as a work to put in the hands of the laity.

Twenty Sermons, Suitable to the Times, on the first part of the Book of Common Prayer. By the Rev. F. Dusanloy, A.M., &c. London: Nisbet. 12mo. pp. 342.

THIS is the first volume of a course of lectures on the English liturgy,—and, in the preface, the author states that he has ventured to differ from all other commentators on church services: and he explains himself by stating his fundamental position to be this, that "remission of sins *depending* on faith and repentance, as a procuring cause, cannot possibly mean anything beyond the sense of pardon, or the

remission of deserved and provoked chastisement." This Mr. Dusan-toy is pleased to call a scriptural foundation. How extraordinary, that the knowledge, that in this monstrous hypothesis he differs from all the wise and the good who have gone before him, did not lead him to doubt its correctness, or its right to be considered scriptural! It is melancholy to think of such errors being taught by any of the clergy to the poor and uneducated.

A Manual of British Historians to A.D 1600, containing a Chronological Account of the Early Chroniclers and Monkish Writers, their Printed Works, and Unpublished MSS. By W.D. Macray. London: Pickering. 8vo. pp. 109.

THIS beautifully printed volume will be found extremely useful to the student of the history of the English Church—ancient English history being, in fact, with scarcely any exception, ecclesiastical history—not only its authors being almost all monks and dignitaries of the church, but the history of religious affairs being constantly interwoven with their narrations of temporal affairs.

Christ our All in All. By the Rev. Robert Montgomery, M.A., Oxon. Second Edition. London: Baisler. 12mo. pp. 321.

THIS volume it is impossible to read. A portrait of the author, with black stock and eye-glass, gives such a sickening idea of vanity and conceit, as to make one lay down the book in utter disgust.

MISCELLANEA.

THORNEY ISLAND ET TOUT LE CHAMPS.

[Communicated.]

THORNEY ISLAND, et Tout le Champs, is the ancient designation of that district of the metropolis called Westminster, bounded on one side by the Mall and the Green Park, and on the other sides by the Thames, and the Aye or Ty-bourne.

Thorney Island is about 470 yards long, and 370 yards broad, washed on the east side by the Thames, on the south by a rivulet running down College-street, on the north by another stream wending its way to the Thames down Gardener's-lane: this and the College-street rivulet were joined by a moat, called Long-ditch, forming the western boundary of Thorney Island, along the present line of Princes and De la Hay streets. This Island was the Abbey and Palace precinct, which, in addition to the water surrounding it, was further defended by lofty stone walls (part of which still remain in the Abbey-gardens): in these walls were four noble gates, one in King-street, one near New Palace-yard (the foundations of which I observed in

December, 1838, in excavating for a new sewer), one opening into Tothill-street, and one at the mill by College-street. The precinct was entered by a bridge, erected by the Empress Maud, at the end of Gardener's-lane, in King-street, and by another bridge, still existing, though deep below the present pavement, at the east end of College-street.

On the spot thus powerfully defended, St. Edward founded his celebrated abbey; and as at Athens from the *στοὰ βασιλική*, where the Archon *βασιλεύς* presided, the whole building derived its name, so the church of the Confessor's abbey gave name to the great city which in process of time grew up around it, and extended itself so considerably to the northward and eastward, that in an ancient charter preserved in the British Museum, the boundaries of the City and Liberties of Westminster are thus defined:

"First up from the Thames, along Merfleet to Pollen-stock, so to Bulinga fen: afterwards from the fen, along the old ditch to Cowford: from Cowford up along Tyburne to the broad military road: following the military road to the old stock of St. Andrew's Church: then within London fen, proceeding south on Thames to mid stream; and along the stream, by land and strand, to Merfleet."

Thorney Island, et Tout le Champs! who would imagine that from hence is derived the puzzling appellation, Tothill-street. Tothill-street, says one, is evidently a misnomer, for it is quite low and flat without any hill at all. But when we find *Aiguille et Fil* corrupted into "Eagle and Child," or the "Satyr and Bacchanals" converted into the "Devil and Bag of Nails!" we surely may, without any very great stretch of imagination, suppose tout le champs, as the Norman-French spoken at court became mixed with the language of the people, easily altered to "tout-le-fields," and contracted to "toutle," "touthull," or "tothill."

Although Thorney Island, for a period of seven or eight centuries, has continued to be the seat of the legislature, government, and law, as well as the place where the solemn compact between sovereign and people must be ratified, circumstances necessarily demanding the attendance of a vast number of persons, it excites our astonishment to find that the open space around the ancient Palace and the Abbey, as well as the site of Great George-street, presented, until lately, the ill-assorted compound of architectural grandeur, human misery and filth, which had grown up from the magnificence and the ill-judged benevolence of St. Edward. The only access for carriages to the precinct, during all these centuries, was through King-street, then in so miserable a state that faggots were thrown into the cart-ruts to facilitate the passage of the state coach on the days on which the king went to parliament; and, little as King-street may be thought of now, it was then a superb street in comparison with the others on Thorney Island, which consisted chiefly of narrow, dirty streets, lined with wretched dwellings, and of numerous miserable courts and alleys, situate in the environs of the palace and abbey; where in the olden time the lawless characters claiming sanctuary found shelter; and so great had been the force of long custom, that the houses continued to

be rebuilt, century after century, in a miserable manner, for the reception of similar degraded outcasts. The inhabitants of these courts and alleys are stated in the 27th of Elizabeth, "to be for the most part of no trade or mystery, and become poor, and many of them wholly given to vice and idleness, living in contempt of all manner of officers;" and in James the First's time, "almoste every fourthe house is an alehouse, harbouring all sortes of lewde and badde people."

Let us now examine into the present state, and on this we have the evidence of the churchwardens, Messrs. Green and Wilson,—“That a great part of the district is without sewers, that from the total want of drainage, the fluids which soak out of, and through large dung-heaps, either stagnate on the surrounding surface, or are carried out in soils, to be added to the other noisome contents of the open street gutters; unmixed soil, in fact, has been observed stagnating in ruinous and badly-constructed drains, open for many feet together, to be at length absorbed by the surrounding earth, or to find its way into the deeper of the adjacent cellars.”

The Visiting Committee of the Board of Health of the united parishes of St. Margaret and St. John the Evangelist, in their Report, dated the 6th December, 1831, state, “That by far the greater portion of these parishes is without common sewers at all, or that where they exist they are, from dilapidation or other causes, wholly inefficient; to the extent that it is dreaded some serious evil will arise. All the endeavours of the inhabitants to keep their vicinity clean and wholesome are frustrated for want of drainage, there being no common sewers. And in parts where a sewer is said to traverse, its channel is so far above the level of the floors of the basement stories of the houses, that they are consequently occupied by standing water, holding in solution the most disgusting and hurtful impurities. In Strutton-ground we found the cellars deeply covered with offensive matter issuing from the neighbouring soil, and there are no means of removing it except by pumping during the night; we are of opinion that if some decided measures are not taken to remove the nuisance in this street, that a contagious fever of no ordinary malignity is likely to be produced.”

Dr. Wright, the parish surgeon, states, “That fever is exceedingly prevalent, and had been very general in the months of April and May;”—the doctor had upwards of thirty cases of typhus fever in one court containing four houses; most of which cases, it is probable, would have terminated fatally had the sufferers not been removed from that locality;—“that fever is propagated and continued in these miserable courts long after the ravages of epidemics have ceased in more open parts.”

Mr. Cubitt also has stated that “the ground between the Almonry and the western end of Palmer's village is occupied by the worst possible description of inhabitants. The land is exceedingly badly drained, or rather not drained; and there being no proper outlets for the water, a great deal of bad air must pass off by evaporation from the quantity of stagnant water upon the surface and in the cesspools.”

In accordance with various acts of parliament for the improvement of Westminster, Thorney Island has been cleansed of these "miserable courts and alleys;" and it is now that a similar clearing away of such places as Gardner's-lane, Snow's Rents, St. Exmin's Hill, &c. in tout-le-champs is requisite.

It is in these narrow streets, and in these close and insalubrious lanes, courts, and alleys, where squalid misery and poverty struggle with filth and wretchedness, where vice reigns unchecked, and in the atmosphere of which the worst diseases are generated and diffused. That uncleanness and impurity are an unerring index, pointing out the situation where the malignancy of epidemics more or less exists, is a truth known and admitted from the earliest ages. It is in these situations, where matter of all kinds in a state of decomposition is allowed to remain, that the atmosphere is ever tainted with putrid exhalations, malaria that creates miasmata; here it is that we so often find the inhabitants afflicted with some contagious malady or other, and that a strong predisposition to receive infection exists, and a germ arises, whence may emerge those overwhelming pestilences which often involve a whole community in their fatal consequences.

Nor let the higher classes imagine they are safe from the effects of the abominations in their vicinity, the germ of the disease is wafted in at their windows, and they find their health injured in various ways by indigestion, low spirits, debility, &c. from this cause, although unaware of it. The history of the middle ages shows that it was in such low-lying districts as the one under consideration, that the plague and sweating sickness made the greatest ravages, and that the frightful mortality of these "visitations," as they were termed, depended in a great measure on malaria, generated from uncleanness, and from deficient sewerage and drainage, while modern experience testifies that these are the real causes of the destructive effects of the cholera. The epidemics of the middle ages arose, almost solely in consequence of the deficient architectural arrangements of the towns, and the want of cleanliness. Had the cholera of 1832 been one-half so fatal as the black death of 1349, or even of later epidemics, the frame-works of society would have been loosened, and the empire in danger of being broken up. Those acquainted with the social effects of these scourges upon the thinly-scattered population of the middle ages would anticipate no less than this from the destruction of five or six millions of persons in England, within a few months. The utter depreciation of property, terror, despair, and a total abandonment of all social ties would have been the consequence.

Sir Robert Peel, with that wisdom so characteristic of that eminent statesman, has appointed a commission for metropolitan improvements; and great is the responsibility which devolves on that commission. We are now two millions. In about fifty years we shall be four millions. The present vast metropolis will only be the centre of the then greater one; and as the political danger of destructive epidemics increases with the population, it becomes an imperative duty to ascertain whether we are *quite safe* from the recurrence of epidemic scourges; and if not, whether we have the means of placing

ourselves beyond their reach. The state of Westminster declares we are *not* safe ; but by the combined effects of an improved system of public hygiene and medical science, the awful "visitations" may be rendered innoxious. Delay, however, is dangerous : for we may infer from the experience of preceding epidemics, that the cholera will break out again, and its second visit may be with such a coincidence of atmospherical phenomena as to equal in destructiveness the most virulent of the pestilences recorded in history. We may *hope* this will not be the case ; but hope alone will not do : we must try and prevent it, and proceed to examine how far the improvement of Westminster will assist in producing this desirable result.

The two bridges I have mentioned, the foundations of the walls of the passage along which St. Edward passed from the palace to the church, which still remain, and the Cock public-house in Tothill-street, all evidence that the surface of Thorney Island has been considerably raised in the course of ages, and that both St. Magaret's Church and the Minster were ascended by lofty flights of steps, such as we observe attached to many of the continental churches. The great extent of land over which the tidal waters of the Thames formerly freely flowed, having been much diminished by various embankments from time to time, the river in consequence reaches to a much greater vertical height than it did in ancient times ; land which was heretofore high and dry, would now be submerged, but for the banks which must have been repeatedly raised as well as the ground on which habitations have been erected in the immediate vicinity of the river ; hence, in Westminster, the farther we recede from its banks, the lower the ground becomes ; the street in front of Canning's statue is 5 ft. 2½ in. above high-water mark ; the east end of Tothill-street, 2 ft. 8½ in. ; and the west end, 9 inches only, while New Tothill-street is 3½ in., and Palmer's village, 12½ inches below high water mark.

It thus appears, that with the existing levels, it is impossible to remedy the evils complained of. The sewers which have lately been so injudiciously formed, just at a time when the neighbourhood was ripe for destruction, have only a fall of a quarter of an inch in twenty feet, instead of a fall of one-eighth of an inch to every foot, which the commissioners profess to require, these sewers are, therefore, only so many gigantic cesspools, from whence noxious gases continually emanate.

The natural boundaries of the district for improvement resolve themselves into a square, of which Saint James's Park is the base, King's-scholar's-pond sewer, and Long-ditch sewer, the sides. It follows, therefore, that the sewers, in streets parallel to this base must have a much better fall from a given summit level, than the sewer of a street approaching the hypotheneuse, such as that now proposed by certain projectors, which sewer, if raised so as to give a proper fall, will be something like the embankment of a railway across the district, and if not so raised, why, then the evils of deficient drainage, of which we have so long complained, and which we hoped soon to see remedied, are rendered permanent.

The true principles on which the improvement of Westminster should be conducted, are first, a thorough, systematic, and provident appli-

cation of the best medical and physical science to the architecture, drainage, and sewerage. To this end, the whole district must be gradually treated in the same manner that Mr. Cubitt is treating a similar district in the vicinity. The streets must all be raised so as to admit of an habitable basement floor to the houses, which modern usage, habits, and the necessity arising from the increasing value of ground demands; secondly, to provide the most direct and convenient road, (without intruding upon the Park,) for carriages, carts, and vehicles of every description between Westminster Bridge and Grosvenor Place. Thirdly, to open the most advantageous views of the Palace, the Abbey, and the Great Victoria Tower, this involves commodious approaches to these national structures. Fourthly, to provide sites for the erection of improved, healthful, and appropriate dwellings for the poor.

There are many minor principles, which, in carrying out the plan, it will be necessary to enforce, but which it is not at present requisite to enumerate, and by a well-digested plan now before a committee appointed at a public meeting of the inhabitants of Westminster, it is estimated that all these advantages may be attained without any ultimate loss of the public money. An advance of money would be required, which would be returned into the Treasury, most probably with a large profit, as the improvement of street after street was being accomplished.

These are nearly the principles which guided his late Majesty King George the Fourth, in his design for the improvement of Westminster, and had not old age so suddenly overtaken this magnificently-minded monarch, there is little doubt but that the execution of his plan would long since have been accomplished.

The fully carrying out a similar plan in Westminster, would render any minister popular both with the Crown and people, as an improvement worthy the present enlightened times in which, we are day by day more and more developing the power of mind over matter and realizing that remarkable prophecy of Lord Bacon—"I have held up a light in the obscurity of philosophy, which will be seen centuries after I am dead; it will be seen amongst the best legacies of princes to their people in the erection of temples, tombs, palaces, theatres, bridges, making noble roads, cutting canals, granting multitude of charters and liberties for comfort of decayed companies and corporations; in the foundation of colleges and lectures for learning, and the education of youth, foundations and institutions of orders and fraternities for nobility, enterprise, and obedience; but, above all, the establishing good laws for the regulation of the kingdom, and as an example to the world."

WILLIAM BARDWELL.

Park Street.

PROFITABLE EMPLOYMENT OF THE ABLE-BODIED POOR.

(*From the Morning Post.*)

SIR,—As the columns of your widely-circulated journal are always open to the discussion of subjects affecting the agricultural interest, I am induced to address you upon a subject that nearly concerns both labourers and rate-payers.

As the existing poor-laws press with peculiar hardship upon the unemployed able-bodied poor, and their maintenance without labour is hurtful to themselves and no slight burden to the ratepayers, I would avail myself of your courtesy in submitting for consideration a plan for their profitable employment—profitable alike to all parties concerned.

You are, doubtless, aware that waywardens are empowered by Act of Parliament to enter upon any lands in a parish for the purpose of raising stone for the due repair of the roads, upon making compensation to the owner. It occurs to me that a power somewhat analogous to this should be vested in the guardians and overseers of every parish for the time being, for renting of a certain portion of land in every parish—regard being especially had to the improvable condition of such land—for the purpose of providing employment for the able-bodied poor. The board of guardians might be constituted a corporation for the purpose of taking such lands for a lease of three, five, or seven years, according to the nature of the intended improvements, whether draining, levelling, or otherwise, of which the lands are susceptible, the lease to be drawn by their clerk, free of stamp duty; the overseers and guardians of each parish to hold and account for the proceeds of such lands, and the improvements effected upon them, to the satisfaction of the said corporation.

Let me illustrate my meaning by an instance. My neighbour Godfrey has a field of ten acres, full of swamps and rushes, not worth to him seven shillings an acre per annum. It would cost him some forty or fifty pounds to give this piece of land a thorough draining; but he has neither the means nor inclination to lay out even forty shillings upon it. The guardians and overseers of the poor of the parish are at this very time complaining that they cannot find employment for some five or six able-bodied poor, and must send them and their families to the union house to be maintained in idleness. What hinders that these officers make overtures to take this field at the present value of 7s. per acre—say, for seven years, for the purpose of employing the able-bodied poor, who would otherwise have to be maintained in idleness? My neighbour Godfrey would be overjoyed at the offer, knowing that at the end of the lease his land would be restored to him, worth six times more than when he let it out at lease. The able-bodied poor would be rejoiced to find creditable employment in their own parish, instead of being driven to the union-house, and the whole of the rate-payers would be equally delighted to find that the same amount of money which would otherwise have been expended in maintaining able-bodied labourers in idleness has been employed to their own especial advantage, by the sure returns of profit, which would necessarily accrue to them under able management, before the expiration of the lease. In the more expensive kinds of improvement the lease should be the longer, in the less expensive, such as reducing hedges from eight to four feet in width, and spreading the earthy materials upon the land, a lease of three years might suffice for a profitable return.

When we consider how much land there is in almost every parish capable of very material improvement, how much such improvement would increase our national resources, lessen the rates, and increase the comforts of the most deserving portion of the poor, now most hardly dealt with, I confess I am very sanguine that some such plan as that I have ventured to suggest will meet with general approval, and essentially contribute to the national prosperity. I trust that the nature of my communication will be a sufficient apology for trespassing at so great a length upon your valuable pages. I am, Sir, your obliged servant,

R. B. BRADLEY.

Parsonage, Ash Priors, near Taunton, Feb. 26.

DOCUMENTS.

THE following letter, which appeared in the *English Churchman*, has been sent (with some corrections) by the author, with a request that it may be reprinted in this Magazine.

TO THE EDITOR OF THE ENGLISH CHURCHMAN.

SIR,—It has been no small addition to a very anxious trial I have lately had to undergo, that so very large a body of friends should entertain those opinions respecting my step at Oxford which are expressed in one of the leading articles of your paper of last week. And I cannot but feel that very many of those for whose aid I might have looked, in what has come home to myself as a question of the very highest importance to the church of England, have, to all appearance, permitted their sympathies to be in some degree weakened, or at least their energies crippled, on the occasion, by their dissatisfaction at my proceeding; though I would fain have hoped that, since the past cannot be reversed, they might, at all events, have felt themselves able to suspend their judgment for awhile, instead of bringing it prominently forward at the time they have done: and that, instead of making the unfortunate issue (if so be) of an avowedly hazardous act, the especial reason and occasion for condemning it, they might rather have felt that one who had at least exposed himself to the most imminent risk of losing whatever is dear to him, at all events in a matter of conscience, was rather peculiarly entitled, under the pressure of those adverse and anxious circumstances, to forbearance at least, if not to zealous sympathy. Sir, the plain result of this course has been, that a person, certainly not indisposed to serve the church of England to the best of his ability, has been left to sustain a most arduous and anxious trial—not single-handed, indeed, (anything but that,) and yet, certainly, under the disadvantage of some considerable apparent apathy, not to say some very painful and sweeping censures, in quarters where he had fondly hoped his motives would be better understood, and his conduct more favourably interpreted. To that person himself nothing can happen which is not better than his merits; but it is a matter for the consideration of others, whether there be not some danger of our judging of certain actions simply according to their momentary issue; so long as they are harmless, passing them over; when they become dangerous, freely condemning them; and then, when the danger is over, even extolling them. I own I wonder persons well read in church history should not feel that, never in this world did great good come to the church without personal risk. And yet the very idea of risk involves that of the possibility of danger; so that, unless hazardous actions are wrong in themselves, one really does not see how the mere circumstance of their producing one consequence rather than the other, (especially if but for a time only,) can damage their intrinsic character. With respect to the proceeding

which has given occasion to these remarks, if wrong at all, it is wrong throughout ; it cannot be now right, and now wrong, and now right again. Yet I protest that the criticisms I have seen or heard upon it have in no slight degree fluctuated according to the successive issues which it has exhibited to the public eye.

I wish, too, persons had also considered that, though a hazardous action may turn out one way, it may also turn out the opposite way, and that imminent danger is the very condition of glorious results. I also wish it had been remembered that, because certain actions issue in temporary mischief, it does not therefore follow that they may not issue in ulterior good. And again, that there is, on the whole, considerably more reason, *in faith*, for hoping good from *every* conscientious and disinterested action, than for determining *against* such actions, (however depressing, and however alarming their immediate, and even their continuous issue,) on the score of their effects. No one, I suppose, would say that martyrdom, or confessorship, however gloomy their consequences, can ever be otherwise than blessings for the church ; and what is true of the higher degrees, is surely true, in a measure, of the lower ; and if so be that a certain proceeding which has been the subject of free comment, belong, at all events, to that *class* of actions (unless, indeed, its motives were perverse,) and to no other, I cannot see why it is to be estimated upon different principles from the rest of its family. We hear, I think, too much of these words "impolitic" and "injudicious." But, at any rate, my own proceeding at Oxford having caused *scandal*, for that reason, and for that reason only, I come forward to explain it, even more than I have already done in a recent pamphlet.*

And first, as to the *motives* of that act. You must really permit me to observe, Sir, that those who say or insinuate that an object of that act was to clear the way for myself at the expense of the church of England, should bethink themselves what they are doing. It is difficult, certainly, to get at the bottom of our motives. And yet I would humbly trust that the shock which that imputation has given to my feelings, may be taken as some considerable evidence to my own conscience that the motives of the action were *not* of that unspeakably selfish and heartless kind which this account of it presumes.

Nor is it an adequate, though a far more honourable, view of the proceeding, that generosity towards Mr. Ward was its sole, or its leading, motive. That this feeling entered into the disposition under which I acted, I do not at all deny ; and I consider it as, on the whole, discreditable to professing churchmen, that they have not more apparent sympathy with such impulses. I am sorry to find that it is not considered, at least, a very powerful *excuse* for an action, that it was dictated (if so be) by a sentiment of generosity. Chivalry is not the highest of principles, but it is a high one, and I should have supposed that the desire of standing by a friend from whose conversation and example the very greatest benefits in the way of comfort and instruction are felt to have been derived, might be accounted no very un-

* A Letter to the Lord Bishop of London. Toovey, Piccadilly.

worthy reason for a bold step, even though it could be shewn to have proceeded upon a serious miscalculation.

But, in truth, I should have deemed it, not, indeed, inexcusable, but certainly not right, to have acted merely under the impulse of any such chivalrous feeling. The appearance of my Letter to the Vice-Chancellor in such quick succession upon the event of the great convocation, would naturally give the idea of the step having been taken on the spur of the moment. Such a supposition, however, is, as I need hardly observe, purely gratuitous, and the reverse of the fact.

That particular moment seemed to me, I confess, the proper opportunity for an attempt to gain a great object. It may be very true that, legally, the university has no power of determining the sense of Subscription; but I cannot at all deny that there is a certain *moral* effect in the decision of the 13th on the former of the two propositions, until that effect is cleared away. I cannot feel that the moral effect is wholly counteracted by the legal informality, if such it be. Moreover, the illegality of the attempt has to be *established*, and I am not aware that it is in any way to be established. The argument on Mr. Ward's degradation, if we may judge from the published opinion of counsel, is not likely to turn upon the question of the right of the university with respect to the sense of subscription. It proceeds, on the contrary, on the ground that subscription is *not a continuing act*: and even though the question of the sense of the articles should arise incidentally in the course of that discussion, yet it is surely not the Court of Queen's Bench, but the *Ecclesiastical* Court which is alone capable of determining the point, who is the *imponens* for the university. Four years ago, Mr. Keble considered convocation that *imponens*, now he disputes it, but solely on the ground of Mr. Bethell's and Sir John Dodson's published opinion, which is, indeed, a certain presumption, but not legal proof.

This, to a certain extent, meets the common argument against my step, that it was *premature*. Now, those who call it premature, admit therein its necessity. After the [final] decision of Mr. Ward's case, they say, it would have been timely, as well as necessary. On the contrary, I must consider that the vote of convocation was the time for it. What would have been the effect, or the meaning, of publishing it *upon* the decision of the degradation question? That decision must either have confirmed the act of convocation, or reversed it. If the former, a challenge to the university would *then* have been almost an insolent bravado; if the latter, a merely harmless manifesto. The point surely was, to publish it when the question was as yet undetermined. This course appears to me the more respectful towards the academical authorities, and the more serviceable towards the object in view.

As far as the university is concerned, the result of the letter does not appear, to myself, in any way to throw doubt upon the policy of the action. If anything at all be won, (even in public opinion,) a great deal is won inclusively with it; while the loss will be either that of a single person, or (as is more probable,) none at all. It turns out that non-residence is an exemption; but I suppose it also true,

and, if true, important to be exhibited, that the university will not pass a second act of degradation under any circumstances. Thus the whole hebdomadal movement resolves itself into a simple *privilegium* against Mr. Ward, not for anything he shares with others, but for what is peculiar to himself. Moreover, I think that anything which served at the moment to draw off the fire from Number 90, should be estimated as a gain. I may take this opportunity of saying, that I, have received a very kind note from the Vice-Chancellor, which while in no way committing the board, satisfies me that my letter has *not* been taken as an act of disrespect by the authorities. If the step result in harm elsewhere than in the university, that no doubt *would* prove it to have been imminently hazardous and critical. That *might* have been a reason for pausing before it was taken. But surely it is quite endless to regret, and rake up the past. What is done for the best, at the moment, ought to be no subject of regret or upbraiding. Such acts always right themselves sooner or later. It does seem a most gratuitous, if not even sinful, aggravation of great troubles and trials, to speculate upon the conditions under which they might have been anticipated or averted. I am, Sir, your obedient servant,

FREDERICK OAKELEY.

London, 26th February.

MR. F. OAKELEY AND MARGARET CHAPEL.

SEVERAL misstatements having gone abroad on the subject of the recent discussions relative to Margaret Chapel, we are authorized by Mr. Oakeley to say, 1. That he neither is, nor ever has been, "suspended" from his clerical ministrations. Mr. Oakeley abstained from duty for a few days, out of respect to his diocesan's wishes, and by his own spontaneous offer; but in no other sense is it true that any suspension of his ministerial functions has taken place, even for a time. The bishop has no power of "suspending," except by revocation of a licence, and Mr. Oakeley's licence was never revoked. It was through a mere understanding, proposed by himself, that he dared to officiate at all, and then for five days only. 2. Mr. Oakeley did not "refuse to resign his licence," matters having been satisfactorily adjusted before the arrival of the time when Mr. Oakeley was required to give in his formal answer on that subject. 3. Mr. Oakeley's continuance at Margaret Chapel is subject to no other condition than that which he has long expressed himself ready and willing to submit to; neither is it dependent upon any other legal or ecclesiastical decision than such as Mr. Oakeley has declared himself desirous, not merely to abide by, but, if required, even to promote. 4. The steps contemplated against Mr. Oakeley, but which were never carried into effect, are understood to have been relinquished in consequence of the opinion of an eminent civilian that they could not be vindicated in ecclesiastical law, and in consequence of his diocesan's forbearing to proceed, under these circumstances, in any summary way. Moreover, though Mr. Oakeley could have been removed from Margaret Chapel by the mere revocation of his licence, he would have continued to hold his prebendal stall at Lichfield, except through the effect of an adverse decision in the ecclesiastical court.

We are also requested by Mr. Oakeley to state, that whatever kind efforts were made by members of his flock, or by others, (as in truth many such were made,) originated and were carried on quite independently of himself. Mr. Oakeley purposely abstained from taking any part in these proceedings, both as feel-

ing it inconsistent with his actual position at the time towards the Bishop, and as knowing that such demonstrations could be valuable only in proportion as they were spontaneous.—*Oxford Paper*.

The following letter has been addressed to the editor of *The Standard* :—

London, Friday, Feb. 28, Eleven o'clock.

Sir,—I have just seen, on my return from the country, a statement in *The Standard* of yesterday, to the effect that I have been "suspended" by the Bishop of London from the ministrations of Margaret Chapel. I request you to insert this my explicit contradiction of the fact. No change whatever has been made with respect to the ministrations of the chapel.—I am, sir, your humble servant,
FREDERICK OAKELEY.

(*From The Morning Herald.*)

We perceive that Mr. Oakeley has taken the trouble to write to *The Standard*, to contradict the report of his suspension. We shall, therefore, put the whole matter into a more accurate form, and invite Mr. Oakeley, if he wishes the public to understand the matter fully, to tell us—

1. Whether he did not, several days since, receive a letter from the Bishop of London, calling for, or suggesting, a resignation of his licence?

2. Whether, upon this, he or his friends did not remonstrate with the Bishop, on the subject of this summary exercise of power—and call for a fair trial, such as would have been adopted in the case of the incumbent of a parish? And,

3. Whether he is not aware, or has not reason to believe, that in abandoning his first idea, of recalling the licence, the Bishop only does so in compliance with his own requisition, and in order to bring the matter, by regular accusation, before the ecclesiastical courts?

The Rev. F. Oakeley has addressed the following letter to the *Morning Chronicle*.

London, March 1.

SIR,—If I feel it best to set right one or two points in your notice of me in a leading article of this day, it is rather with the view of guarding the public generally against the habit of treating unauthorized statements, upon matters of which none but the parties directly concerned can be cognizant, than because I feel the particular misstatements in your paper of much consequence, or because I desire to establish for myself any precedent as to the conduct to be pursued by me for the future.

Yet I wish to say, that if a paper, so remarkable for fairness and moderation of tone on ecclesiastical subjects as *The Morning Chronicle*, falls (though in mere inadvertency and under a prudent qualification) into errors of this kind, it should be plain how little reliance is to be placed upon information hazarded by other papers, whose powers of discrimination on certain subjects are evidently suspended for the time, under the influence of strong party feelings. Thus, in *The Morning Herald* of to-day, questions are addressed to me which in some considerable degree carry with them their own answer, but with which, of course, I shall not directly deal, lest I should even appear to recognise some sort of accountability to an absolutely unauthoritative and obviously prejudiced tribunal. Let me observe, also, that I entertain no doubt of any questions on the recent matters affecting myself, in which the public may do me the favour of taking interest, righting themselves as time goes on. But many reasons will occur to indicate the propriety of silence on my part. At any rate, I wish it to be understood that I am prepared to suffer under any amount of (temporary) misconstruction, rather than to promote a discussion

which will, I am confident, issue in results far more favourable to myself than to any one else, but which would, in the meantime, most miserably disturb the peace of the Church of England.

Let me say, then, sir, under this protest, and with these explanations, that your account of the recent question between the Bishop of London and myself is inaccurate in the following particulars :—1. I have never been “suspended” by the Bishop of London, in the technical sense of the word. I abstained for five days from officiating, by my own offer, to which the bishop acceded. 2. The bishop asked me to resign before his lordship had received any “letter” whatever from me. 3. I never “declined the bishop’s suggestion,” but took time to consider, and never sent in my formal answer. 4. I have never been “formally” suspended, since I have never been suspended in any sense, except by my own voluntary proposal, which the bishop adopted. 5. The bishop could not “recall” what his lordship never issued.

And so the matter remains, subject, no doubt, to material conditions, and dependent upon future (hypothetical) legal determinations. Whether the objectors to my present position will serve their cause by pressing forward these determinations, it is not, of course, for me to suggest, though I have a private opinion upon the subject.

I am, sir, your obliged servant, FREDERICK OAKELEY.

To the Editor of the Morning Chronicle.

SIR,—As your article on the subject of myself still gives rise, inadvertently, and through a want of clearness in my own letter, to an erroneous impression of some consequence respecting me, allow me to say that even when I wrote to you on Saturday, the question of my resignation was entirely at an end, by the Bishop of London having, under actual circumstances, and as farther advised, ceased to require it of me.

With this explanation, and with others which appear elsewhere, I close, as far as I myself am concerned, the whole question with the public papers, and leave any future misconceptions respecting me to correct or adjust themselves.

Thanking you for your kind attention to my communication,

I am, sir, your humble servant, FREDERICK OAKELEY.

To the Editor of the Times.

Sir,—I am directed by the Bishop of London to send you the enclosed paragraph for insertion in *The Times* newspaper.

I have the honour to be, sir,

Your obedient servant.

London-house, March 3, 1845.

CHARLES B. DALTON.

Various accounts having appeared in the public papers as to the steps taken by the Bishop of London with reference to the Rev. Frederick Oakeley, we are authorized to state, that Mr. Oakeley has been allowed to continue his ministrations in Margaret-street chapel *ad interim* only, till the bishop shall have obtained the opinion of his legal advisers as to the proper course of proceeding in so grave a case.

We are also able to state, that there is no foundation for the report, that the bishop has received a communication from the Vice-Chancellor of Oxford on the subject of the letter addressed to the Vice-Chancellor by Mr. Oakeley.

(From the Morning Post.)

So much misconception has arisen out of the circumstances with which the name of Mr. Oakeley has lately been associated, that we think it may be

useful to state the facts as correctly as we believe it is possible to ascertain them.

The Bishop of London considered the letter of Mr. Oakeley to the Vice-Chancellor of Oxford as one that was deserving of grave notice, and the question of revoking the rev. gentleman's licence for Margaret Chapel was no doubt under consideration. But the licence never was revoked, nor was Mr. Oakeley ever suspended in any technical sense; though he did, by a voluntary arrangement with the bishop, abstain from officiating for five days. In the meantime, the bishop, with the kind view of avoiding an extreme exercise of authority, suggested to Mr. Oakeley the resignation of his licence. To this request no answer was formally returned.

In the further consideration of the subject it was found to be full of difficulties: on the one hand, the opinion of an eminent civilian suggested great doubts, to which the Bishop of London allowed their due weight; then, though a revocation of the licence would have displaced Mr. Oakeley from Margaret Chapel, that gentleman holds a prebendal stall at Lichfield, from which he cannot be removed except by process in the ecclesiastical court; and as the case against Mr. Oakeley was not one of *immorality*, the bishop naturally felt reluctant to adopt summary proceedings against him. On the other hand, representations strongly in favour of the rev. gentleman's ministerial conduct and teaching were made by competent persons, including some of high station and still higher character. An address, of which we subjoin a copy, was submitted to the bishop, signed by all the regular attendants at the chapel. Many other representations were made of the incalculable mischief that would result from the breaking up of the congregation, in consequence of a procedure against a clergyman of Catholic opinions. Among these ill effects would not improbably have been that of an immediate counter-movement against Mr. Baptist Noel and others; and this was felt, we believe, by Mr. Noel's friends, who had tried to agitate against Mr. Oakeley, but were thus induced to forego the attempt.

Under these various views of the case the Bishop of London determined not to suspend Mr. Oakeley, but with a proviso that the circumstances might still be the subject of legal consideration—though that, we believe, is not likely, on account of the great probability that the decision of the ecclesiastical courts would not sustain such proceedings as might be instituted against Mr. Oakeley

ADDRESS TO THE BISHOP OF LONDON FROM THE CONGREGATION OF
MARGARET CHAPEL.

My Lord,—We, the undersigned, being persons frequenting the services at Margaret Chapel, having been informed that your lordship has suggested to the Rev. Mr. Oakeley that he should resign his licence and retire from the ministry of the chapel, beg leave, with great respect, to make the following representations:—

That Mr. Oakeley has for some years had the charge of the chapel, and during that period, partly by the mode of conducting the services, partly by the uncontroversial and practical tone of his teaching, and partly by his kindness and sympathy towards those who have had recourse to him for advice, has collected around him a body of persons, of various grades of opinion, who all hold him in high estimation.

That many persons have found, in the constant services of the chapel, opportunities of retreat from the hurry and anxiety of business; others, occasions of retirement in seasons of distress; and we have reason to believe that many others, whose minds have been in a perplexed and unsettled state, have been quieted and held in their present position, by Mr. Oakeley's counsel and encouragement in private.

That in our attendance on the service at Margaret Chapel we have never heard any doctrines inculcated which we have any reason to believe your lordship would have disapproved, and that we thoroughly believe that the influence exercised by Mr. Oakeley over the members of his congregation, and which in many cases is confessedly great, has always been exercised for good, and in restraining from extreme conclusions, when there might be any tendency to such a result.

That we are apprehensive that the retirement of Mr. Oakeley from Margaret Chapel will have a very injurious effect upon the minds of very many who now look to him for sympathy and support; and that it will, in many cases, produce the utmost distress and perplexity; and that, in so far as it may tend to the discontinuance of the chapel services in their present state, it will be a serious privation to us all.

ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

Patronage of New Districts under Sir Robert Peel's Church Endowment Act, 6 & 7 Victoria, cap. 37.

By the 20th section of the above act, the right of patronage of any district or new parish constituted thereunder, and the nomination of the minister or perpetual curate, either in perpetuity or for one or more nomination or nominations, may be assigned to any ecclesiastical corporation, aggregate or sole, or to either of the universities of Oxford, Cambridge, or Durham, or to any college therein respectively, or to any person or persons, or the nominee or nominees of such person or persons or body respectively, upon condition of such corporation, university, college, person or persons, contributing to the permanent endowment of such minister or perpetual curate, or towards providing a church or chapel for the use of the inhabitants of such district or new parish, in such proportion and in such manner as shall be approved by the ecclesiastical commissioners for England and the Queen in Council.

Several districts, for the assignment of the patronage of which no proposals have yet been made to the commissioners, have been approved generally by the board, subject to the further preliminary proceedings required by the act; and are intended to be shortly constituted.

Any parties desirous of obtaining the whole or any portion of the patronage of any one or more of the proposed districts, in accordance with the act, are requested to make an early communication to the commissioners.

Note. — Although no fixed general rules have been laid down respecting the conditions upon which patronage shall be assigned, no less consideration has been accepted for the *whole* patronage in perpetuity, than the providing of a church, with adequate accommodation, and a sufficient repairing fund, and the securing of 50*l.* a-year towards endowment, the remainder being supplied out of the monies at the disposal of the commissioners.

Portions of the patronage have been assigned for considerations of less amount, varying according to circumstances.

ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

An account of the patronage of new districts under Sir R. Peel's Church Endowment Act, 6 and 7 Victoria, cap. 37, has appeared.

By the twentieth section of the above act, the right of patronage of any district or new parish constituted thereunder, and the nomination of the minister or perpetual curate, either in perpetuity or for one or more nomina-

tion or nominations, may be assigned to any ecclesiastical corporation aggregate or sole, or to either of the universities of Oxford, Cambridge, or Durham, or to any college therein respectively, or to any person or persons, or the nominee or nominees of such person or persons or body respectively, upon condition of such corporation, university, college, person or persons, contributing to the permanent endowment of such minister or perpetual curate, or towards providing a church or chapel for the use of the inhabitants of such district or new parish, in such proportion and in such manner as shall be approved by the ecclesiastical commissioners for England and the Queen in Council.

The districts named in the following list, for the assignment of the patronage of which no proposals have yet been made to the commissioners, have been approved generally by the board, and subject to the further preliminary proceedings required by the act, and are intended to be shortly constituted.

Any parties desirous of obtaining the whole or any portion of the patronage of any one or more of these projected districts, in accordance with the act, are requested to make an early communication to the commissioners.

Although no fixed general rules have been laid down respecting the conditions upon which patronage shall be assigned, no less consideration has been accepted for the whole patronage in perpetuity than the providing of a church, with adequate accommodation and a sufficient repairing fund, and the securing of £50 a-year towards the endowment, the remainder being supplied out of the monies at the disposal of the commissioners.

Portions of the patronage have been assigned for considerations of less amount, varying according to circumstances.

Chester.

<i>Parish.</i>	<i>Proposed District.</i>	<i>Population.</i>
Ashton-under-Lyne	Charlestown	5,291
	The Hurst	4,114
Ashton-under-Lyne and Oldham .	Lees, St. Thomas	5,000
Astbury, Congleton	St. Stephen	3,020
St. Bees	Mount Pleasant	3,578
Bolton-le-Moors	Little Bolton, St. John .	4,500
	Tonge	2,600
Great Budworth — Witton, and Davenham	Dane Bridge	2,624
Bury—Edenfield and Walmersley	Shuttleworth	2,183
Eccles—Pendleton	Paddington, St. Paul . .	2,968
Liverpool	Bevington	12,875
	St. Simon	7,600
	All Saints	6,000
	Smithfield	5,640
Manchester—Denten	Christ Church	3,490
Salford Trinity	St. Simon	5,150
Mottram in Longendale—Newton	Newton Green, or Godley	3,415
Rochdale—St. Clement, Spotland, and Whitworth	Healey	2,414
Todmorden	Walsden	3,369
Stockport—	Bredbury	3,300
Duckinfield	Castle Hall	5,000
	St. Mark	5,000
Hyde	St. Thomas	4,683
Whalley—Colne	Great Marsden	2,903
Christchurch	Trawden	2,432
Habergham Eaves	All Saints	
	Lane Bridge, St. Paul . .	2,700
New Church, in Rossendale .	Lumb	2,262

Durham.

<i>Parish.</i>	<i>Proposed District.</i>	<i>Population.</i>
Long Benton	Walker	3,471
Cramlington and Earsdon	Seghill Colliery	4,000
Darlington	St. John	3,000
Durham—St. Giles & St. Margaret	Belmont	2,700
Ryton and Winlaton	Stella, St. Cuthbert	2,200

Exeter.

St. Anstell	Mount Charles	3,005
	Stenales	2,160
Brege	Godolphin	2,024
Camborne	Penponds	2,017
St. Ives	Halse Town	2,184
St. Just, in Penwith	Pendeen	2,700
Kea, Kenwyn, and Gwennap	Baldhu	2,700
Kenwyn	St. George. . . .	2,200
St. Paul	Newlyn in Penwith	3,800
Peranzabuloe	Mount Hawk	3,000
Peranzabuloe—St. Agnes, Kenwyn	Silverwell	2,400
Plymouth, St. Andrew	St. Peter	3,500
	St. James	2,100
Redruth	North Country	2,340
Stoke Damerell	Devonport, St. James	4,500
	———— St. Mary	3,000
	———— St. Paul	4,500
	———— St. Peter	4,000
	St. Stephen	3,000
Wendron	{ North Wendron or Carn- mendis	2,896

Gloucester and Bristol.

Bristol—St. Paul, St. Peter, and St. Philip, and St. Jacob,	{ The Weir	3,800
Cheltenham	St. Peter	3,000
St. George	Two Mile Hill	2,103
Gloucester—St. Catherine, St. John, and St. Mary de Lode	{ St. Mark	2,127

Lichfield.

Bilston, Darlaston, and Wednes- bury	Moxley	2,280
Duffield—	Milford	2,199
Belper	Bridge Hill	4,000
Glossop	Charlesworth	2,855
	Whitfield	4,542
Heanor and Ilkeston	Cotmanhay	2,687
Leek	St. Luke	3,155
Shelton	Hope	3,180
Stoke-upon-Trent	{ Northwood	3,170
	{ Wellington	2,780
Fenton and Longton	Lane Delph, or Edensor	4,000
Tipton	Ocker Hill	2,078
Wolverhampton—Bilston	St. Luke	4,000
St. George and St. John	Bilston Road	3,199
St. John and St. Peter	Tettenhall Road	2,683
Willenhall	St. Luke	3,000
	Trinity	3,000

<i>Lincoln.</i>		
<i>Parish.</i>	<i>Proposed District.</i>	<i>Population.</i>
Basford	New Basford	2,000
<i>Llandaff.</i>		
Cadoxton-juxta-Neath	Skewen	2,248
Merthyr Tydvil	Cyfarthfa	6,420
<i>London.</i>		
Hackney	Homerton	4,113
<i>Oxford.</i>		
Banbury	South Banbury	2,669
<i>Peterborough.</i>		
Northampton, St. Giles	St. Edmund	2,100
<i>Ripon.</i>		
Adel, Headingley, Horsforth, and } Kirkstall	Woodside	2,035
Almondbury	Upperthong	2,258
Bingley	Morton	2,076
Bingley } Bradford—Wilden	Cullingworth	2,178
Birstall	Gomersall	2,767
Bradford—Haworth	Oxenhope	2,923
Thornton	Denholme Gate	3,000
Bradford } Halifax—Coley	Queen's Head	4,379
Calverley—Pudsey	St. Paul	2,404
Dewsbury—Osset-cum-Gawthorpe	Osset Common	4,000
Halifax	King's Cross	2,691
	Salterhebble	2,175
Leeds—Woodhouse, St. Mark	Little London	5,000
<i>Rochester.</i>		
Charlton and St. Mary, Woolwich	St. Thomas	3,000
St. Paul, Deptford	Hatcham, St. James	3,000
<i>St. David's.</i>		
Llanelly	St. Paul	2,500
Llangavellach and Cadoxton-juxta } Neath (in Diocese of Llandaff) }	Clydach	4,783
<i>Winchester.</i>		
Bermondsey—	St. Paul	7,000
St. James	Christ Church	3,718
	Holy Trinity	2,761
Jersey—St. Clement, St. Helier, } and St. Saviour	St. Luke	2,268
Lambeth—St. John, Waterloo Road	All Saints	8,000
	St. Thomas	8,000
<i>Worcester.</i>		
Birmingham—St. Martin	St. Jude	5,000
St. Paul	St. Clement	4,500
Hales Owen—Oldbury	Langley	2,300
<i>York.</i>		
Pontefract—Knottingley	East Knottingley (Six Districts)	2,300

<i>Parish.</i>	<i>Proposed District.</i>	<i>Population.</i>
Sheffield—Attercliffe	Brightside and Grimes-	
	thorpe	2,325
	Bridgehouses & Wicker	6,065
	Neepsend & Pitsmoor	3,445

By order of the Board,

C. K. MURRAY, Treasurer and Secretary.

5, Whitehall Place, February, 1845.

EDUCATION IN IRELAND.

THE following is a copy of the address which, on Wednesday, the 26th of February, was presented to his Grace the Archbishop of Armagh, from the dioceses of Down and Connor and Dromore, on the subject of the education of the poor of Ireland. It is signed by 18,916 persons, of whom about 6000 are said to be Protestant dissenters; and affixed to the important document are to be found the names of 3 noblemen, 49 deputy-lieutenants of counties and magistrates, and 141 clergymen of the established church. The deputation to the primate consisted of the Dean of Dromore, the Archdeacon of Connor, Roger Hall, Esq., D.L., Narrow-water; J. W. Maxwell, Esq., D.L., Finnebrogue; R. E. Ward, Esq., Bangor Castle; and George Dunbar, Esq., D.L.

To his Grace the Lord Primate of all Ireland, and their Lordships, the Bishops of Kildare, Clogher, Kilmore, Down and Connor and Dromore, Cork and Cloyne, Killaloe and Clonfert, Ossory and Ferns, and Cashel.

May it please your Lordships,—We, whose names are hereunto affixed, residents in the united dioceses of Down and Connor and Dromore, deeply anxious concerning the “Education of the Poor in Ireland,” and sincerely “interested in the maintenance and extension” of scriptural schools throughout our land, beg leave to tender to your lordships our grateful thanks for the “counsel and support” upon this important subject, which, under the “guidance and blessing of Almighty God,” you have been enabled lately to afford. To the sentiments set forth in your lordships’ address we desire most cordially to respond. To the “reluctance and regret” which you feel when conscientiously obliged to disapprove of any of the provisions of the state—to your unabated condemnation of the national system of education, “despite of certain modifications of its rules from time to time introduced by the commissioners”—to the grounds of such objections, namely, the continued exclusion of the Word of God during the hours of general instruction—the injury thus done to the best interests of the youthful poor of all religious denominations—the insult thus offered to that fundamental principle of our reformed faith, “*the sufficiency of the Holy Scriptures*,” and the aid thus given to “the false principles of the church of Rome,” by “submitting to its spiritual tyranny in this respect”—to your lordships’ sentiments, as lately imparted to us on these all-important subjects, we most cordially and thankfully respond. We praise God for the faithful and effective manner in which he hath enabled you to expose the specious substitution of apparently parental, for really papal authority; and to detect the sophisms with which perverted human wisdom has endeavoured to involve the simplicity of the fifth commandment, by marking, as you have done, the important “distinction” between the excitement of undue resistance on the part of the child, and the sanction of unlawful, because unscriptural, restraint on the part of the parent. Your efforts thus to vindicate for the Romanists of Ireland rights which otherwise would be surrendered; to preserve for the child of tender years liberties he cannot assert

for himself; and to maintain for all the sufficiency and supremacy of God's Holy Word; become your high and sacred station, add due weight to your ecclesiastical authority, and must prove a blessing to that portion of Christ's church over which you are appointed to preside. And if we thank God for your lordships' *pure*, we thank him no less for your *peaceable wisdom*. We desire humbly but earnestly to follow where you lead, in the uncompromising assertion of principle; in the defence of the spiritual rights of our countrymen; in watchfulness over the interests of truth; but at the same time, "in gentleness, and long-suffering, and meekness;" by God's help doing his will, (as your fatherly counsel enjoins,) and "leaving the issue of all to his unerring wisdom." May his providence long spare you, most rev. fathers, to "counsel and support" us; and may his Spirit long preserve amongst us, "truth, unity, and concord," for Christ's sake.

31st January, 1845.

To this address the Lord Primate replied as follows:—

My Lords and Gentlemen,—I receive, with very great satisfaction, the address which you have done me the honour to present to me, and I am truly gratified to perceive that not only the clergy, but so many thousands of the laity of the North of Ireland concur in the views, respecting education, which have been put forth by my right reverend brethren and myself. It gives me sincere pleasure to find that amongst the names subscribed to this declaration of your sentiments, are those of such a number of the influential landed proprietors of the counties of Down and Antrim—of the intelligent and independent middle class—and of persons in an humbler sphere, who, while they are themselves most deeply interested, as parents, in the system of instruction that pervades the country, furnish, in their own peaceful and industrious habits, and in their respectability of character, a living proof of the benefits which result from a sound and scriptural education. It adds also peculiar interest to your address, that it bears the signatures of 6000 persons, who, although they differ from the communion of the established church, yet, in affixing their names to such a document, testify their approval of the principles of education which we advocate, and afford a demonstration that the schools which are conducted on those principles are successful in effecting *united* education, and thereby in attaching the inhabitants of the country to each other in the bonds of united good-will and brotherhood. May such feelings of amity be deepened and extended in our native land! And may the blessing of the Almighty so rest upon the instruction given to our youth, that their advancement in piety and charity may ever keep pace with their advancement in literary acquirements and secular knowledge.—I have the honour to be, my lords and gentlemen, your faithful servant,

JOHN G. ARMAGH.

LEGAL DECISIONS.

1. *Publication of Poor-rates.*

THE laws for the compulsory relief and maintenance of the poor of the country were first established in the reign of Queen Elizabeth. Under 43rd statute, chap. 2, of that reign, the basis of our present system of parochial taxation, churchwardens and overseers of a parish possessed an authority, almost unlimited, of rating the visible property of the parishioners, towards raising a provision for the benevolent purposes contemplated by the legislature. That statute provided that "the churchwardens and overseers of the poor should, *by and*

with the consent of two or more justices, residing in or near the parish, raise weekly, or otherwise, by taxation of the inhabitants and occupiers of property in the parish, competent sums of money for and towards the necessary relief of the lame, impotent, old, blind, and such other among them, being poor, and not able to work." It was, however, early decided by the courts of law, that the justices who were, in this explicit language of the legislature, and for obvious reasons of public policy, required to concur with the churchwardens and overseers, in imposing a poor-rate upon the parish, could not exercise an independent judgment or discretion in the matter, their duty, in this respect, was defined to be, merely ministerial, and not judicial. "The two justices," the Court of King's Bench said, in *Rex v. Justices of Dorchester*, Strange, 393, "are necessary to sign the rate only by way of form, for it is the churchwardens and overseers that have the power of making it, and whether it be a fair rate or not, is proper for the jurisdiction of the sessions." This decision has been often lamented, and generally received with disapprobation. The absurdity of it was thus forcibly pointed out by a distinguished judge: "It is not easily to be reconciled with any principle of common sense to say, that an act which is merely ministerial, must be done with the consent of two justices. And I much doubt whether the persons who brought in the act of Elizabeth, requiring the consent of two magistrates to the allowance of a poor-rate, intended that the act of allowing it, should be only ministerial, for it seems absurd to require the assent of two justices, and yet not to give them the power of withholding it if they shall see occasion."* The consequence of this decision was to withdraw a salutary and seasonable check upon the increase and

* The law, in this respect, has remained the same to the present time, and was not altered by the new Parochial Assessment Act, 6 and 7 Will. IV. c. 96, which passed the legislature in the year 1836. In the case of the *Queen v. Lord Yarborough*, reported in 3 Per. and D. 491; 12 Adol. and E. 416, Lord Denman, C. J., thus lucidly explains the reasons of this law: "Every reader of law, probably, has been surprised at finding that the allowance of a poor-rate by justices is a ministerial act. It seems very extraordinary that they should be called in, and yet not permitted to exercise any judgment in the matter. But this rule has been settled and acquiesced in for a long course of years. The Parochial Assessment Act does not, in terms, get rid of the old law, but certainly uses language somewhat inconsistent with it, in enacting that no rate shall be allowed which is not made upon an estimate of the net value. The justices, in this case, would certainly have brought themselves within the very terms of the first section, if they showed that the rate was not made upon such an estimate; but even then, I cannot believe that the legislature intended to make the allowance of poor-rates other than ministerial, and I think it would be highly inconvenient so to alter the law. In Queen Elizabeth's time, the justices were almost the only persons who could read and write, and there might then have been good reason for appealing to their judgment in such a matter. But now, overseers are, generally speaking, persons of respectable attainments, and may, more safely than in former times, exercise their own judgment in assessing the parish; and the Parochial Assessment Act itself requires them to state, by the declaration, which is a necessary part of the rate, that they have virtually exercised their judgment. There seems," concludes his lordship, "therefore, to be no reason, from the necessity of the case, why the allowance by the justices should not be a ministerial act now, as well as formerly." So also recently, in *Reg. v. Lord Godolphin and others*, 1 New Sess. Cases, p. 1, it appeared that a poor-rate had been made, and signed by the overseers only of the parish, the church-

accumulation of extravagant and illegal rates in parishes, and to let in very considerable abuses in the administration of the laws for the relief of the poor. For, however irregular, unequal, or partial a rate might be, in fact or in operation, the justices were, nevertheless, compelled by mandamus to allow, and sign it; the remedy of any party who felt himself aggrieved by the rate, was only by appeal to the Quarter Sessions. It is remarkable that no provision was made in the enactment of Elizabeth for giving public or formal notice to the parishioners of the allowance of the poor rates,—the first intimation which they had of their imposition, either collectively or individually, was suddenly when they were called upon by the collector to pay their respective proportions. The want of such publicity tended to facilitate the fraudulent practices of parish officers to such an extent, that, in the preamble to the act of 17 Geo. II., c. 3, which required public notice to be given of the allowance of every rate, it is recited that great “inconveniences arose by reason of the unlimited power of churchwardens and overseers of the poor, who frequently, on frivolous pretences, and for private ends, made unjust and illegal rates in a secret and clandestine manner.” To remedy such abuses, and to give greater publicity and notoriety to the parish of the proceedings of their officers, the 1st section of the 17 Geo. II., c. 2, directed that public notice should be given “in the church” of all rates for the relief of the poor, on the Sunday next after they had been allowed by the justices. The courts construed this act strongly against the parish officers, and thereby co-operated with the legislature, in repressing a system of fraud and extensive extortion. The neglect, or omission, to give notice of the rates “in the church,” according to the statute, even although the rates had not been appealed against, was decided to be a radical and an incurable defect, which rendered them null and void, and their collection and payment, impracticable and illegal. (*Rex v. Newcomb*, 4 T. R. 368, and *Sibbald v. Roderick*, 11 Adol. & Ellis, 38).

At the commencement of the present reign, the publication of poor-rates in churches, as prescribed by the 17 Geo. II., to be given, either during or after the performance of divine service, was expressly prohibited, and the 1 Vic., c. 45, directed that in lieu thereof, a written or printed notice should be *affixed on or near to the doors of all churches and chapels within such parish or place*; and such notice is to have all the legal authority and validity of the former mode and practice of publication. Since the passing of the Act of Victoria, questions, however, have arisen, as to what is to be considered a sufficient compliance with the requirements of this statute—what will, in fact, be a legal and valid publication for all purposes, and, as the decisions which have been given thereon are of great practical importance, it will be desirable here to notice them. In the case of *Reg. v. Marriott*,

wardens not having been sworn, and the justices refused to allow it on account of its not being signed by a majority of the parish officers, the court awarded a mandamus to the justices, compelling them to sign and allow the rate so made by the overseers, leaving the question as to the formality or validity of the rate open, if objectionable on that ground, to the determination of the Court of Quarter Session on appeal.

4 Per. & D. 440 ; 12 Adol. & Ellis, 779, it appeared that a parish had several districts in it, each having its own chapel, and separately maintaining its own poor, and altogether unconnected with each other for parish purposes, it was held, that notice on the chapel doors of that district alone for which the poor-rate was made, was sufficient. Lord Denman, C. J., there said—"The recent statute merely substitutes a written notice for the oral notice formerly required by 17 Geo. II., c. 3, to be given 'in the church.' The notice is now to be affixed to the doors of all the churches and chapels within such parish or place. In the place in question, there is *one church* only, and notice has been given there." But, in a subsequent case of Reg. v. Whipp, 3 Gale & D. 372, the facts were, that there was a church or parochial chapel in a township, which was the only church where poor-rates had ever been published ; there were also, in the same township, two other churches of the established church, which had been but recently built, and open for public devotions, and several dissenting places of worship. The court determined that the affixing notice of the rate on the doors of the first-named church or chapel only, was insufficient, and intimated that the rate ought to be quashed. Again, in Reg. v. Roys (1 Roys New Sess. Cases, 456), the most recent case that has been before the courts on this subject, Lord Denman threw out the following important observations: "As to the publication of rates, it is not necessary," said his lordship, "to give a decision in this case ; but I should be exceedingly unwilling to narrow the publicity to be given to them ; I entertain a doubt whether, *under the statute, every place of public worship is not intended*. As I said before, it is not necessary to decide that point ; but I throw this out to intimate to parish officers my opinion that the fullest means should be adopted to make the publication as general as the statute seems to require." The opinion of Lord Denman, here cautiously expressed, would seem to be unquestionable, and in accordance with the meaning of the statute, and the general policy of the law.

The result of these authorities is, that the notice of a rate must be affixed on or near to the doors of every public place of worship, dissenting, or of the established church, within every parish or place, and that a rate which is not so published is invalid, and wholly unavailable for any purpose.

2. *Inspection of Poor-rates.*

In connexion with the preceding remarks, it may be useful to notice the statutory provisions which entitle parishioners to an inspection of all rates made for the relief of the poor. The earliest enactment on this subject came into operation contemporaneously with that which required the publication of these rates in the parish church, on the Sunday immediately succeeding their allowance by the magistrates. The object of the legislature in making these important alterations in the system of parochial taxation, was obviously to arm rate-payers with the means of protecting themselves against unjust and illegal rates, and of facilitating the remedy by appeal to the Court of

Quarter Sessions. The terms of the first provision, in relation to the present subject, are, by the second section of the 17 Geo. II., c. 3, as follows, "that the churchwardens and overseers of the poor, or other persons authorized to take care of the poor, shall permit all and every the inhabitants of every parish, township, or place, to inspect every rate allowed, at all seasonable times, paying one shilling for the same, and shall, upon demand, forthwith give copies of the same, or any part thereof, to any inhabitant of the said parish, township, or place, paying at the rate of sixpence for every twenty-four names." And to enforce the specific observance of these requirements, the neglect or refusal, on the part of parochial officers, to comply with the demand of an inhabitant or a parishioner, subjects them to a heavy pecuniary penalty. The third section says, that if these officers shall not permit any inhabitant or parishioner to inspect the rates, or shall refuse or neglect to give copies thereof, they shall for every such offence, forfeit to the party aggrieved, the sum of 20*l.*, which is recoverable by an action at law. The important right conferred upon parishioners by this enactment is two-fold,—the right to inspect any original rate which has been made by the overseers and churchwardens, and confirmed by the allowance of the justices, and the right to be furnished with a copy of it; and, consequently, parish officers, who, through wilful negligence, or corrupt conduct, disclaim, deny, or delay a parishioner's title to either, are in the hazard of incurring a double penalty. The statute, in effect, creates two distinct offences. The conditions which are imposed upon an applicant when he desires to inspect a particular rate, are, that he should be an inhabitant of the rated parish; that he should pay, or at least, tender, the necessary sum of money; and, lastly, that the demand should be made at a convenient hour of the day, and at a proper place; for this purpose, the officer's residence, and within the ordinary hours of business, would generally be most suitable and appropriate. So, when a parishioner applies for a copy of a rate, the overseer or churchwarden must have a reasonable and convenient time (for this is the legal meaning of the word "forthwith") for preparing the copy. But if these preliminaries are not strictly fulfilled, the right of inspection is completely gone.

It was once, however, conceived that a parishioner could not sue for the penalty unless he had sustained a certain and specific injury by the act of the officers in improperly withholding the information which was sought, as, for instance, that he had been prevented from appealing against the rate which he applied to inspect, or a copy of which he wished to obtain. But this doctrine was soon repudiated, and it was properly held that a refusal to produce the rate upon a legal and regular demand, constituted the inhabitant "a party aggrieved," within the meaning of the act. "An inhabitant has a right," the court observed, "to see the rate in order to satisfy himself whether he has been fairly dealt with, and whether other parties are assessed at all, or to the full value, or whether he is overrated." For some years, it was also considered necessary, for the substantiation of the right of inspection, that the person should be a *rated* inhabitant, but when the

question came to be fully discussed, it was determined that the statute required no such qualification, and imposed no such limitation or restraint upon the exercise of this right. In *Batchelor v. Hodges*, 4 Adol. and E., 592, where this question arose, the late Mr. Justice Littledale said, "The inhabitant may have an interest in seeing the rate, although not himself rated. He may desire to see whether he is rated or not, as there are some privileges connected with the being rated. The act of parliament says nothing about 'rated inhabitants.' We have no right, therefore, to say that it is necessary that he should appear to be such."

Assistant-overseers* are generally liable to the penalty of the statute, if they are intrusted with the custody of the rates of the parish, and illegally refuse inspection. But it has been recently decided by the Court of Common Pleas that a churchwarden, or overseer, is not *an inhabitant*, or *parishioner*, within the 17 Geo. II. c. 3, so as to be entitled to sue his co-churchwarden, or overseer, for the penalty for refusing to permit him to inspect, or to give a copy of a rate. And the reasons of this are thus stated by the Lord Chief Justice Tindal, in *Wethered v. Calcutt*, 5 Scott, N. R. 409: "It seems to me that the statute intended to give to the *inhabitants* a remedy against the parish officers, the word 'inhabitants' being used in contradistinction to 'churchwardens and overseers.' If they had done their duty, all the churchwardens and overseers would have been present at the making of the rate; and the legislature never could have supposed that those whose duty it is to make a rate would require the aid of penalties to enforce a right to inspect, or to obtain a copy of it."

The remaining provisions on the subject of inspection of parish rates, are the 17 Geo. II. c. 38, and 6 & 7 Will. IV. c. 96. By the 13th section of the former act, which passed shortly after the 17 Geo. II. c. 3, churchwardens and overseers are bound to keep a book wherein to enter attested copies of all rates and assessments made for the relief of the poor, which book is to be carefully preserved in some public place in the parish, whereto all persons assessed, or liable to be so, may freely resort. The 5th section of the latter statute enacts, that any person *rated* to the relief of the poor of the parish in respect of which any rate is made, may, at seasonable times, take copies, or extracts of the same, gratis. To entitle him to this privilege, however, it is obvious that he must be a *rated* inhabitant, which circumstance distinguishes this from the preceding enactments.

* Assistant-overseers are appointed under the 59th Geo. III. c. 12, § 17, which empowers inhabitants, in vestry assembled, by a resolution to nominate and elect any discreet person to be assistant-overseer of the poor, and the vestry is required to determine and specify the duties which the individual is to perform. This appointment is afterwards confirmed by the warrant of two magistrates, and if the person is appointed assistant-overseer generally, he has the authority, and is subject to the liabilities of an ordinary overseer of the poor, in all respects, and in all matters connected with the parish.

MR. WARD AND HIS MARRIAGE.

To the Editor of the Times.

SIR,—Several of the newspapers have occupied themselves of late with my private affairs, and theological comments, I am told, have in some instances been made upon the circumstance that I am engaged to be married. I have no wish to examine the question how far in these comments the liberty of the press has been carried beyond its due limits, because in truth I am glad of the opportunity, which could hardly otherwise have been afforded me, of making a short and simple statement of my views on the important theological subject. I am not unmindful of the grave evils which may be apprehended from making newspapers the vehicle of such controversy; but, on the other hand, a person who undertakes the responsibility of writing a work which treats on subjects of such extreme importance as those considered in the *Ideal of a Christian Church*, seems to lie under a positive obligation to take measures, so far as in him lies, that a cause which he considers inexpressibly important may not suffer detriment through a misapprehension which a few words from him might remove. Whereas, then, it appears that both friends and opponents have, in innumerable instances, conceived that there is some inconsistency between the sentiments contained in my work, and the announcement that has been recently made, I trust I shall not appear egotistical, or again unduly sensitive, if I beg your permission to lay before your readers the simple views which I have long entertained on the subject of religious celibacy.

First, I hold it most firmly as a truth, even of natural religion, that celibacy is a higher condition of life than marriage.

Secondly, I most fully believe that vows of celibacy, when duly taken, are perpetually obligatory; and

Thirdly, I incline most strongly to the opinion, that under a really effective church system, the priests would be, if possible, wholly selected from those who have taken such vows.

On the other hand, it appears to me of the utmost importance to remember, that in cases where no vocation is felt for a life of celibacy, he who leads such a life forfeits a great spiritual blessing; and he who makes a resolution, much more a vow, to lead such a life, involves himself in a fearful snare. I can hardly fancy a much more serious evil than that the Catholic doctrine on "counsels of perfection" should be revived, while the correlative Catholic doctrine on "vocation" remains dormant; and any one incurs a most serious and grave responsibility, who swells a current of public opinion which should tend to deter from marriage those who have not had the opportunity of carefully considering in which direction their real call lies.

These have been very long my opinions, and more than one of my friends remember my having, from time to time, expressed them. How any one can imagine that I have ever professed any vocation to a high and ascetic life, I am utterly at a loss to conceive. At the very outset of my work, I mention that my dissatisfaction with the English system arises from "the absence" in it "of such helps as may support an erring and sinful mind in the most ordinary path of salvation," (p. 8,) and speak of myself as having "no more power in understanding and sympathizing with moral goodness than would be given by acting for a single day, with reasonable constancy, in disregard of other inclinations, and with a single eye to duty," (p. 5 :) while in the preface I most earnestly draw the attention of my readers to these disclaimers, (p. iii.) I suppose persons consider these to have been merely graceful expressions of humility at starting, just as some, with the kindest intentions, have represented me as not fully realizing the various severe expressions which are to be found in my work. But I am really in the habit of saying what I mean, whether I speak of the "deep and burning hatred" which I feel towards the English reformation, or of the very unfavourable light in which I regard my own moral attainments.

One newspaper, I am told, supposes that I must deny the validity of the English ordinations. This is really unintelligible. The strongest ultramontane Roman Catholic would repudiate the doctrine that priests are forbidden by divine law to marry ; while, I need not say, no ecclesiastical law exists on the subject in our own Church. On the other hand, I do not at all deny, rather I deeply feel, that under a pure and really effective church system, a person so wholly destitute as I am of such a vocation, would never have been admitted into priest's orders. In that part of the Roman Church (by far the greater part) where the discipline of priestly celibacy exists, nothing can exceed the care that is taken of ascertaining in each individual case whether there be really such a vocation.

The only remaining question is, whether such a person as myself could have any right to express a confident opinion on theological subjects—in other words, whether I do not rate too highly the value of mere intellect in such inquiries. The Quarterly Reviewer of my work thinks the very reverse—that I rate it too highly. My own opinion of course is, that I rate it neither too highly nor too lowly. I think that a writer who, like myself, makes it a matter of the most conscientious duty never to deem a religious opinion false which religious men hold, until he has satisfied himself that they hold it either as an intellectual inference from, or an intellectual analysis of, their spiritual perception, and that it is itself no part of those perceptions—I think that such a writer may conceivably bring to light truths of the very utmost value and importance, however miserably deficient his own moral character. Whether I have myself brought to light such truths, depends of course upon the question, whether my intellectual powers be really valuable or not—a question which has plainly no reference to the point now at issue—or, viz., whether I have, or have not, a vocation for a single life.

I remain, Sir, your faithful servant,

March 1.

W. G. WARD.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At a meeting of the Society for the Propagation of the Gospel, held on Friday, March 14th, at 79, Pall Mall, the Archbishop of Canterbury, the Bishops of London, Lichfield, Worcester, and Bangor, the Dean of Chichester, Rev. Sir H. R. Dukinfield, Bart. ; J. H. Dickenson, Esq., M.P. ; Newell Connop, Esq. ; Richard Clarke, Esq. ; G. F. Mathison, Esq., J. C. Sharpe, Esq. ; Revs. Drs. Spry and Grant ; Rev. H. H. Norris, Rev. D. Wilson, Rev. T. Jackson, and others, were present. The special attention of the society was drawn to the remarkable movement in favour of Christianity which has taken place in the society's Tinnevelly missions, in the course of the last twelve months. It appears from the letters and other documents recently published by the society, that in that period *three thousand* have been added to the number of converts under Christian instruction, and that remarkable evidence had been given of the sincerity of their motives by the destruction of their idols, the conversion of their devil temples into houses of prayer, the contributions made for the purpose of building churches, and the endurance of much trouble and persecution.

Archdeacon Robinson (late Archdeacon of Madras, and Chaplain to Bishop Heber, and who had visited this district in the year 1829) made an earnest appeal on behalf of the mission in Tinnevelly, and the remarkable and simultaneous movements peculiar in several districts of the province, describing the peculiar characters of the superstitions and worship of the natives, only partially under the dominion of the Brahminical faith, tracing the early history of Christianity among them from the visit of the first Protestant missionary about the year 1780, enumerating the powerful causes that, during the re

mainder of that century and in the early part of the present, retarded the progress of our holy faith among them, and enlarging on the healthy and encouraging features of the present movements in the districts of *Edeyenkoopu Sanyerpooram*, and *Nazareth*, as calling most loudly for the concentrated and united efforts of the church.

This appeal was powerfully seconded by R. Clarke, Esq., late of the Madras Civil Service, and for many years secretary to the Madras committee of the Society for Promoting Christian Knowledge.

The Archdeacon and Mr. Clarke were requested to prepare for immediate publication the substance of their very interesting statements, and several liberal donations were at once contributed for the extension of the Tinnevelly missions.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

A MEETING of this society, of which her Majesty Queen Victoria is patron, and their Graces the Archbishop of Canterbury and York are presidents, was held on Tuesday, 18th March, at their chambers, 4, St. Martin's-place, Trafalgar-square; when his Grace the Archbishop of Canterbury was in the chair. There also were present the Bishops of London, Bangor Lichfield, Chester, and Hereford; the Rev. Drs. Spry, B. Harrison, C. B. Dalton; and H. Brown, Joshua Watson, Newell Connop, Esqrs., &c.

Of the applications before the committee, grants for the maintenance of additional Curates were voted to the following districts—viz., For the Diocese of York to St. Mary's Hall, 75*l.*, to meet 25*l.* In the Diocese of London—to All Saints', Gordon-square, on condition of two services at the school, 50*l.*, to meet 50*l.*; to St. Peter's, Bethnal-green, 20*l.*, for two years, from a special subscription by W. Ford, Esq.; to Romford, 50*l.*, to meet 20*l.*, for two years; to Christ Church, in the parish of St. Luke, Chelsea, 10*l.*, in augmentation of a grant previously made of 70*l.*, for three years. To St. Matthew's, Bethnal-green, 80*l.*, for the maintenance of a second Curate. In the Diocese of Durham—to St. Andrew's, Deptford, in the parish of Bishop Wearmouth, a sum not exceeding 50*l.*, to meet the remainder of the Curates; to St. Giles's Durham, 20*l.*, to meet 60*l.*, from the Diocesan Society. In the Diocese of Bangor—to the united parishes of Stannor-cum-Denio, 80*l.*, to meet 20*l.*, subscribed by the Bishop. In the Diocese of Chester, to St. Matthew's, Manchester, 60*l.*, to meet 30*l.*; to Hulme, Holy Trinity, Manchester, 30*l.*, to meet 70*l.*; to Christ Church, Bolton-le-Moors, a sum not exceeding 50*l.*, to meet the remainder of the Curate's stipend; to Holy Trinity, Preston, 80*l.*, formerly occupied by the district of St. James's. In the Diocese of Gloucester and Bristol—to St. James's, Bristol, 70*l.*, to meet 30*l.*; to Chipping Sodbury, 25*l.*, to meet 25*l.* from the Incumbent, and 40*l.* from the parishioners. In the Diocese of Bath and Wells—to St. Mary's, Taunton, 35*l.*, and to St. James's, Taunton, 40*l.*, for one year. In the Diocese of Hereford—to the borough of Leominster, 50*l.*, to meet 40*l.* In the Diocese of Lichfield—to Ilkeston, 60*l.*, to meet 20*l.*; to St. Paul's, Burslem, 70*l.*; to St. Mary's, Wolverhampton, 80*l.*, to meet 20*l.*; to Hanley, in the parish of Stoke-upon-Trent, 75*l.*, to meet 25*l.*; to Leek (Staffordshire), 20*l.*, to meet 40*l.*; to Belper (Derbyshire), 10*l.*, in augmentation of a former grant of 70*l.* for three years; to Stafford, St. Mary's, 60*l.*, to meet 40*l.* In the Diocese of Llandaff—to Bedwelly, 70*l.*, to meet 10*l.*; to Abersychan, in the parish of Trovethain, 80*l.* for a second year. In the Diocese of Ripon—to Robert Town, in the parish of Birstal, 80*l.*, to meet 10*l.* for one year. In the Diocese of St. Asaph—to Rhys-y-medre, in the parish of Ruabon, 70*l.*, to meet 10*l.* In the Diocese of St. David's—to Alt-y-gry-gy

and Mawr, an increase to former grant of 35*l.*, in proportions to local contributions, the aggregate not to exceed 100*l.* In the Diocese of Salisbury—to the united parishes of Bridgewater-cum-Chilton, 40*l.*, to meet 30*l.*

In the course of the proceedings it was stated that a considerable increase had taken place in the society's income, but that the receipts fell far short of the sums required to meet the pressing demands which continue to be made from the mining and manufacturing districts, for no less than 250 applications remain still unaided, and these require the immediate addition, it appears, of about 10,000*l.* per annum to the society's income. It is encouraging, however, that this society supports, by its existing grants, more than two hundred additional clergymen, who are labouring hard among an aggregate population of nearly one million and three quarters, averaging 8,358 souls as the population of each district or parish to which aid has been extended in England and Wales; and all the funds supplied for this great work of extending spiritual comfort and instruction amongst the working classes, it should be noticed, is derived solely from the benevolence of individuals, many of whom are dignitaries in the church, and others are beneficed clergymen, together with the aid of landed proprietors, agriculturists, manufacturers, and members of the learned professions, who cheerfully contribute to the funds of this excellent and most useful institution.

CHURCH ACCOMMODATION.

THE fifth meeting of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, for the season, was held at 4, St. Martin's-place, on Monday, the 17th of March. Present—the Archbishop of Canterbury, in the chair; the Bishops of London, Bangor, Chester, Worcester, Hereford, and St. David's; the Lord Kenyon, F. H. Dickinson, Esq., M.P.; Reverends the Dean of Chichester, Dr. Spry, C. B. Dalton, J. Jennings, B. Harrison; Messrs. James Cocks, N. Connop, W. Davis, &c.

The applications which the sub-committee had referred to the consideration of the board having been examined, grants were voted in aid of the following objects:—The erection of new churches at Audenshaw and Droylsden, near Manchester; Quarry-bank, near Stourbridge; Warmley, near Bristol; West Fordington, near Dorchester; and Wooden-box, near Ashby-de-la-Zouch; five of these places are districts recently constituted by the ecclesiastical commissioners, and will be endowed from the funds at their disposal. The population of the whole six is extremely poor, the inhabitants being principally operatives engaged in the cotton, silk, and nail manufactures, in the potteries, or in working stone quarries and coal mines. The present state of these places may be understood by the following facts:—At Audenshaw, a very poor neighbourhood, there is no place which can be obtained for the performance of Divine service, in the interval which must elapse while the church is being built, but a room in a public-house. The district of Quarry-bank is so poor that it was hopeless to attempt to raise any subscriptions from the inhabitants towards building a church, and is one of those places which was much disturbed during the Chartist riots, but the inhabitants are now represented as being not unfriendly to the church. At Warmley the population is described as frightfully teeming with dissent, poverty, and profligacy. West Fordington contains the suburbs of the town of Dorchester on the east, north, and south sides, being the poorest part of the town. The population of Wooden-box consists principally of poor labouring potters, gathered together within the last thirty years from various parts of the country. Numbers of the people are attendants on Mormonite preachers, and the majority are habitual sabbath-breakers.

Grants of money were also voted towards obtaining an increase of accommodation, either by an extension of the building or a re-arrangement of the

seats, &c., in the parish churches of Whitechapel, Sedghill, near Shaftesbury; Horningsheath, near Bury St. Edmunds; Rudbaxton, near Haverfordwest; Colmere, near Altan; Lindfield, near Cuckfield; Osmington, near Melcombe Regis, and Rudgwick, near Horsham.

The fourteen parishes to which the Society's aid is now extended, contains together a population of 481,949 persons, their present provision of church accommodation is 74,149 seats, 23,681 of which are free, and the number of churches is seventy-six; the additional accommodation which will be afforded by the erection of six new churches, and the enlargement, &c., of eight existing churches, is 4,306 seats, 3,590 of which are to be free, or more than three-fourths of the whole number.

The total amount of grants which the Society is now pledged to pay is 57,662*l.*, while the means at their disposal are only 55,713*l.*, showing a deficiency of nearly 2,000*l.*

NATIONAL SOCIETY.

THE meetings of the National Society for the Education of the Poor in the principles of the Established Church, during the last month, have been attended by his Grace the Lord Archbishop of Canterbury; the Lords Bishops of London, Hereford, Lichfield, and Worcester; Viscount Sandon, M.P.; Thomas D. Acland, Esq., M.P.; the Very Reverend the Dean of Chichester; Venerable Archdeacon Sinclair; the Rev. H. H. Norris; Rev. H. H. Milman; Rev. John Jennings; Rev. William Short; William Davis, Esq.; Gilbert F. Mathison, Esq., and Richard Twining, Esq.

Grants from the Special fund to the amount of 1500*l.*, and from the Queen's Letter fund to the amount of 477*l.*—total, 1977*l.*—have been voted in aid of schools at the following places—viz., Norwich, St. Mark's; St. George in the East; Sandbach; Holbeck; Church Kirk in Whalley; Marple; Otley; Birmingham, St. Thomas; Wolsingham; Choppards in Holmfirth; Bethnal Green, St. Thomas and St. Simon; Mellor; Darlington; Rhos Lanerchrugog; Audley; Lothersdale; Middleton in Manchester; Blidworth; Burnley; Lye, Christ Church; Alston; Accrington; Madeley; Darlaston; Coscley; Wigginton; Swingfield; Eling North; Bideford; Beesby-le-Marsh; Deviock; Hilgay; Heckington; Evenlode; Stukeley, Great; King's Ripton, and Portsmouth.

Schools in thirty-two places have been received into union.

Betton's Charity remains still unsettled. The judgment of the Master of the Rolls in this case will be anxiously looked for by all friends of church education.

BEER-SHOP ACT.

THE following extract is from a letter on the subject of the Beer-Shop Act, lately addressed to the Chancellor of the Exchequer, by G. V. Drury, Esq., of Shotover House. The subject is one of vital importance, and presses with particular force at the time present, when strong practical efforts are being made to ameliorate the condition of the poorer classes. The impressive force and truth of the subjoined statement cannot fail to strike our readers, most of whom have personal opportunity of observing the working of the evil referred to:—

“The Beer-Shop Act is a measure which has done more to demoralize the people, and to encourage and to foster crime, than any other Act ever placed upon the Statute Book. This I declare, without fear of contradiction, as a resident landlord in the neighbourhood of a large city, and with one populous village on my estate, and several others close to its bounds. I make this statement from personal knowledge and observation, and supported by the testimony

of my fellow-subjects, including the most eminent authorities both in church and state, and urged, not less by feelings of humanity, as regards the neglected and impoverished wives and families of the victims of intemperance. The numerous lamentable proofs of the consequences of beer-shop influence, brought to my knowledge this winter, I can too truly enumerate, as I have, Sir, to this day, been engaged to administer relief to the almost famished and naked families, left destitute by their profligate parents, who have been enticed into these *infernal* pest-houses.

"I would remind you, Sir, that the beer-shop Act was originally framed with the generous intention of lessening the greedy monopoly of the brewer, and to enable the labouring classes to obtain an unadulterated and cheaper supply of malt liquor from other quarters. But instead of this monopoly of the brewer having thus been checked, it has thereby been increased tenfold, as most of the beer-shops are occupied by persons who have been put into them by the brewers, as agents for the sale of their malt liquor. Improvidence and increase of crime have been the results of this pernicious enactment.

"Unhappy and numerous cases of incendiarism in the counties of Suffolk, Norfolk, Bedfordshire, Herts, Wiltshire, &c., during the last autumn and this winter, are known from the *confessions of the convicted participators in those crimes*—TO HAVE BEEN PLANNED AND ARRANGED IN THE BEER-SHOPS!

"I appeal to you, Sir, most respectfully and earnestly, not only as a man of humanity, but as a statesman, whether it be not better to *prevent* crime than to *punish* it. Beer-shops are the very hot-beds of vice, the sources whence, by ten thousand channels, evil is diffused throughout the land. You will merit the applause of all good men, and obtain that best reward—*the consciousness of well-doing*, if you will strike out of the Statute Book a measure which is alike injurious to soul and body, to peace of mind *here* and to salvation *hereafter*."

QUEEN ANNE'S BOUNTY.

AN account of all moneys received and disbursed by the Governors of "Queen Anne's Bounty," during the year ending on the 31st day of December, 1843, has been presented to Parliament. The gross total amount of the receipts was 188,945*l.* 15*s.* 11*d.*, and the gross total amount of the disbursements, 194,356*l.* 19*s.* 9*d.*, leaving a deficiency of 5,411*l.* 3*s.* 10*d.* Of the sums received, 12,705*l.* consisted of first-fruits and tenths: 20,195*l.* of benefactions for the augmentation of livings; 37,612*l.* of dividends on government funds; 42,055*l.* of the produce of stock sold for general purposes; 21,119*l.* of interest on moneys advanced on mortgage to build &c. glebe houses; 26,032*l.* of instalments in part liquidation of moneys advanced on mortgage; 7,834*l.* of the net produce of sales on county lands; and 17,285*l.* of endowment trusts; of the sums disbursed, 9,804*l.* were appropriated to the purchase of land; 23,550*l.* to the erection of residence houses; 73,178*l.* to the loans on mortgage to build &c. glebe houses; 21,752*l.* to the purchase of stock for general purposes; 56,541*l.* to the clergy; 3,720*l.* to salaries, and 1,270*l.* to miscellaneous expenses. There are no first-fruits and only 25*l.* 16*s.* 7*d.* of yearly tenths now in arrear.

MARRIAGES IN ENGLAND.

It appears from very elaborate tables, prepared by the registrar-general of births, deaths, and marriages, and on Tuesday laid before Parliament, that the total number of marriages in 1842, in England and Wales, was 118,825; of these, 17,689 were in the metropolis alone. Of this number, 26,198 were persons who had been married before, the proportion being 15,619 widowers,

and 10,579 widows. Thus the proportion per cent. of those who were re-married was 11·02 for the whole of England, and 12·34 for the metropolis. The proportion of annual marriages to persons of all ages was 1 in 130 in all England, 1 in 102 in London: the annual marriages were to the persons aged from twenty to forty, nearly as one to forty in England, one to thirty-seven in the metropolis; or, more exactly, 2·515 per cent.; and 2·675 (as regards London.) There was, altogether, one marriage to every 136 males and females living in 1842, but only one person married for the first time to 76·3 persons living, which may be considered equivalent to one first marriage to 153 persons living: 11 per cent. of the persons married had been married before, and had been enumerated in the returns of previous years. In 1839 the number married out of 100,000 males was 1,625; and of 100,000 females, 1,553; in 1840, 1,597 males, and 1,526 females; in 1841, 1,574 males, and 1,504 females; and in 1842, 1,506 males, and 1,439 females. Thus, it will be perceived, there has been a yearly decrease during that period. The annual average has been, however, one in sixty-four males out of 100,000, and sixty-six females.

NATIONAL EDUCATION.—CORRESPONDENCE BETWEEN THE LORD BISHOP OF MEATH AND THE GOVERNMENT.

(From the Irish Ecclesiastical Journal.)

[The following correspondence between the Lord Bishop of Meath and Sir James Graham, forms the Appendix to a Report on the subject of the National System of Education in Ireland, drawn up by the Archdeacon of Meath, and which has been, or shortly will be published. The Editor begs to acknowledge the kindness of the Archdeacon of Meath in favouring him with an early copy].

Ardbraccan, Navan, Jan. 2, 1845.

SIR,—The question of National Education is at present engaging the anxious attention of the public, and particularly of the established church in Ireland; and I am aware that it has also been frequently under the consideration of her Majesty's ministers. The great majority of the clergy have been hitherto opposed to the government system; it is of great importance that they should be reconciled to it, and that a final settlement should be made, by which they may be enabled to co-operate in so desirable a work.

I consider it my duty, as a bishop of an Irish diocese, to lend my assistance in the attainment of so desirable an object; I therefore take the liberty of addressing her Majesty's ministers through you, as the home secretary of state, upon this subject, of such vital importance to the well-being of the established church, as well as of the country at large.

When the intention of establishing a national system of education, by parliamentary grants, was first announced, and ever since, I have uniformly advised that the clergy of the church in Ireland should endeavour to make such an arrangement with government as would render their exertions available for the work. But I had no influence, and my opinion had no weight against the great majority. I knew, however, the pure motives by which they were guided; having witnessed the exemplary patience with which they endured privation and persecution, the withholding and subsequent reduction of their incomes. I respected their conscientious opinions upon the education question, although I was obliged to dissent from them. Differing both from the government and from the clergy, and failing in my feeble and unaided attempt to bring them to an agreement, I kept aloof from the discussion of the question, of the progress of which I have continued an attentive and impartial observer. I foresaw objections to the establishment of one uniform system; I wished to see the appointment of a board, such as has since been formed in England,

which might give aid to schools on different plans, neither compelling those who could not, or would not, consent to read the scriptures, to accept the highest kind of education, nor sinking those who wished for the highest to the level of those who would not advance beyond the lowest. Experience has proved that the uniform plan could not effectually work, and that it failed in promoting united education, which ought to be a primary object in any system.

I was aware of the conflicting difficulties which government had to encounter, and of the opposite principles they had to reconcile, owing to the peculiar circumstances of this country. I felt that the first step which a prudent and provident executive ought to take towards establishing the peace and prosperity of this country, as well as towards the promotion of the moral and religious improvement of its population, was to endeavour to have all the children of the lower orders educated upon the best plan, and in the best manner that might be feasible under their peculiar circumstances.

There has been, for many years past, a great desire among the lower orders, of all religious denominations for education ; the pastors of a large proportion were far from anxious that the children of their flocks should be educated at all, but they found it impossible to resist their ardent desire. Their next object was to prevent their reading the scriptures ; for the attainment of which object they exerted the whole power of their influence and authority. Government considered it necessary to make concessions upon this point, in order to their effectualizing their primary purpose, but in doing so, they met with another difficulty, and an opposing principle ; they ran a risk of alienating the great body of the Protestants, who considered scriptural instruction the necessary basis of national education ; and in endeavouring to reconcile these opposing principles they met with another difficulty, the danger of counteracting another primary object of national education, the union of children of different persuasions in the same schools.

These difficulties we must keep steadily in view in any arrangements we may endeavour to make for the purpose of conciliating all parties to co-operate in the work. The principles and rules under which, in deference to the feelings and objections of Roman catholics, the national schools were established, would have bound our clergy, who might have become managers of schools, to give facilities to the pastors of all religious professions, for teaching their peculiar doctrines in the school-rooms. To this the clergy of our church could not consent, conceiving it to be not only against their consciences to afford facilities for the teaching of error, but inconsistent with their oaths and solemn vows, to allow the teaching of doctrines in their school-rooms which the legislature had obliged them on several occasions to abjure upon oath, and which their ordination vows, imposed both by the legislature and the church, had obliged them most solemnly to disclaim for themselves, and to labour to eradicate from the minds of others.

The commissioners have, however, from time to time, made such changes as would, if fairly carried out, remove the above objection. The greatest changes have been made by the rules of 1843, which left more in the discretion of the patrons and managers than had been hitherto allowed, and thereby an opening was made for the clergy to join them. This occurred soon after my appointment to the see of Meath ; I availed myself of the opportunity thus afforded of effecting what I had so long and so anxiously desired—a cordial co-operation between government and the clergy in the promotion of national education ; and, accordingly, I issued the circular letter, a copy of which is prefixed to the “ Report ” which accompanies this ; in which I endeavoured to point out to the clergy the principles upon which I conceived that they would be justifiable in effecting a union with her majesty’s government, and by which letter I also endeavoured to procure information as to the state of education in the diocese ; and, moreover, to elicit the free and candid opinions of the clergy upon the whole question. This led to a lengthened correspondence between the arch-

deacon and the clergy, as well as to frequent discussions between them and him at clerical meetings; the result of which he has detailed in the first part of his accompanying report, which will give her majesty's ministers a fairer sample of the state of education in Ireland, and of the conscientious and unbiassed feelings of the clergy, than, I think, could be elsewhere procured.

In the course of our inquiry it became necessary to investigate the proceedings of the National Board of Education; and in approaching this part of the subject I can truly say that both I and the Archdeacon were guided by a spirit of strict impartiality, and a wish to find the materials of a cordial and candid union. If the result has been such as to disappoint our hopes, the fault has not been ours.

In endeavouring to make such an arrangement as may enable the clergy to co-operate in a national system, we turn to her majesty's ministers, for they only have the power of making it. The commissioners have no power of making such an arrangement; they cannot form or give permanency to rules; they cannot give security for the continuance of any system or regulation, without the consent of government. When an arrangement was contemplated between them and the heads of the Presbyterian body, the latter applied to the Lord Lieutenant, and through him the settlement was made. It appears, by Lord Stanley's letter, that it was intended from the very first that the Board should act under the direction and control of the executive; this is also maintained by some of the commissioners in their examination before parliamentary committees. Mr. Blake's words on such an occasion were, "we are the mere creatures of the Lord Lieutenant." The grant is annually made by Parliament "to enable the Lord Lieutenant of Ireland to issue money for the advancement of education in Ireland." I speak of their powers, for it seems as if in their practice the rules of 1843 had been made without the previous consent, or subsequent approval, of the Lord Lieutenant. The very constitution of the Board shews the necessity of such control, to insure impartiality and consistency, as well as public confidence. In a body composed of sections representing different religious professions, it must happen that some particular section—whose members may have most leisure, most activity and ability, and most punctuality in attendance—will occasionally gain the ascendancy, and be expected to work the system most in accordance with the views and wishes of their own peculiar profession, which are also their own. To prevent such a reality, or such a suspicion, the control of her majesty's ministers is necessary.

I proceed, therefore, briefly to state the principles upon which the great majority of the clergy of this diocese are willing to co-operate in the work of national education; and, to smooth the way to an object I have so much at heart, I shall not propose any rule which can be reasonably objected to by the commissioners, because the rules which I shall propose are those of which they themselves have already approved. Their rules of 1843, which left so much discretion in the hands of local patrons and managers, would, with some little alterations, prove acceptable to the generality of the clergy of this diocese (and, I have reason to believe, to many of other dioceses also), on the following conditions: that the concessions granted by those rules to three-fourths of the schools, but which are only temporary, and at any time revocable, shall be permanently continued, under the sanction of government, and shall be extended to all their schools, of every description, including the other fourth; and that the same rules shall also be substituted in the trust deeds, in place of the conditions now required therein, which are at variance with these rules.

It is necessary to explain this proposal, and in doing so, to state our objections to the present plans of the Board; because it may appear at first sight, that if we approve of those rules, and of the indulgence they afford, we have no reason to complain.

It was originally intended by the government, that whatever rules and regulations should be in operation in the national system, should extend to all

the schools, whether built by the commissioners, and vested in them, or whether placed under their management and inspection, and aided by them with salaries and school requisites. In the year 1843, for the first time, a distinction was made, and the schools divided into two classes—such as were *vested*, and such as were *not vested*; the former consisted of those, the school-houses of which had been partly, or altogether, built by grants from them, and the sites vested in them by trust deeds, which bound the patron to the original rules, slightly modified; the latter class consisted of those which, not having been vested in the Board, but having been put into connexion therewith, became subject to their control and inspection, and to which they granted salaries and school requisites. These were subject to the rules of 1843, which, however, or any one of them, were revocable at pleasure, or the school itself liable to be discontinued. It appears to have been the intention of the Board, according as funds should have become available, to have built a sufficient number of school-houses to answer the demand for education in all parts of Ireland; and, of course, accordingly as these were increased, the others would have been discontinued, and the rules of 1843, and their indulgence, which had induced the patrons of the schools to forego aid from other sources, and put them under the control of the Board, would have ceased altogether. All the schools would have become vested in the Board, and subjected to the original objectionable rules. Thus the rules now in operation in three-fourths of the schools will be superseded altogether, and the objectionable rules and principles not now enforced even in the one-fourth, will become the standard rules of the whole. This consummation would have eventuated in putting down all the schools of the clergy, and again excluding them from all participation in the work of national education. At present the non-observance of rules is connived at. The clergy of the established church cannot consent to conduct schools upon the mere connivance of the commissioners; but they will observe, with good faith, whatever rules or conditions they may agree to.

The rules and conditions of the trust-deeds are now in abeyance; a return to them would be alike objectionable to Roman-catholic patrons as to us. Why keep them still in abeyance, and liable to be called forth at any time, for the purpose of driving out the established clergy, who may join the Board under the protection of the concessions of 1843?

I give this as a mere outline of an arrangement which I beg to suggest for the consideration of her majesty's ministers. The accompanying report contains some minor particulars, to which no objection can be anticipated. I do not consider it necessary to enter into minute details, until I shall have ascertained whether her majesty's ministers are willing to entertain the question. We shall be ready at any time to submit a plan in detail.

The attempt to establish a system of national education in Ireland was a great, but doubtful experiment; considering the materials upon which it had to work, and the instruments which had to be employed, it was impossible to foresee the effects and the results; and, like all great experiments, particularly those of a moral and political character, it requires to have the principles and machinery occasionally altered, corrected, and adapted to the better working which experience, and experience alone, can suggest. An act of parliament never yet was passed in so perfect a form, as to enable it effectually to work without alteration and revision. The Church Temporalities' Act required several subsequent acts, and still requires further revision, amendment, and explanation. Shall it be said that the question of national education alone is so clear, and unembarrassed with difficulty, as to work smoothly on theoretical principles, and disclaim the aid of practice and the wisdom of experience?

I have the honour to be, sir,

With the greatest respect,

Your faithful and obedient humble servant,

The Right Hon. Sir James Graham, Bart.

EDWARD MEATH.

LETTER FROM SIR JAMES GRAHAM, BART., TO THE BISHOP OF MEATH.

Whitehall, Feb. 1, 1845.

MY LORD BISHOP,—In fulfilment of the promise which I gave to your lordship, I have carefully considered the report of Archdeacon Stopford, transmitted in your official letter to me; and I have made inquiries into the allegations which impute bad faith to the Board of National Education in several important particulars.

Considering the character and station of the members of that board, among whom are an archbishop of the established church, and the Queen's solicitor-general in Ireland, I did believe, even before inquiry, that the accusations against the board proceeded either from error or misconstruction. I am now entirely confirmed in that opinion by the inquiries which I have instituted. I will not enter into a discussion of the point at issue, lest I should be entangled in a controversy which I seek rather to allay than to provoke; but I must be permitted to express my opinion that the commissioners have executed their difficult trust with fidelity, and that the alterations which have been made from time to time in the school rules are consistent with the spirit of the original institution, and have been rendered necessary by defects which experience has disclosed. I may also add, that, by the admission of Archdeacon Stopford, these modifications are not such as justly to excite the jealousy of protestants, whether presbyterian, or members of the established church.

Her majesty's ministers are not prepared to recommend any alteration in the composition of the board; the present members command their confidence, and are quite competent to deal with any proposals for changes either in the trust-deeds, or in the rules. It will be always open to your lordship, through the Archbishop of Dublin, to bring under the special notice of the board any suggestions which appear to you calculated to conciliate the co-operation of the clergy of the established church, without a departure from the intent of the original scheme, as set forth in Lord Stanley's letter to the Duke of Leinster, in 1832, when the board was first instituted.

I am sensible that the unwillingness of the parochial clergy to co-operate, has deprived the measure of a portion of its efficacy and salutary influence. It would, indeed, be a work of charity and peace, if, by their exertions and forbearance, these heart-burnings which have hitherto prevailed, should be extinguished, and if all classes of the people of Ireland were thus admitted to the full benefit of the national education, which, under the direction of the present board, the legislature has thought fit to establish.

I have the honour to be, my lord bishop,
Your faithful servant,

The Rt. Hon. and Rt. Rev.
The Lord Bishop of Meath.

JAMES GRAHAM.

FROM THE BISHOP OF MEATH TO THE RIGHT HON. SIR JAMES GRAHAM, BART.

Mould's Hotel, Suffolk Street, London,
Feb. 11, 1845.

Sir,—I had the honour of receiving your letter of the 1st inst. in Dublin, on my way to London.

The very high respect I have always entertained for her majesty's present ministers, and the confidence I have always reposed in their integrity and wisdom, make it most painful to my feelings to differ from them upon any subject, and more particularly upon a question arising out of a sincere desire upon my part of reconciling the clergy of my own diocese, and also many others, with the measures of her majesty's government regarding national education in Ireland. Nothing but a strong sense of duty to the flocks committed to my care could have induced me to differ—on the one side, from the majority of my brethren on the Irish bench, and, on the other, from her majesty's ministers.

VOL. XXVII.—April, 1845.

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I beg once more to crave your indulgence—probably for the last time upon this subject—while I endeavour to explain some particulars referred to in your letter, as well as contained in my own.

For the members of the Board of National Education, so far as I am acquainted with them, I feel the highest respect, and I am aware of the delicate position in which you at present stand with regard to some of the members. I should not have hinted at any alteration in the constitution of the board except in that section representing the established church, and that by no means from any suspicion I entertain of the honour and integrity of the members, but simply because they are of that rank, and, in their respective departments, so overloaded with business, that it is impossible for any of them to attend to the detail of the proceedings.

We have not one working man at the board who has *leisure*, as well as zeal, ability, and knowledge of the business, sufficient to enable him to attend to the detail. Therefore, so far as our church is concerned, we are virtually unrepresented in that most important duty; and the interests of the church must be left to others and to subordinates. It is perfectly right that a high dignitary of our church should preside over the board, even although his peculiar duties should (as now) be sufficient to occupy all his attention; because the impossibility of his attending to the detail might be compensated by the assistance of working men possessing his confidence. It is also proper that a lay nobleman of our church, to whom occasional reference might be made, should be a commissioner; but the others ought to be gentlemen such as I have described above.

The provost has been a friend of mine for upwards of half a century, and I should be far from saying a disrespectful word of him; he undertook the duty, at the request of Lord Grey's government, when he was in a situation which afforded him sufficient leisure. He continued to hold it when he was appointed provost, the duties of which station render it impossible for him to attend to the details of the Education Commission. I am certain that his sense of duty, and the amiability of his disposition, would induce him readily and cheerfully to give way to a working man of business. Of the solicitor-general I have the highest opinion, but it is impossible for him to attend to the details; he holds the office of a commissioner at the desire of government, and, in obedience to the same desire, would cheerfully relinquish it. I am certain that it is irksome to those two functionaries to give their names where they cannot give their attention. It often happens in Boards, nominally composed of persons of rank, that the business is, on that very account, left to subordinates.

These and other matters might have been discussed, and amicably arranged, if government had condescended rightly to appreciate my motives, and grant me a hearing. But from the very first intimation they had of my intention of bringing the subject under their consideration, and long before they knew that I had any fault to find with the proceedings of the Board; and although they were well aware of the moderation of my opinions upon the question, they peremptorily refused to listen to any proposition, or enter into any negotiation.

On my mentioning to the Lord-Lieutenant my intention of addressing her Majesty's ministers on the subject, his Excellency communicated my intention to them; and in his letter, dated November 1, 1844, long before the Archdeacon's Report went to press, he wrote to me as follows:—

“It is now my duty to inform your Lordship in reply, that the government is not prepared to enter into any negotiation respecting the plan of national education in Ireland, which has received the sanction of several parliaments, and which has been supported by successive administrations. I stated in my last letter that her Majesty's present ministers had adopted the scheme after long and careful consideration, and the result of experience has not led them to contemplate any change.

“Under these circumstances, although I cannot decline receiving any com-

munication which your Lordship may think it right to address to me on the subject, it will be impossible for me to enter into any negotiation. Any complaint or suggested alterations must be addressed to the Board, which has been constituted by the supreme authority of the State."

We applied to the Board, requesting information as to the authority of their rules of 1843. They answered by enclosing a printed copy of a minute of their proceedings, *without date*, which stated that "several applications having been made to the Board for explanations of some of their rules," and other inquiries therein specified,

"It being judged by the Board objectionable that the secretaries or commissioners should be engaged in answering such inquiries, IT IS ORDERED that for the future any person making such inquiries should be simply referred to the documents already printed."

In accordance with that order, we requested to be referred to the particular document already printed, affording information as to the sanction and authority of the Rules of 1843, in the Appendix.

To this request we received the following answer:—

"That if you think the Rules of the Board do not carry with them due sanction and authority, although issued by the Board, laid before parliament by her majesty's command, and acted upon by parliament in making the grant which the Board is appointed to administer; or if you consider them open to objection, on the ground of ambiguity, or otherwise, it is to her Majesty's government, or the legislature, that you should address any representation or complaint that you may be disposed to make on the subject."

Being thus peremptorily refused any explanation, and referred for such explanation, not only as to their rules but as to any *ambiguities* therein, to her Majesty's government, and her Majesty's government having refused to listen to any representation on the subject, it became necessary for us to state our case so strongly as to show to her Majesty's ministers the necessity of their interference and control. We, therefore, closely investigated the proceedings and plans of the Board, as given in their own reports. We put forward no allegation; we made no charge; we analyzed their proceedings; we compared one fact with another; and the charges to which you allude followed, as the natural and obvious conclusions. We considered them again and again to avoid "error," and are not conscious of any "misconstruction."

The commissioners have given you such explanations as have satisfied her Majesty's ministers. You have not deemed it prudent to communicate those explanations to me, for the satisfaction of that most moderate portion of the clergy upon whose behalf I had made my application. If I had been made acquainted with their answer, I should have been happy to have corrected any error into which I might have fallen, or any misconstruction into which the ambiguity of their rules might have led me, or to have retracted any unjust accusations I might have drawn. I consider it, however, to be my duty to give them an opportunity of justifying their proceedings.

The introduction of the Rules of 1843 was involved in obscurity. We considered that the principle upon which the commission had been established—their uniform practice—and the practice of succeeding administrations, as well as the words of the parliamentary grant—did make it necessary that their rules, or changes of rules, should be sanctioned by government, otherwise, we apprehend that the same uncontrolled authority which could make, could also rescind rules.

You remark that—

"The alterations which have been made in the school rules are consistent with the spirit of the original institution, and have been rendered necessary by defects which experience has disclosed."

I am happy to hear the latter part of this your opinion, and I adopt it. You further state, that we have "admitted that these modifications are not such as justly to excite the jealousy of Protestants, whether Presbyterians or members of the Established Church." We do admit this, and in my letter to you, I even stated that these rules afforded an opening for securing the co-operation of the Established Church; and I proposed to adopt them (with some slight amendments) as the basis of our agreement. But we found in the proceedings and reports of the Board, most cogent reasons for requiring security for the permanence and extension of those rules; for the commissioners not only held in their hands the power of withdrawing those indulgences in a summary manner, at any moment, from any individual school, but they had also prepared machinery for superseding those rules altogether. I am not bringing charges—I am stating facts from their own printed documents. Those indulgent rules were confined to schools *not vested*, which at present are three-fourths of their number; but in schools, towards the building of which they grant aid, and which are *vested* in them *by deed*, the old and abnoxious rules ("alterations of which," you justly say, "were rendered necessary by defects which experience has disclosed"), are bound upon the patrons under heavy penalties, and the new rules superseded. The commissioners, in their printed documents, state that it is their intention, whensoever they shall have sufficient funds, to build as many school-houses as shall be sufficient for their system. Accordingly as these schools shall be built, and when all shall have been built, and consequently all vested in them by deed, the other *non-vested* schools, and the new rules, will be altogether superseded, and amongst others the presbyterian schools.

Therefore, I required that the new rules which the commissioners themselves established, and of which her majesty's ministers now express their approval, should be extended to schools vested by deed, instead of the old rules, which her majesty's ministers so justly condemn. Their determination gradually and entirely to withdraw those modifications, is what "justly excites our jealousy," and not the modifications themselves.

These were the reasons which obliged us so closely to examine their proceedings, and so strongly to bring them under the attention of her majesty's government.

We printed our statement for the convenience of procuring the requisite number of copies. I had received the Lord Lieutenant's letter, repudiating, on the part of ministers, any negotiation, on the first of November last; our statement was not printed until towards the close of that month, on the last day of which I sent copies to the Lord Lieutenant and to Lord Eliot, and immediately afterwards to the Archbishop of Dublin. It was marked "not published," and I stated to his Excellency that I did not intend to publish it, "unless failure (which I did not anticipate) should oblige me."

One primary object of national education is the union of children of different persuasions in the same school; I have had many years' experience of the beneficial effects of employing protestants and Roman-catholics indiscriminately together. I have employed both together in great numbers, as well in some parts of Ireland, where protestants were the majority, as in others where Roman-catholics preponderated: I treated both in the same manner, and I have seen the blessed results of antipathies and prejudices being obliterated, and of mutual kindly feelings being substituted; I never knew of a quarrel taking place among them on religious grounds. If such harmony could be so easily produced among adults, simply by bringing them together, how much more easy would it be among children! This, also, I have had the pleasure of witnessing, in schools established and managed by myself.

The national system has hitherto failed in producing such united education. In the schools of Roman-catholic priests there are scarcely any protestants, and in the presbyterian schools, very few Roman-catholics; the clergy and

laity of the Established Church are the persons from whose exertions we have the best hope of seeing such united education extensively operating.

I am sorry to have so much occupied your time ; I am not so presumptuous as to expect to make any change in the decision of government, twice given, nor do I expect any answer to this letter ; but, in my own justification, I was anxious to avail myself of probably this last occasion of my having the privilege of addressing you upon this subject, to state the reasons which obliged me and the Archdeacon of Meath to submit to you our views of the proceedings of the Board of National Education.

I lament that her Majesty's ministers have thought fit to reject the co-operation of the most moderate portion of the clergy, whose number, by the granting of our most reasonable requests, would have been greatly increased. You have not only refused their co-operation, but you have refused to exercise any control over the Commissioners of National Education ; you have established for the first time the principle of their making and altering their rules without the leave or consent of government ; and you have given them absolute power over the management of the national funds for education.

You once more refer me and my clergy to the commissioners ; but their former repulsive refusal to give any explanation does not hold out much encouragement to me to renew the attempt, and I fear that the new position in which they are placed will still more disincline the clergy from becoming suitors to the board.

It now only remains for me to report your answer to those by whom I was commissioned to make the application—the clergy of the diocese of Meath, and to a number of others, who were anxiously awaiting the result. I have the honour to be, Sir, your very faithful and obliged servant,

EDWARD MEATH.

The Rt. Hon. Sir James Graham, Bart.,
Secretary of State for the Home Department.

BIRTHS, DEATHS, AND MARRIAGES.

We have received, amongst a variety of other parliamentary documents, the sixth annual report of the Registrar-General of Births, Deaths, and Marriages registered in England during the year 1842, in the shape of an enormous "blue-book" of some four or five inches in thickness. It is presented to both Houses of Parliament by command of Her Majesty.

From this voluminous mass of authentic and highly-important statistical information, which may, possibly, hereafter form the bass of legislative measures affecting the interests of a vast portion of the people of this great country, and which contains matter that can hardly fail to be valuable to the physiological, if not interesting to the psychological, student,—we have endeavoured to select such portions as seem most likely to convey the gist of the report in the limited compass by which we are at present circumscribed.

The number of marriages, births, and deaths registered in 1842, and in the three preceding years, was as follows :—1st, marriages, in 1839, 123,166 ; in 1840, 122,665 ; in 1841, 122,496 ; and in 1842, 118,825. The births and deaths were, respectively, as follows—viz., in 1839, 492,574, and 338,979 ; in 1840, 502,303, and 359,634 ; in 1841, 512,158, and 343,847 ; and in 1842, 517,739, and 349,519. Thus the excess of births over deaths was never less than 142,669, nor more than 168,311, annually, throughout the four years above mentioned.

The population in England was stated as amounting in July, 1841, to nearly 15,927,867—7,783,781 males, and 8,144,086 females. The mean annual rate of increase in the 10 years (1831 to 1841) was 1,334 per cent. ; and the registrar has no other means of estimating the population in each year than

to assume that the numbers increase at an uniform rate in geometrical progression.

A table annexed to the report shows the number of buildings registered in England for the solemnization of matrimony up to the 30th of June, 1844, distinguishing the counties, and the numbers belonging to each religious persuasion. The total number of such buildings amounts to 2,232—viz., 186 for Presbyterians, 903 for Independents or Congregationalists, 539 for Baptists, 204 for Arminian Methodists, 69 for Calvinistic Methodists, 284 for Romanists, 5 for foreign churches, including the United Brethren or Moravians, the Lutherans, and the Swiss Protestants; and 42 miscellaneous. Since June, 1842, the increased anxiety to enjoy the pleasures of matrimonial life has caused 318 additional places to be registered for the purpose. The marriages registered in England in the year 1842 were 3,671 fewer than 1841, and 4,341 fewer than in 1839. As compared with 1841 the number of marriages, "not according to the rites of the established church," increased 653—showing that more Dissenters have availed themselves of the rights conceded to them by the Marriage Act of 1836. The marriages amongst Jews were 163; those of Jews the preceding year (113) had been considerably below the average of 144 annually—a number of marriages which implies the existence of about 18,700 Jews in England. There were 4,324 fewer marriages, "according to the rites of the established church" in 1842 than in 1841, the marriages by licence decreasing 5 per cent., and by bans 3 per cent. The minors married in 1841 were 21,647; in 1842, 21,390, or about 1 per cent. less than the former number; whilst the diminution in the number of persons of full age married was 7,085 in 223,345, or 3 per cent.,—facts which seem to be favourable to the future well-being of the population, who must inevitably suffer, more or less, by an increased number of (too often improvident) marriages. In the south of England, the proportion of marriages to the population was either stationary or only slightly increased; while in other parts of the country, and in the metropolis, the marriages decreased. The inquiring reader will naturally be desirous of ascertaining the cause of the marked decrease of nuptial unions which took place in 1842. The Registrar-General thinks it a "fair inference" that this diminution was caused, at least in part, by the great depression of trade and stagnation of commerce then unhappily prevailing.

Upon an average of the four years 1839-42 there was one marriage annually to every 130 persons living—64 males and 66 females. The proportion of marriages varied in the 11 divisions, from 1 in 102 in the metropolis, and 1 in 120 in the N.W. division, to 1 in 149 in the S.E. division. In the extra metropolitan districts of Surrey and Middlesex the marriages were to the population as 1 to 206, and 1 to 212; in Essex and Herts as 1 to 154, and 1 to 168; in the East Riding of Yorkshire (with the city of York) as 1 to 108; and in Lancashire, as 1 to 115.

The number of marriages in 1842 throughout the districts of England was 118,825, and the total number of re-marriages, 26,198, of which 15,619 were widowers, and 10,579 widows. The proportion per cent. of persons who had been married before was 11.02, or 1 in 9.07.

The marriages of 1842 were most numerous in the June and December quarters, but the ordinary distribution over the seasons was a little disturbed by the decrease having fallen on the June and September quarters, when less marriages by 4,612 were celebrated than in the corresponding quarters of 1841; whilst the sum of the marriages in the March and December quarters was 941 more than in 1841.

The number of marriages in Scotland and Ireland cannot be stated, no returns having been published respecting those parts of the united kingdom.

Turning to the account of births, it is found that 2,024,774 births and 1,391,979 deaths were registered in 1839-1842, whence it follows that the

excess of births registered in four years amounted to 632,795. The mean annual number of births was 506,194; of deaths, 347,995; and the annual addition to the population registered was on an average 158,199. The number of births registered in 1842 was 517,739; of deaths, 349,519, and the excess of births over deaths, 168,220. At the rate of increase which prevailed in 1831-1841, the population would be, 16,033,752 on New Year's day, 1842, and 16,247,641 on New Year's day, 1843; so that the increase would be 213,889 in the year 1842. The births registered to 100 females living, in the four years 1839-42, were, 6.211, 6.250, 6.289, and 6.273, making, upon an average, 6.256 per cent., or nearly 1 in 16 annually. The increase in the number of births registered was less than the estimated increase of the population. The frequency of birth was greatest in Lancashire and Cheshire (8.559 per cent.), and least in the South-eastern division (2.887 per cent.)

The number of illegitimate children registered in 1842 amounted to 34,796, which is 14,757, or 74 per cent. more than in the numbers given by Mr. Rickman's return of 1830; the population having increased only 17 per cent. in the 12 years. This difference is ascribed, amongst other causes, to an actual increase in the proportion of illegitimate children during the operation of that important change in the Poor Laws which threw the charge of maintaining their illegitimate offspring upon the mothers. But to whatever cause the increase may be attributed, the relative numbers of legitimate and illegitimate births and baptisms returned in 1830 and 1842 show in the latter year a relative, as well as an absolute, excess of illegitimate children. In 1830 the proportion was 5.0 per cent., or one bastard in every 20 births; in 1842, it was 6.7, or one bastard in every 15.

Cumberland, Notts, Lancashire, Herefordshire, Norfolk, and Cheshire are the counties in which the greatest proportion of bastards are born; whilst Middlesex, Cornwall, Surrey, Devon, Monmouthshire, and Warwickshire are at the bottom of the list, and had not more than 330 bastards born to 100,000 females living, nor more than 5.2 per cent. illegitimate of 100 children born alive. In the counties of Hereford and Cumberland, 10.6 and 11.4 per cent. of the children are born bastards; in Devon and Cornwall, only 5.1 and 4.2 per cent. are born out of wedlock.

The registrar-general refutes the assertion made by one of the latest writers relative to the excessive number of early and improvident marriages which take place in Ireland, by quoting the details of the Irish census of 1841, from which it appears that of 1,643,704 men, aged 17 to 46, only 690,086 were married; and that of 689,829 aged 17 and under 26 years, 633,753 were unmarried.

The proportion of married women in Ireland, at the age of 16 to 46, was 45.48 per cent.; and in the absence of the information relative to the English population, which the late census has not furnished, it may be assumed for the moment that the proportion of married women in England aged 15 to 45 is also 45.48; it may be greater, but it is not at all likely to be less. Upon this assumption, of 3,811,654 English women, aged 15 to 45, in 1841, about 1,733,576 must have been married; leaving 2,078,078 widows and spinsters, who with the married women, were the mothers of the children born in 1842. The registrar observes, however, that neither the returns of illegitimacy nor the criminal returns can be taken as tests of the state of morals.

On the subject of bastardy, and the law lately passed on that subject, the report states that the mortality amongst bastards is, as in other countries, no doubt greatly above the average; for without any crime of his own, the illegitimate child is often exposed to dangers, hardships, and ignominy from his infancy, the law declaring him to be *filius nullius*. But to this important branch of the report, upon which interesting statistical information from various European countries is brought to bear, we shall endeavour to recur on a future occasion.

(To be continued.)

L A W.

ARCHES COURT, TUESDAY, FEB. 18.

THE OFFICE OF THE JUDGE PROMOTED BY HOMER AND BLOOMER AGAINST JONES.

THIS was a question as to the admissibility of the articles in a proceeding against a clergyman for incontinence. The bishop of the diocese had, under the Church Discipline Act, issued a commission of inquiry, and the commissioners had reported that there was *prima facie* ground for proceedings, upon which the case was sent by letters of request to this court.

Dr. Addams, on behalf of the party proceeded against, objected to the articles: that one of them imputed an offence committed in another diocese, which rendered that article inadmissible at least, and might extend to the whole, since the proceeding was founded entirely upon the report of the commissioners, who might have been mainly influenced by that particular charge.

Dr. Phillimore, for the promoter, contended, that there was nothing in the Act which prohibited the court from entertaining the charges relating to both dioceses. In the case of a clerk holding no preferment, the Act provided that the bishop of the diocese in which the offence was committed should proceed; but there was nothing to show that if a clerk holding preferment in one diocese committed an offence in another, he might not be proceeded against by his own bishop.

The Court.—Then he may be proceeded against twice for the same offence, for the bishop in whose diocese the offence is committed may proceed.

Dr. Addams.—And if the offence be committed at Paris, there could be no proceeding at all under the Act.

Sir H. Jenner Fust.—The bishop in whose diocese the offence is committed by a clerk holding preferment in another diocese, may issue a commission of inquiry, and if the commissioners report that there is *prima facie* ground, the bishop of the diocese in which the party holds preferment is to proceed. In this case, the inquiry of the commissioners, and consequently the articles founded upon their report, must be limited to the diocese in which the party holds preferment; and this court is confined by the letters of request from the bishop of that diocese, who can only proceed in respect to acts of immorality within his own diocese. The article pleading an offence without the diocese in which the party holds preferment must, therefore, be rejected.

BLUCK AGAINST RACKHAM.

THIS was an appeal from the Consistorial Court of Norwich, in a proceeding against the Rev. John Bluck, Rector of Walsoken, in that county and diocese, by Mr. Matthew Rackham, (a party duly authorised,) under the Act 1 and 2 Vict. c. 106, an Act for making better provision for the residence of the clergy, for being absent from his benefice for more than three months and less than six, whereby he had forfeited (under the 32nd section of the statute) one-third of the annual value of his benefice, which annual value was pleaded to be at least 1100*l*. The Judge of the Court below, held that the allegation had been proved, and the forfeiture incurred.

Dr. Curteis, (with whom was Dr. H. Nicholl) for the appellant, argued that the proceeding had been altogether erroneous, inasmuch as it should have been under the Church Discipline Act, (3 and 4 Vict. c. 86,) if that objection were overruled, the proceeding had been vitiated by errors in carrying it on; and, lastly, the proof of non-residence was insufficient. This was a criminal proceeding to punish Mr. Bluck for an ecclesiastical offence, and according to the doctrine of Lord Denman, in the Dean of York's case, the proceeding should be under the Church Discipline Act. It was probable that the framers of this

Act had overlooked the Act of 1 and 2 Vict. c. 106 ; but, even under this latter statute, there was an error in the proceedings which vitiated them. They should have been by articles, there being no summary proceeding given by the statute in a criminal suit. The proof in the case, that the party did not reside "at his rectory-house" for three months, was not sufficient to establish the charge that he was "absent from his benefice."

Dr. Addams, (with whom was Dr. R. Phillimore,) for the respondents, argued that the proof of non-residence was so clear that it could not be carried further, and if the objection that the proceeding should have been under the Church Discipline Act were sustained, there could be no proceeding at all, for this Act made no provision for such a proceeding. The Act 1 and 2 Vict. c. 106, was not repealed by the Church Discipline Act, neither could the proceeding have been by articles, for if it were, it must have been under the Church Discipline Act, by which, however, there could be no proceeding against a clerk for non-residence in "the Court of the Bishop," in which court, and in no other, the penalties and forfeitures in consequence of the Non-residence Act could be recovered. The offence was not dealt with as a criminal act, but as a particular offence, under a particular statute, affixing a particular penalty. It was never intended that this should be treated as a criminal proceeding, though, under the canon-law, non-residence is a highly penal offence. The Act 3 and 4 Vict. c. 86, was passed for the correction of clerks ; but this proceeding is to recover a penalty under 1 and 2 Vict. c. 106.

Sir H. Jenner Fust said, this being the first proceeding to recover a penalty under the statute, the question was too important to be disposed of at the moment of hearing. He would not say that the case was entirely without difficulty ; but he agreed with Dr. Addams and Dr. R. Phillimore, that the question was, whether the 1 and 2 Vict. c. 106, was repealed, by implication, by the 3 and 4 Vict. c. 86. He must consider the case.

[It appears from a statement made by the Rev. J. Bluck, that there never has been a house of residence at Walsoken.]

CONSISTORY COURT.

DIOCESAN COURT OF INQUIRY.—SHELDRIK V. MONCKTON, CLERK.

ON Friday, 14th of March, was commenced an inquiry instituted under the authority of the Church Discipline Act (3 and 4 Vict. c. 80) by the Bishop of London, who has appointed Dr. Lushington (Judge of his Consistorial Court), the Archdeacon Sinclair, Dr. Russel, and Dr. Stone to investigate the conduct of the Hon. and Rev. F. Smith Monckton, Perpetual Curate of the district of St. Peter's, De Beauvoir-square, West Hackney. It appears that for some time rumours have been spreading through the neighbourhood, reflecting upon the character and conduct of Mr. Monckton, and at last Mr. Sheldrick, Mr. Lake, and other parishioners, presented a memorial to the Bishop, calling his attention to them, and requesting an investigation into their truth. The bishop, thus appealed to, availed himself of the authority of the following section of the Church Discipline Act:—"In every case of any clerk in holy orders of the United Church of England and Ireland who may be charged with any offence against the laws ecclesiastical, or concerning whom there may exist scandal or evil report as having offended against the said laws, the bishop of the diocese within which the offence is alleged or reported to have been committed, may, on the application of any party complaining, or of his own mere motion, issue a commission under his hand and seal to five persons, of whom one shall be his vicar-general, or an archdeacon or rural dean within the diocese, for the purpose of making inquiry as to the grounds of such charge or report."

Witnesses were examined on Friday and Saturday, in support of the charges against Mr. Monckton, which, being *ex parte*, we shall not now publish. The inquiry has been adjourned, but the day when it is to be resumed has not been fixed.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Salisbury, Salisbury Cathedral	...	...	Feb. 16.
Bishop of Chester, Chester Cathedral	...	...	March 2.
Bishop of Sodor and Man, St. George's Church, Douglas, Isle of Man	...	...	...
Bishop of Winchester, at Farnham Chapel	...	...	March 16.

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Adamson, W. B. ....	...	St. Bees'	...	Chester
Beaumont, John	B.A.	Trinity	Camb.	Chester
Bleasdel, W.	B.A.	Trinity	Dublin	Chester
Bourne, George D....	B.A.	Oriel	Oxford	Chester
Carlile, T. F. ....	...	St. Bees'	...	Chester
Durrant, Isaac	B.A.	Queens'	Camb.	Chester
Fletcher, Matthew	B.A.	St. Edm. Hall	Oxford	Chester
Giffard, Fras. Osborne	B.A.	St. John's	Oxford	Winchester
Godson, John .....	...	Catherine Hall	Camb.	Chester
Goodman, George	B.A.	Christ's	Camb.	Chester
Heafield, Richard J.	B.A.	Catherine Hall	Camb.	Chester
Heffil, W. ....	...	St. Bees'	...	Chester
Holderness, W. ....	...	St. Bees'	...	Chester
Jones, John Herbert	B.A.	Jesus	Camb.	Chester
Lovekin, Alfred Peter	M.A.	...	...	{ Winchester, by l. d. Bp. of London
Newling, William	B.A.	St. John's	Camb.	Chester
Oliver, William	B.A.	Trinity	Camb.	Chester
Ottley, Warner B.	B.A.	Gon. and Caius	Camb.	{ Salisbury, by l. d. Bp. of Gloucester and Bristol
Page, J. A.	B.A.	Trinity	Dublin	Chester
Parr, H. ....	...	St. Bees'	...	Chester
Pugh, Mathew	B.A.	Catherine Hall	Camb.	Chester
Strong, Richard	B.A.	St. John's	Camb.	Chester
Taylor, William H. ...	B.A.	St. John's	Camb.	Chester
Wilson, Jonathan	B.A.	Catherine Hall	Camb.	Chester

PRIESTS.

Bateson, John	B.A.	Trinity	Dublin	Chester
Bulmer, Robert John	B.A.	Worcester	Oxford	Chester
Black, Robert Couper	B.A.	St. John's	Camb.	Winchester
Brasnell, H. G. ....	...	St. Bees'	...	Chester
Campbell, E. A. P....	B.A.	Trinity	Camb.	Chester
Chawner, William ...	B.A.	St. John's	Camb.	Chester
Downman, H. T. ....	...	{ St. David's, } { Lampeter }	...	Chester
Etough, D. O. ....	...	St. Bees'	...	Chester
Fletcher, H. T. ....	...	St. Bees'	...	Chester
Flower, William B...	B.A.	Magdalen	Camb.	Chester
Forster, F.A. La Trobe	B.A.	Oriel	Oxford	Chester
Harke, F. Martyn ...	B.A.	Trinity	Dublin	Chester
Herschell, J. Francis	S.C.L.	Queens'	Camb.	Chester
Humfrey, T. C. ....	...	St. Bees'	...	Chester
Huson, Charles R. ...	B.A.	Trinity	Dublin	Chester
Ireland, Thomas	B.A.	Trinity	Dublin	Chester
Jones, William Henry	B.A.	Queen's	Oxford	Chester
Lea, J. ....	...	St. Bees'	...	Chester
Lyon, Samuel John...	B.A.	Trinity	Camb.	Chester

PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Redfron, Robert Searr	B.A.	Queen's	Oxford	Chester
Richardson, James ...	B.A.	Trinity	Dublin	Chester
Roberts, Edward	B.A.	St. Mary Hall	Oxford	Chester
Rowley, Joseph Moss	B.A.	Corpus Christi	Camb.	Chester
Royds, Edward	B.A.	Brasenose	Oxford	Chester
Summer, Robert	B.A.	Balliol	Oxford	Winchester
Tomlinson, Edward...	B.A.	Trinity	Oxford	Chester
Wandby, W. R. P....	...	St. Bees'	... ..	Chester
Watt, Alexander	M.A.	... ..	... ..	... ..
Weekes, F. Augustus	B.A.	Wadham	Oxford	Chester
White, Robert	B.A.	Brasenose	Oxford	Chester
Whyte, James Richard	B.A.	Downing	Camb.	Chester
Wilson, T. ....	...	St. Bees'	... ..	Chester
Woolward, Alfred G.	B.A.	Magdalen	Oxford	Chester

CONFIRMATIONS APPOINTED.

The Ven. Archbishop of York has intimated to his Clergy that he purposes holding confirmations at the times and places following:—York (City), Monday, April 28; York (Neighbourhood), Tuesday, April 29; Tadcaster, Wednesday, April 30; Selby, Thursday, May 1; Thorne, Friday, May 2; and Doncaster, Saturday, May 3.

The Very Rev. the Dean of Exeter has appointed his visitation courts to be held as follow:—Exmouth, April 23; Coyton, April 26; Ashburton, May 6. The Venerable Archdeacon will hold visitation courts at Exeter, April 22; Collumpton April 24; Honiton, April 29.

The Lord Bishop of Winchester has signified his intention of holding a Confirmation in the church of St. Saviour's, Southwark, on Tuesday, the 6th of May next.

The Lord Bishop of Winchester has issued orders for a course of Confirmations throughout Surrey during the approaching summer. The following are his Lordship's arrangements:—May 3, Epsom church (morning); Clapham church (afternoon). May 5, Kingston church (morning); St. Anne's church, Wandsworth (afternoon). May 6, St. James's church, Bermondsey (morning); St. Saviour's church, Southwark (afternoon). May 7, Camberwell church (morning); St. George's church, Camberwell (afternoon). May 8, Lambeth church (morning); St. Matthew's church, Brixton (afternoon). May 9, Chertsey church (morning); St. John's chapel, Richmond (afternoon). May 10, Mitcham church (morning). May 15, Reigate church (morning); Dorking church (afternoon). May 16, Bletchingley church (morning); Oxted church (afternoon). May 18, Godstone church (morning). July 2, Cobham church (morning); Leatherhead church (afternoon). July 3, West Horsley church (morning); Trinity church, Guildford (afternoon). July 4, Godalming church (morning); Chiddingfold church (afternoon). July 5, Bagshot chapel (morning); Chobham church (afternoon). July 6, Crondall church (morning); Crookam church (afternoon). July 7, Farnham church (morning). The Lord Bishop of Gloucester and Bristol intends holding Confirmations at Bitton and at Pucklechurch on Tuesday, the 15th of April, and at Yate on Wednesday, the 16th of April.

PREFERMENTS & CLERICAL APPOINTMENTS.

Chapman, Rev. James, to the New Bishopric of Ceylon.
Anderdon, Rev. Wm. Hy., to the C. of Reigate, Surrey.
Anderson, Rev. Matthew, to the P. C. of St. Paul's, Herne Hill, Camberwell.
Annesley, Rev. Francis, to the R. of Clifford Chambers.
Baker, Rev. Geo. Augustus, to the C. of Ibstone, Oxon.
Bayldon, Rev. John, to the C. of Creech St. Michael, Somersetshire.
Beaumont, Rev. Jas. Ackroyd, to the P. C. of St. Paul's, Leeds.
Bell, Rev. Chas. Dent, to the C. of St. Mary's Chapel, Reading.
Bellman, Augustus Frederick, C. to the C. of Hemsby, in Norfolk.

- Bickersteth, Rev. Robt., to the Curacy of Clapham, Surrey.
- Blewitt, Rev. J., to the P. C. of Aberyschan, Monmouthshire.
- Bonwell, Rev. James, C. of Liverpool, to the P. C. of St. Philip's, Stepney, Middlesex.
- Boucher, Rev. John Sidney, to the C. of Conover, Salop.
- Bond, Richard, Clerk to the C. of Pulham, St. Mary the Virgin, with St. Mary Magdalen annexed, in Norfolk.
- Bradshaw, Rev. John, to the V. of Hose, Leicestershire.
- Bradley, Rev. J. C., to the Incumbency of Oakworth, in the parish of Keighley, Yorkshire.
- Bramah, Rev. Joseph W., of Merton Coll., Oxford, to the C. of Kibworth Beauchamp, Leicestershire.
- Brine, Rev. John Percival, to the Curacy of St. Mary's, Leeds.
- Bryan, Rev. J. W., to the C. of St. Botolph, Horsehouse-in-Coverham, Yorkshire.
- Carver, Rev. D., of Gonville and Caius Coll., Camb., to the C. of Warham All Saints, Norfolk.
- Charlton, Rev. C. D., C. of Kingston and Iford, to the V. of Laughton, Sussex.
- Charrington, Rev. Nicholas Geo., of Oriel Coll., Oxford, to the C. of Bodington, Northamptonshire.
- Clarke, Venbl. Archdn., R. of Eastham, and Canon of Chester Cathedral, to be Chaplain to the High Sheriff of Cheshire.
- Clyde, Rev. Jas. Burdon, to the V. of Bradworthy, otherwise Bradfordisworthy, with the chapel of St. Pancras, Devonshire.
- Collinson, Rev. H. K., Incumbent of Trinity Church, Stockton, to the V. of Stannington, nr. Morpeth; pat., the Bp. of Durham.
- Cookson, Rev. Cha., Minor Canon of the Cathedral of Peterborough, to the office of Surrogate for that Diocese.
- Corfield, Rev. W., to the V. of Birling, Kent.
- Coulthard, Rev. Robt., Fell. of Queen's Coll., Oxford, to the United Rectories of Sulhampstead Abbas, and Southampstead Banister, Berkshire.
- Dalton, Rev. John Neale, V. of Greet-ham, Rutland, to act as Surrogate for the Diocese of Peterborough.
- Dykes, Rev. L. P. D. B., to the C. of Keyworth, Notts.
- Earle, Rev. John Chas., to the P. C. of the District Church of Christchurch, Bradford, Wilts.
- Ebsworth, Rev. John Joseph, of St. Edmund Hall, Oxford, to the C. of St. Thomas, Stourbridge, Worcestersh.
- Eckersall, Rev. Chas., of Christ Ch., Oxford, to the R. of All Saints', Worcester; pat., the Queen.
- Edwards, Rev. J., to the R. of Newtown, Montgomeryshire.
- Egerton, Rev. Wm. Hy., to the V. of Ellesmere, Salop.
- Estridge, Rev. John Julius, V. of Gussage All Saints, and C. of Winterbourne Clenstone, Dorset, to the R. of Puncknowle, in the same county.
- Eyton, Rev. C. W., to the R. of Worthenbury, Flintshire.
- Evans, Rev. J. W., late C. of Wighen-hall, Norfolk, to the New Chapelry District, and Church of the Holy Trinity, Stowupland, Suffolk.
- Farley, Rev. Wm. Meymott, to the C. of Hoddenham, Bucks.
- Fenwicke, Rev. Gerard Chas., of University College, Durham, to the R. of Stockerstone, Leicestershire.
- Fenn, Rev. Nathl. Vincent, to be C. of St. Clement's, Ipswich.
- Franken, Rev. Chas. Wm., to be C. of St. Helen's, Ipswich.
- Gardner, Rev. Robert, Assistant Minister of St. John's Chapel, Devouport, to be Minister of the New Episcopal Church of St. Michael, at Stoke Damarel, Devon.
- Gillmor, Rev. Clotworthy, to the V. of Dartford, Kent.
- Goodenough, Rev. Dr., to the R. of Broughton, Oxfordshire.
- Gregson, Rev. John, to the V. of Sutton Courtney, Berks.
- Grant, Rev. F. B., to the R. of Shelton, Staffordshire.
- Groom, Rev. J., C. of Padibam, to the C. of St. John's, Liverpool.
- Guy, Rev. H. Wills, of Exeter Coll., Oxford, to the R. of Winterbourne Clenstone, Dorset.
- Haddon, T. C., C. to the C. of Free-thorpe, in Norfolk.
- Hawthorn, Rev. R., to the V. of Stapleford, Cambridgeshire.
- Hayne, Rev. John, to the R. of Rad-dington, Somerset.

- Hayter, Rev. Geo. Goodenough, of St. Sidwell, Exeter, to be one of the Bodleian Lecturers in that city for the year ensuing.
- Hemery, Rev. James, to the R. of St. Helier, Jersey.
- Hill, Rev. Reginald Pyndar, to the C. of St. Lawrence, Evesham.
- Holmes, Rev. Wm., R. of Thelveton, Norfolk, to the R. of Scole, in the same County, by dispensation from his Grace the Abp. of Canterbury.
- Hopper, Rev. Augustus M., Fellow of St. John's Coll., Camb., to the Parochial Chaplaincy of Horningsey, Cambridge.
- Horn, Rev. Thos., R. of Mursley, Bucks, to be Rural Dean for the Northern Division of the Deanery of Mursley.
- Hoskins, Rev. W. E., R. of the united parishes of St. Alphage and St. Mary, Northgate, Canterbury, to the V. of St. John's, Margate.
- Huntley, Rev. John Thos., to the R. of St. Mary, Binbrooke, Lincoln.
- Jebb, Rev. John B., to the C. of Chesterfield, Derbyshire.
- Johnstone, Rev. Chas., to a Canonry Residentiary in York Minster.
- Jones, Rev. Chas., to the V. of Pakenham, Suffolk.
- Jones, Rev. John, R. of St. George, to be Rural Dean of the division of the Deanery of Rhos, Denbigh.
- Kennicott, Rev. R. D., Incumbent of Horton, near Blyth, to Trinity Church, Stockton, vice the Rev. H. K. Collinson.
- Kerry, Rev. Wm., to the P. C. of St. Thomas, Bethnal Green.
- Killpack, Rev. W. Bennett, of Corpus Christi Coll., Camb., to the Assistant C. of Devouport.
- Kingsmill, Rev. J., to the Chaplaincy of Pentonville Prison.
- Lewis, Rev. John Barnaby, to the C. of West Pennard Somersetshire.
- Light, Rev. J., to the C. of Coley, Yorksh.
- Lowder, Rev. John, C. of Christian Malford, near Chippenham, to the P. C. of the District Church, at Derry Hill, near Calne, called Christ Church.
- Madden, Rev. Wyndham Monson, to the P. C. of the Holy Trinity, Fareham, Hants.
- Maynard, Rev. John, to the R. of Sudbourne-cum-Cappellade, Oxford, Suffolk.
- Mayow, Rev. Philip Wynell, to the P. and augmented C. of St. Paul, at Easton, in Wells, Somersetshire.
- Measor, Rev. Hy. Paul, to the C. of Felmersham, Beds.
- Mitchell, Rev. St. John, to the P. C. of Brown Edge, Staffordshire.
- M'Neill, Rev. Robert, to the V. of Shitlington, Beds.
- Morgan, Rev. John, to the C. of Merthyr Tidvil, Glamorgan.
- Morgan, Rev. Rich., to the V. of Aberavon, Glamorganshire.
- Mungan, Rev. Wm. Martin, to the C. of St. Peter's, Southwark.
- Nevison, Rev. C., to the C. of Downham, Cambridge.
- Newman, Rev. Wm. Jepson, to the R. of Badsworth, Yorkshire; pat., Earl Fitzwilliam.
- Norman, Rev. Manners Octavius, to the V. of Stonesby, Leicestershire.
- O'Neill, Rev. O. Z., to the C. of Sheepwash, Devon.
- North, Rev. Jacob Hugo, to Trinity Church, Greenwich.
- Paget, Rev. T. B., to the V. of Welton-cum-Melton, Yorkshire.
- Pellew, the Hon. and Rev. E., Canon of Norwich, to the Incumbency of St. James's Church, Bury St. Edmund's.
- Phelps, Rev. John, P. C. of Burcombe, near Wilton, to the R. of Little Langford, Wilts.
- Pickford, Rev. Edwd. M., to the C. of Adderley, Market Drayton, Salop.
- Pope, Rev. Alex., to the C. of Ogborn St. George, Wilts.
- Prickett, Rev. J. J., to the P. C. of Markington, Yorkshire.
- Pughe, Rev. R., to the P. C. of Mostyn, Flintshire.
- Pycroft, Rev. Jas., to the P. C. of the district of St. Mary Magdalen, Barnstaple; pat., the Crown.
- Rees, Rev. Chas. D., to the V. of Llanwerthol, Brecknockshire, with the endowed Grammar School at the same place.
- Reginald, Rev. H. P., to the C. of St. Lawrence Evesham, Worcestershire.
- Rolfe, Rev. G. C., Incumbent of Harley, Oxfordshire, to the Chaplaincy of the Witney Union.
- Rolleston, Rev. Wm. Lancelot, to the V. of Lowesby, Leicestershire; pat., Sir F. G. Fowke, Bart.
- Rudall, Rev. Edwd., Domestic Chaplain

to the late Earl of St. Germain's, to be the same to the present Earl.
 Savage, Rev. J. Chapman, to the R. of Nuneaton, Warwickshire.
 Scott, Rev. Edwd. D., Fell. of Queen's Coll., to the V. of Carisbrooke, Isle of Wight.
 Skally, Rev. J. J., to the C. of Newent, and to be Chaplain to the Newent Union Workhouse, Gloucestershire.
 Stopford, Rev. Chas., to the R. of Barton Seagrave, Northamptonshire.
 Sutcliffe, Rev. Wm., formerly C. of Farnworth, nr. Bolton, to the P. C. of Weeton, Kirkham, Lancashire.
 Swanton, Rev. F., Minor Canon of Winchester Cathedral, to the V. of Barton Stacey, Hants.
 Talmage, Rev. J. M., to the Vicarages of Fifield and Idbury, Oxon.
 Taylor, Rev. H. J., to the C. of Dulverton.
 Taynton, Rev. Wm., to the Perpetual and augmented Curacy of Barton St. David, Somersetshire.
 Townsend, Rev. Thos., to the V. of Cold Aston, Gloucestershire.
 Tyler, Rev. J. Endell, B.D., R. of St. Giles's-in-the-Fields, London, to the Canonry of St. Paul's, vacant by the d. of the late Rev. Sydney Smith.
 Wake, Rev. Baldwin, M.A., to the V. of Ketton with Tixover C., Rutland.
 Walsh, Rev. Wm. Perceval, to the V. of Stanton Harcourt, in the county of Oxford.
 Walters, Rev. Chas., to the R. of Weeke, Hants.
 Watson, Rev. Andrew, to be Chaplain to her Majesty's Ship Vanguard.
 Waugh, Rev. Jas. Hay, P. C. of Cerne Abbas, to the R. of Corsley, nr. Warminster.
 Wharton, Rev. Geo., V. of St. Johns' Stanwick, to the R. of Stanford-le-Hope, Essex.
 Wharton, Rev. H. J., to the C. of Norwood, Surrey.
 White, Rev. Thos., to the V. of Kirkhammerton, Yorkshire.
 Whitfield, Rev. H. J., V. of Grandborough, Bucks, to be Domestic Chaplain to the Earl of Mornington.
 Whitter, Rev. W., to the R. of Bridford, Devon.
 Wickham, Rev. Hill Dawe, to the Chaplaincy of the Union Poor House, situate

within the Parochial district of Christ Church, Frome.
 Wildman, Rev. Yates Samuel, to be Chaplain to the Sheriff of Berkshire.
 Wilkin, Rev. Arthur, to the R. of Barton nr Penrith.
 Wilkins, Rev. J. S., to the Curacy of St. Paul's, Islington.
 Woodroffe, Rev. T. H., to the C. of Putney.
 Williams, Rev. Chas., Fell. and Tutor of Jesus Coll., Oxford, to the P. C. of Holyhead, Anglesea.
 Williams, Rev. Robt. Price, to the R. of Scartho, Lincolnshire; pats., Jesus Coll., Oxford.
 Wylie, Rev. Geo., to the R. and Parish Church of Newnham with Mapledurwell, vacant by the D. of the Rev. Richd. Hunter.

CLERGYMEN DECEASED.

Allen, Rt. Revd. Joseph, Lord Bishop of Ely.
 Briscoe, Rev. Alan, R. of Sulhamstead Abbas, with Sulhamstead Bannister, Berks.
 Baker, Rev. F. P., R. of Little Cressingham.
 Carew, Rev. Gerald, R. of Anthony and Sheviok, Diocese of Exeter.
 Carringham, Rev. A. J., R. of Barrow, Suffolk.
 Champneys, Rev. Hy. Wm., R. of Badsworth, Yorkshire.
 Coddington, Rev. H., V. of Ware cum Thundridge, Herts, at Rome.
 Corke, Rev. Edwd., V. of Bywell St. Peter's, Northumberland.
 Courtney, Rev. John, R. of Sanderstead, Surrey.
 Gilbert, Rev. Hy. Robt., R. of Cantley, Norfolk, at Rome.
 Grenfell, Rev. Algernon, one of the Masters of Rugby School.
 Grylls, Rev. Thos., R. of Cardynham, Cornwall, and Prebendary of Exeter Cathedral.
 Hewson, Rev. Wm., D.D., Chancellor of St. David's, and V. of Swansea.
 Holden, Rev. W., Assistant Chaplain of St. Oswald's Hospital, Worcester.
 Isham, Rev. V., R. of Lamport, Northamptonshire.
 Legh, Rev. Edmd. Dawson, P. C. of St. Botolph, Aldersgate Street.

Maltby, Rev. Wm., at Mansfield, Notts.
 Mooney, Rev. R. G.
 Mounsey, Rev. Thos., V. of Owthorne,
 Yorkshire.
 Newman, Rev. Lawrence Gibbon, at
 Croydon.
 Pye, Rev. James, P. C. of Nether Dean,
 Bedfordshire.
 Sawyer, Rev. John, late C. of Christ's
 Chapel, St. John's Wood.

Smith, Rev. Sydney, Canon Residentiary
 of St. Paul's, R. of Combe Florey,
 Somerset, and V. of Halberton, Devon.
 Swan, Rev. Francis, late Prebendary of
 Lincoln, R. of Wintringham, and V.
 of Kirton, Lincolnshire.
 Walker, Rev. Thos., R. of Standon,
 Staffordshire.
 Webber, Rev. Thos., R. of Castle Mac-
 adam, C. Wicklow.

UNIVERSITY NEWS.

OXFORD.

March 1st.

In a Congregation holden on Thursday
 last, the following degrees were con-
 ferred:—

Masters of Arts—E. Nathl. Conant,
 St. John's; Rev. W. Richards, New Inn
 Hall; Rev. J. Murray Dixon, St. Ed-
 mund Hall; Rev. T. Robinson Green,
 Exhibitioner of Lincoln; Rev. W. Poole,
 Oriel.

Bachelors of Arts—Sir Graham Gra-
 ham Montgomery, Bart., Ch. Ch., Grand
 Comp.; G. Drake, University; Julian
 Pratt, Trinity; G. Gordon, Brasenose.

March 8th.

In a Convocation holden yesterday,
 the Rev. Archibald Malcolm, M.A., of
 Trinity College, Cambridge, was admitted
ad eundem.

In a Congregation holden at the same
 time, the following degrees were con-
 ferred:—

Master of Arts—The Rev. W.
 Groome Holmes, Wadham.

Bachelors of Arts—C. Lloyd, Student
 of Ch. Ch.; Arthur Spencer Douglas
 Harris, Ch. Ch.

In a Convocation to be holden on
 Thursday the 10th of April, at two
 o'clock, the following regulations will be
 submitted to the House.

The Examiners for the Mathematical
 Scholarships have elected for the senior
 scholarship, Hugh D. Harper, B.A.,
 Scholar of Jesus College, and for the
 junior scholarship, Robinson Thornton,
 Scholar of St. John's College.

The Examiners appointed by the trus-
 tees of Dean Ireland's scholarships, have

announced to the Vice-Chancellor that
 Mr. Goldwin Smith, demy of Magdalen
 College, is the successful candidate for
 the vacant scholarship. Mr. Smith ob-
 tained the Latin scholarship in 1842.
 There were sixteen candidates. Magdalen
 College has now two Ireland scholars,
 Mr. Conington having been elected last
 year.

The following Notice is in circulation
 among Members of Convocation:—

REQUISITION TO THE VICE-CHANCELLOR OF OXFORD.

We, the undersigned Members of Con-
 vocation, finding that the University of
 Oxford has been precluded, by the inter-
 vention of the Proctors, from publicly ex-
 pressing its opinion upon the Ninetieth
 Tract for the Times, deem it a duty to
 state our deliberate conviction, that a
 formal act of the University, on the sub-
 ject, is still imperatively required. And
 we hereby respectfully request, that at
 the earliest opportunity which may seem
 to you fitting, you would be pleased to
 lay before the Board of Heads of Houses
 and Proctors, this our earnest entreaty,
 that notwithstanding the temporary ob-
 struction which has occurred through
 advantage taken of the form of our aca-
 demical constitution, the matter may be
 again submitted to Convocation.

Oxford, Feb. 13, 1845.

March 15th.

Mr. Henry Barnes Byrne, Scholar of
 Oriel College, was, on Tuesday, elected
 to the University Latin Scholarship.
 There were thirty-six candidates.

Mr. H. Wentworth Acland, M.A.,
 Fellow of All Souls, has been appointed

Lee's Lecturer in Anatomy, vacant by the resignation of Dr. Kidd.

On Thursday, Frederic William Foster, of the Collegiate School, Sheffield, was elected to the Lusby Scholarship.

March 22nd.

In a Convocation holden on Saturday, the degree of Doctor in Divinity was conferred, by decree of Convocation, upon the Rev. John Medley, M.A., of Wadham College, who has been nominated Bishop of New Brunswick.

In a Congregation holden at the same time, the following degrees were conferred :—

Master of Arts—Frederic Metcalf, Fellow of Lincoln.

Bachelors of Arts—H. A. Buckmaster, Ch. Ch. ; Sydney G. Selwyn, Fellow of New College.

To the Reverend the Proctors.—Oxford, Feb., 1845.

We, the undersigned Members of Convocation, understanding that you have resolved to put your negative upon the Proposal relating to the Ninetieth Tract, in Convocation, on Thursday the 13th instant, beg leave to tender to you our cordial thanks for a determination which we consider to have been demanded by the principles of our Academical Constitution.

The above address to the Proctors, was presented on Saturday, the 1st inst., by the Rev. C. Marriott. The following answer has been returned by the Senior Proctor :—

" My dear Marriott,—I beg to acknowledge, on behalf of myself and my colleague, the address which you were commissioned to present to us, in reference to our interference with the proposed measure respecting the Ninetieth Tract.

" In our joint behalf I beg to return you our sincere thanks, and through you to those members of Convocation who have signed the address.

" It cannot but afford us much satisfaction to have the concurrence of such a body of members of Convocation in the exercise, which under the circumstances we felt it our duty to make, of the powers entrusted to us by the University.

" I remain, faithfully yours,

" H. P. GUILLEMARD, Sen. Proc.
" Trinity College, March 4, 1845."

CAMBRIDGE

March 1st.

The Rev. J. Lodge, M.A., who for twenty-three years has discharged the duties of principal Librarian of this University with ability and zeal, has expressed his intention to resign that office.

Yesterday the Scholarship founded by Dr. Davies, formerly fellow of King's, and afterwards Provost of Eton College, for the greatest proficient in classical learning, was adjudged to Franklin Lushington, of Trinity College.

March 8.

Yesterday two of the eight Scholarships, founded by the Rev. William Bell, D.D., Prebendary of Westminster, and late Fellow of Magdalene College, for the sons or orphans of clergymen, were adjudged as follows :—1. John Llewellyn Davies, of Trinity. 2. David James Vaughan, of Trinity.

At a Congregation on Wednesday last, the following Graces passed the Senate :—

To confer the degree of Doctor of Divinity by Royal Mandate on James Chapman, M.A. of King's College.

To confer the degree of Doctor of Divinity by Royal Mandate on Charles John Vaughan, M.A. of Trinity College.

To appoint Mr. Maddison of Catharine Hall, Deputy Proctor, in the absence of Mr. Goodwin.

At a congregation yesterday, the following degrees were conferred :—

Honorary Master of Arts—G. T. Orlando Bridgeman, Trinity.

Masters of Arts—Ottywell Robinson, Trinity ; W. F. Witta, King's ; J. Harrison, Queen's.

Bachelors of Arts—Crompton Hutton, Trinity ; W. Brownrigg Smith, St. John's.

At the same congregation the following Graces passed the Senate :—

To petition both Houses of Parliament for the Repeal of that part of an Act passed in the 6th and 7th years of the reign of his late Majesty King William IV. which provides for the Union of the Sees of St. Asaph and Bangor.

To add the Lady Margaret's Professor of Divinity to the number of persons who appoint the Select Preachers.

It being the opinion of the Botanical Syndicate that it would be desirable to appoint a New Curator before any fur-

ther steps are taken in laying out the New Botanical Garden :

To allow Mr. Biggs, the present Curator, who has held the office thirty-two years, a retiring pension of 80*l.* per annum, being the amount of his present salary.

On the recommendation of the Hulse Trustees, to grant a piece of land, not exceeding half an acre, part of the Hulse property in the parish of Sandbach, for the site of a new School and a dwelling-house for the teacher.

To grant a sum, not exceeding 50*l.*, for the expense of setting up and arranging, in the room adjoining the Woodwardian Museum, the Swainson collection of Birds, Insects, &c., presented to the University in 1843, so as to render the same conveniently accessible ; and to appoint the Vice-Chancellor, Dr. Page, and Mr. Smith of Caius College, and Mr. Jenyns, and Mr. Babington of St. John's College, to superintend the said arrangement.

To allow Mr. Glaisner, late Senior Assistant at the Observatory, a gratuity of 20*l.*, on the recommendation of the Observatory Syndicate, for his services during the last year in taking observations with the Northumberland telescope.

It gives us much pleasure to observe the name of Mr. Frederick Peel, second son of Sir Robert Peel, in the first class of the Classical Tripos this year. We not only cordially sympathise in the satisfaction which the Right Honourable Baronet must naturally feel at this event, but we also congratulate the University on having her hard-earned prizes sought and won by an *alumnus* so distinguished as the son of the first Minister.

On Monday, February 27, W. Johnson, Esq., was elected a Fellow of King's.

On Saturday last, — Bendyshe, son of John Bendyshe, Esq., of Kneesworth, in this county, was admitted a scholar of King's.

CLASSICAL TRIPOS, 1845.

Examiners:—Rowland Williams, M.A., King's ; Wm. Gilson Humphrey, M.A., Trinity ; William Spicer Wood, M.A., St. John's ; Henry Thring, M.A., Magdalene.

First Class.—Ds. Holden, Trin. ; Rendall, Trin., æq. ; Knox, Trin. ; Maclean, Trin. ; Cox, Joh. ; Peel, Trin.

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Second Class.—Ds. Newport, Pemb. ; Bristed, Trin. ; Phillipps, Pemb. ; Lightfoot, Trin. ; Alderson, Trin. ; Davenport, Chr. ; Fiske, Trin., æq. ; Blenkin, Corp. ; Buxton, Trin. ; Bryans, Trin. ; Fussell, Trin. ; Cayley, Trin.

Third Class.—Ds. Russell, Joh. ; Thompson, Qu. ; Jefferson, Joh. ; Clive, Joh. ; Layard, Chr. ; Yeoman, Trin.

March 15.

At a congregation held yesterday (the last day of term) the following gentlemen were admitted to the degree of Doctor in Divinity by Royal Mandate:—Rev. Jas. Chapman, King's College, Bishop of Ceylon ; Rev. Charles John Vaughan, Trinity College, Head Master of Harrow School.

At the same congregation the following were admitted to the degree of Master of Arts:—T. H. Barstow, G. Brimley, A. Cayley, W. Falgate, J. Finch Fenn, W. Newton Harriott, Hugh A. Johnstone Munro, Ottywell Robinson, B. Webb, T. Lawrence Yeoman, all of Trinity College ; H. Fenwick, R. Bickersteth Mayor, W. J. Metcalfe, C. Frederick Rothery, J. J. E. Steel, W. Greive Wilson, all of St. John's College ; F. Fuller, St. Peter's ; E. Atkinson, Clare Hall, J. Russell Woodford, Pembroke ; H. Christopher Barker, Caius ; T. Gajeton Ragland, Corpus Christi ; W. Henry Parr, Catharine Hall ; R. Godolphin Peter, Jesus ; A. Westmorland, Jesus ; S. R. Carter, Emmanuel ; W. Castlehow, Emmanuel.

At the congregation, yesterday, the Vice-Chancellor gave notice of the approaching resignation of the present excellent Librarian, Mr. Lodge, in consequence of the much lamented continuance of his ill health. The office of Librarian will be vacant on the 25th instant, and the Vice-Chancellor has appointed Wednesday, the 2nd of April, for the nomination of two candidates by the Heads, and Thursday, the 3rd of April, for the election of a new Librarian. The election will begin at nine o'clock, a.m.

The Vice-Chancellor has also given notice to the members of the Senate, that early in next Term, a Grace will be proposed for the appointment of a Syndicate to consider the desirableness of appointing an Assistant Librarian, who shall be a Graduate of the University above the Degree of B.A. ; and, if the appointment be thought desirable, to consider what

duties should be assigned to such an officer, and the amount and source of his salary; and to report thereon to the Senate.

We print a list of the candidates for the office of Librarian, with some additions and corrections:—

Rev. J. Power, M.A., Fellow of Clare Hall, late Fellow and Tutor of Trinity Hall, 10th Wrangler in 1821; Rev. J. J. Smith, M.A., Fellow and Tutor of Caius College, 10th Wrangler, 1828; G. M. Kemble, Esq., M.A., Trinity College, B.A. 1830; C. W. Goodwin, Esq., M.A., Fellow of Catharine Hall, 9th Sen. Opt. and 9th of 1st class, 1838; Rev. W. R. Griffin, Fellow and Tutor of St. John's, Senior Wrangler, 1837; J. Edleston, Esq., M.A., Fellow of Trinity College, 15th Wrangler, and 1st of 2nd class, 1838; Rev. Mynors Bright,

Fellow of Magdalene College, 27th Sen. Opt. and 1st and 2nd class, 1840.

Yesterday the two gold medals, given annually to the two commencing Bachelors of Arts who, having obtained Senior Optimes at least, show themselves the greatest proficient in classical learning, were adjudged as follows:—F. Rendall, (29th Wrangler and First Classic, bracketed), Trinity College; T. F. Knox, (14th Senior Optime and Third Classic), Trinity College.

On Monday last, the following gentlemen were elected Fellows of St. John's College:—Robt. Bickersteth Mayor, B.A. [1842], and Stephen Parkinson, B.A., [Senior Wrangler, 1845].

On Tuesday last, the Moral Philosophy prize of this College was adjudged to Ds. Smalley.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Anstey, Rev. Chas., at Rugby.
Berkeley, Rev. G. C., at Southminster V.
Broome, Rev. J. H., Minister of St. Peter's, Bushey Heath.
Croft, Rev. Richard, at North Ockendon R., Essex.
Garrett, Rev. Wm., at Rome.
Gleadowe, Rev. R.W., Minor Canon of Chester Cathedral.
Green, Rev. Fredk., of Belle Vue, Marston, Somerset.
Henning, Rev. E. N., at Long Sutton, nr. Somerton.
Mansfield, Rev. Joseph, at Bath.
Maskell, Rev. W., at Broadleaze, nr. Devizes.
Mayow, Rev. P. W., at Barkway.
Morrell, Rev. G., at Adderbury, Oxfordshire.
Osborne, Rev. T. F., at Calcutta.
Pretymann, Rev. J., at Aylesbury V.
Thomas, Rev. W. Jones, at Kington V.
Thompson, Rev. Hy., at Wrington R.
Tomlinson, Rev. W. R., Shirfield R., Hants.
Yates, Rev. E. T., at Aylsham V.

OF DAUGHTERS—the Lady of

Appleton, Rev. Richd., at Kirkdale D.
Bowyer, Rev. W. W., at Florence.
Curteis, Rev. Cyril T., at Sevenoaks.
Deedes, Rev. Gordon, at Willingale R., Essex.
Dixon, Rev. R., at King William's College, Isle of Man.
Field, Rev. J., in the Porbury, Reading.
Gorse, Rev. Hy., at Epsom.

Greenstreet, Rev. W. G., at Pattingham V. nr. Wolverhampton.

Hart, Rev. Joshua, V. of Otley, Yorkshire.

Hyatt, Rev. G. T., at Broughton V., Wilts.

Isaac, Rev. W. Lister, at Brighton.

Lawrence, Rev. C., Senior, at Penmark.

Lockwood, Rev. E. J., at St. Mary's R., Bedford.

Mann, Rev. W. Moxon, British Chaplain at Coblenz on the Rhine.

Melville, Rev. H., of the East India College.

Morgan, Rev. M. B., V. of Llanhamlet.

Newcombe, Rev. C. G., Upr. George-st., Bryanston-square.

Pigott, Rev. J. B., at Buchan Lodge, Sussex.

Ravenshaw, Rev. Edwd., R. of West Kington, Wilts.

Sowerby, Rev. C.B., at Ashton-upon-Mersey R.

Stocker, Rev. H. W. B., at Hornforth, Yorkshire.

Walford, Rev. Ellis, at Dallinghoo R. Suffolk.

Watson, Rev. Joshua, at Landedowne-crescent, Cheltenham.

White, Rev. Jas., at Bruton V.

Wilson, Rev. W. D., Great Bircham, Norfolk.

MARRIAGES.

Baldwin, Rev. W., to Sarah, second d. of the Rev. T. Crowther, Incumbent of St. John's, Halifax, Yorkshire.

Blanchard, Rev. Richd. H., of North Allerton, to Frances, eld. d. of the late Ralph Croyke, Esq., of Rawcliffe Hall, York.

Buckler, Rev. Wm., R. of Ilchester, to Mary Ann, relict of Robert England, Esq., of Hainbury House.

Hamilton, Rev. Robt. Kerr, to Susan, d. of the Rt. Rev. the Lord Bp. of Madras.
 Houlbrook, Rev. W., Incumbent of Wyke, nr. Halifax, to Fanny, only d. of the late John Eicke, Esq., of Hempstead.
 Mathias, Rev. W. B. Stewart, to Margaret, d. of Mr. Lingley, of Frodsham.
 Morton, Rev. Thos., late C. of St. Andrew's,

Plymouth, to Miss Knight, of Oxford-st., Plymouth.
 Templer, Rev. Hy. Skinner, eld. s. of the Rev. J. Templer, to Frances Ann, eld. d. of the Rev. J. Badcock, of Seaton.
 Wait, Rev. W. W., to Sarah Lucy, fourth d. of the late Jas. M. Pierson, Esq., of Hitchin.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

Rev. Isaac Altham, C. of Attenborough with Bramcote, Notts.

Rev. W. Baldwin, Minister of Mytholmroyd, Yorkshire.

Rev. R. H. Brandling, from his workmen, at Middleton Colliery, near Leeds, with a silver cup, as a mark of gratitude for his kindness to them for many years.

The Rev. James Bromley, B.A. [1843], of Catherine Hall, and of the Lye, Stourbridge, has been presented with a beautiful pocket communion service, by the Stourbridge National Sunday Schools, as a mark of their esteem.

Rev. George Campbell, (late Minister of Lofthouse), with an address and a piece of plate, on the occasion of his retirement from the Curacy of Triarn Barnet, as a mark of the affectionate regard of the members of his congregation.

Rev. Mr. Crowther, Assistant Curate at Chatteris, with an address and bible, from the inhabitants, in acknowledgment for the faithful and unflinching zeal he had evinced in the discharge of his ministerial duties.

Rev. John Neale Dalton, late C. of Walthamstow.

Rev. Saml. Jas. Goodenough, with an elegant silver candelabrum for six lights, on his retiring from the Vicarage of Hampton.

Rev. T. C. Grover, C. of Swavesey, Cambridgeshire.

Rev. W. W. Gurney, late C. of Bratton Clovelly, Devonshire, rector of Rotherborough, has been presented with a splendid silver inkstand, by his former parishioners.

Rev. Thomas Jackson, M.A., of St. Mary Hall, Oxford, Principal of the National Society's Training Institution,

Battersea, lately Incumbent of St. Peter's, Mile End, an elegant silver inkstand, value 30*l*, a handsome Bible, value 5*l*, and a purse of sixty sovereigns, as a renewed testimony by the congregation of the value which they attached to his ministry, and the affectionate gratitude with which they still remember him.

Rev. John Mickle, Vicar of South Leverton, with a silver cake basket, by his late parishioners of North Leverton, on his leaving the Curacy, which he had held eighteen years.

Rev. Chas. Phillott, Officiating Minister of the parish of East Teignmouth for a period of 27 years, with a massy silver salver, from the congregation and parishioners, on his retiring from that ministry.

BUCKINGHAMSHIRE.

ETON COLLEGE.—The annual examinations for the Newcastle Scholarship (of the value of 50*l* per annum, to be held for three years, founded by the Duke of Newcastle, in 1829), which commenced on Monday, 3rd March, were concluded on the Friday following. The scholarship was adjudged to Day, K.S., the son of the Rev. H. T. Day, Vicar of Mendlesham, Suffolk, and the gold medal to Back, as the boy who stood second in the examination for the scholarship. The number of candidates was thirty-six, and the following were selected by the examiners (G. Cornwall Lewis, Esq., student of Christ Church, Oxford, and the Rev. W. L. Sampson, of King's College, Cambridge) as having particularly distinguished themselves:—Mr. Herbert (son of Earl Powis), M'Niven, Hornby, Welby, ma., Simmonds, K.S., Wayte, K.S., Ranken, and Beaumont (first Prince Albert's prizemen of 1844). The Easter holidays terminate on Saturday the 5th of April. The school now numbers nearly 750 pupils.

CAMBRIDGESHIRE.

The annual meeting of the Cambridge District Committee of the Society for Promoting Christian Knowledge was held on the 22nd of February, the Rev. Dr. Graham, Master of Christ's College in the chair. The report for the past year stated that there had been an increase of 3,136 publications upon the number circulated in 1843. The sale of books and tracts to non-members was stated to be gradually on the increase, which seems to prove the gratifying fact of a greater demand by the public for the Holy Scriptures and for religious publications. The treasurer's statement was of a very satisfactory nature; it showed the amount of subscriptions and donations to the Cambridge Committee to be 114*l.* 18*s.* 6*d.*, besides 137*l.* received on account of the Parent Society, and transmitted to its treasurer in the course of the year. The amount received for the sale of books was 373*l.* 4*s.* 1*d.*, and of school stationery, 58*l.* 16*s.* 8*d.* A grant of 30*l.* was recommended to be made to the Parent Society for general purposes. In the conclusion of the report, reference was made to the magnitude, extent, and variety of the operations of the Parent Society in all quarters of the world, and the pressing demands which were constantly made upon its resources; but it was hoped that it was not necessary to dwell at any length on the importance of giving it that earnest and cordial support to which it is so justly entitled, from the zeal which it has always manifested for the best interests of mankind.

At a meeting of the Cambridge Camden Society, recently held, an official announcement was made, that non-resident members will be allowed to vote by proxy on the 8th of May, when the question of dissolving or remodelling the Society will be discussed and decided.

CHESHIRE.

CHESTER CATHEDRAL.—The amount already subscribed for the restoration of this ancient ecclesiastical structure is nearly 3,000*l.*, including a second donation of 100*l.* from the Marquis of Westminster. The cost of the works already contracted for and in progress is 2,504*l.*, and the complete restoration of the choir, it is expected, cannot be effected for less than 5,000*l.*

DEVONSHIRE.

THE WELSH BISHOPRIC.—At a meeting of the Clergy of the Archdeaconry of Exeter, held at the College Hall, on Tuesday the 11th of March, petitions to both Houses of Parliament, praying for the

repeal of the statute which provides for the union of the Diocese of St. Asaph with that of Bangor, were unanimously adopted. At the same meeting an address was voted to Earl Powis, and an address to the Queen was agreed on, praying her Majesty graciously to give her assent to the introduction of a bill for carrying out the views of the petitioners.—*Western Luminary.*

The late R. Saunders, of Exeter, has left 500*l.* to the Devon and Exeter Hospital, 500*l.* to the Exeter Dispensary, 300*l.* to the Exeter Charity School, 200*l.* to the Deaf and Dumb Charity at St. Leonard's, 200*l.* to the Devon and Exeter Female Penitentiary, 200*l.* to the Lunatic Asylum at St. Thomas's, 200*l.* to the Devon and Exeter Infant School Society, 200*l.* to the Society for Promoting the Education of the Poor, 200*l.* to the Institution of the Blind at Exeter, 100*l.* to the Exeter Episcopal Sunday School, and 100*l.* to the Diocesan Society for the Promoting of Christian Knowledge. All these gifts are free from legacy duty.

The Bishop of Exeter has given 500*l.* towards supplying churches and schools in the destitute districts of his diocese.

ESSEX.

The Queen Dowager has contributed 20*l.* in aid of the funds of the district church of Lexden and Stanway.

GLOUCESTERSHIRE.

A beautiful monument, in the decorated style, has been erected in Gloucester Cathedral as a memorial of the late Rector of St. Michael's, the Rev. J. Kempthorne.

ST. MARY DE CRYPT CHURCH, GLOUCESTER.—At a numerous meeting of parishioners held in the vestry, the Rev. A. Sayers, rector, in the chair, to take into consideration propositions "for the new pewing of the church, for the removal of the north and south galleries, and the extension of the west gallery—the whole to be done on the responsibility of the Rector, and without any expense to the parish," three resolutions were proposed and carried; the first relating to the co-operation of the churchwardens with the Rector in carrying out the design; the others conveying thanks to the subscribers to the good work, and to the Rector "for the very liberal offer he has made in respect to the proposed alterations in the church, and also for the laborious efforts he has used to accomplish this desirable object." The complete restoration of this beautiful old church is therefore now a matter of certainty; and the parish is about to commence the restoration of the exterior. The removal of

the unsightly side galleries and hideous pews will give quite a new effect to the nave. A new East window of great beauty—an Obituary window to the memory of the late Rev. J. G. Dowling—will be completed in a few weeks. The south side of the church will soon be thrown open to the public, and Grey Friars will be considerably widened, by the contemplated alterations.

HAMPSHIRE.

The Lord Bishop of Winchester has consecrated a new church in the parish of Brown Candover. The decaying state of the ancient fabric, and the inadequacy of its accommodation for the increased population of the place, having been represented to Lord Ashburton, the chief landowner of the neighbourhood, his lordship most liberally offered to erect a new one, at his sole expense, and entrusted to Mr. Thomas Wyatt the task of executing the work in such a manner as should be at once convenient and tasteful, showing in every part that "reverent comeliness," as the Bishop himself expressed it, the most befitting a structure raised to the worship and honour of Almighty God.

HEREFORDSHIRE.

The Vicar of Mansel Lacey has presented a handsome service of silver plate, for the use of the altar in his parish church. It consists of a flagon, chalice, paten, and alms plate. Each piece is of solid silver, and bears the following inscription:—"To the church of Mansel Lacey, from Richard Lane Freer, B.D., Vicar, 1845."

ISLE OF MAN.

KING WILLIAM'S COLLEGE.—The whole of this building, with the exception of the chapel, which is in progress, has been completed within twelve months from the fire which destroyed it, Jan. 14, 1844. The principal and students have returned to their lodgings. The library is ready for the reception of books; and the bishop has inserted an advertisement requesting contributions to it.

KENT.

COBHAM.—The long pending suit respecting the vicarial tithes of this parish, has, at length, been decided by the Barons of the Exchequer in favour of the Vicar.

The labours of the workmen employed in the renovation of the antique church of St. Martin, Canterbury, are nearly concluded. The new pewing is completed, and being of the best foreign oak, has a neat appearance.

LANCASHIRE.

NEW CHURCH AT FAILSWORTH.—Jas. Smith, Esq., of Gorton, has subscribed the handsome sum of 200*l.* towards the erection of a church in the district of Failsworth, near Manchester.

MIDDLESEX.

The new church in St. Giles, Endell-street, is on the point of completion. Its title is Christ Church, St. Giles, and it is remarkable as being the first sacred edifice dedicated to the Protestant religion erected in London, in which the entire accommodation is free to the public. The building is designed in the early English style of architecture. The tower is a conspicuous object both from Long-acre and Holborn. The cost of the edifice does not exceed 4,500*l.*, although 1,000 free sittings are provided.

In consequence of the Archbishop of Canterbury's letter to his clergy, the recent innovations in the church service have been withdrawn at Tottenham, Walthamstow, Layton, and Edmonton, and a requisition to the ministers of Stoke Newington and West Hackney to effect the same object is now in course of signature.

FRENCH PROTESTANT EPISCOPAL CHURCH.—This sacred edifice, the first stone of which was laid by the Lord Bishop of London, on the 2nd of January last, in Bloomsbury-street, Bloomsbury-square, is now in rapid progress; and it is expected that it will be ready for consecration in the autumn. It is intended for the use of the descendants of the Ancient Conformist French Congregation of the Savoy in the Strand, and of other foreigners using the Liturgy of the Church of England translated into French. A charity school has long been connected with this interesting congregation; and a new school-house, attached to the church, is also in the course of erection. It is to be hoped that the contributions which are now being collected for these good objects, may prove sufficient to carry out the designs of the French Church Committee.

Proceedings are about to be instituted, in the Court of Arches, against the Rev. Frederick Oakeley, with reference to the letter recently addressed by him to the Lord Bishop of London.

We are authorized to state, that there is no foundation in the report that the bishop received a communication from the Vice-Chancellor of Oxford concerning the letter addressed by Mr. Oakeley to the Vice-Chancellor.—*Ecclesiastical Gazette.*

THE REGISTRATION ACT AND CHURCH BURIAL.—On Tuesday, the Rev. Thomas Wharton, of the Cemetery Parsonage, St.

John's Wood, Mary-le-bone, attended before Mr. Rawlinson upon a summons, which had been issued upon an information, which ran thus:—"Whereas information hath this day (17th March) been laid before me, John Rawlinson, Esq., one of the police magistrates of the metropolis, sitting at the police court in Mary-le-bone, within the metropolitan police district, by Henry Pope, of St. John's-place, Camberwell-new-road, in the county of Surrey, tailor, that you on the 23rd day of February, in the year of our Lord 1845, at the burial-ground at St. John's-wood, in the parish of Mary-le-bone, in the county of Middlesex, and within the metropolitan police district, did bury and did also perform the funeral service for the burial of the dead body of James Holland, for which no certificate that the burial of the said James Holland had been ordered by any coroner was at any time delivered to you, the said Thomas Wharton, being the minister so officiating at the said funeral, and did not within seven days after so burying or performing the funeral service on the body as aforesaid, or at any other time give notice thereof, and that no such certificate had been delivered as aforesaid to Charles Berson Breary, who then was, and for three months before that time, and ever since has been, and now is the registrar of the All Souls' district, in the said parish of Mary-le-bone, within which district the said James Holland died."

Mr. Gell attended, agreeably to instructions received by him from the registrar of All Souls' district; the latter of whom was acting under the direction of the registrar-general, to support the information which it had been found necessary to lay in consequence of many cases of neglect to register deaths having been made known from time to time to the proper authorities, who now felt themselves bound to take up the matter, with the view of correcting what was amiss.

The latter part of the clause in the act of parliament of the 6th and 7th George IV., appertaining to the offence, runs thus:—"And every person who shall bury, or perform any funeral, or any religious service for the burial of any dead body, for which no certificate shall have been duly made and delivered as aforesaid, either by the registrar, or coroner, and who shall not within seven days give notice thereof to the registrar, shall forfeit and pay any sum not exceeding 10*l.* for every such offence." Proof was given, by the evidence of witnesses, that notice of the burial had not been given to the registrar within the period specified by the act.

The Rev. Dr. Spry made some observations to the effect, that in so extensive a parish as St. Marylebone, the clergyman whose performance of the rites of sepulture &c., were almost daily of an arduous nature, depended in a great measure upon their officers with regard to such a matter as was now under the consideration of the court.

The neglect to register in due time was not disputed by the rev. defendant, who, throughout the inquiry, made no observation whatever, except on the outset, pleading not guilty, either in defence of, or excuse for his omission.

Mr. Gell said, that in the laying of the information no other object was sought, than that of showing the rev. defendant that he had acted wrong, and that he might see the necessity of being more circumspect, as to the registering burials in future; he (Mr. Gell) had other cases of a similar nature, but not in the same locality as above alluded to, and he hoped that what had taken place would gain publicity through the press, so that the necessity for laying other informations, of a like nature, may be avoided.

Under all the circumstances there was no penalty inflicted, and Mr. Gell consented to the summons being considered as withdrawn.

NOTTINGHAMSHIRE.

ST. MARY'S CHURCH, NOTTINGHAM.—We understand that Earl Manvers has entrusted the restoration of the chancel of this church to Mr. H. M. Wood. Mr. Cottingham superintends the restoration of the other parts of the edifice.—*Derbyshire Courier*.

OXFORDSHIRE.

The Rev. T. Meyrick, M.A., Scholar of Corpus Christi College, who lately was announced to have quitted the University of Oxford, has since formally joined the communion of Rome. Mr. Meyrick was immediately connected with Mr. Newman, as a contributor to the "Lives of the English Saints."—*Record*.

The Oxford Diocesan Board of Education has just issued its sixth annual report. It states that the number of masters and mistresses sent out from the training schools during the year had been rather below the average of former years. With respect to the condition of the middle or commercial schools the report remarks that favourable mention may be made. At Cowley, Newbury, Bicester, and other places, these schools have been established, and were working remarkably well. That at Hungerford, in consideration of the

peculiar circumstances of the place, had been abandoned. During the year all the schools established by the board had been visited by inspectors appointed with the sanction of the Lord Bishop of the diocese.

SOMERSETSHIRE.

The Rev. J. T. Law, son of the venerable and now superannuated Bishop of Bath and Wells, has addressed a letter to the *Times*, defending himself from the charge of mal-administration of the affairs of the diocese. In reference to the episcopal revenue, he says—"During the latter part of the year 1843 the episcopal revenue fell off sadly, in consequence of that wretched piece of legislation, the Episcopal Functions Act; and since that act came into operation my parent has not received under the act one farthing; in consequence of which his account is more than 5000*l.* in debt, myself being personally responsible."

STAFFORDSHIRE.

BUTTERTON CHURCH, TRENTHAM, situated on the Butterton estate, about midway between Newcastle and Whitmore, has been consecrated by the Lord Bishop of Lichfield. The church, which will seat about 250 people, is a handsome structure of the early Norman character, having deeply carved circular-headed windows, and of a chaste simplicity throughout. It is erected of stone raised in the neighbourhood. In the internal arrangements, the cruciform shape has been adopted, the tower being in the centre, terminated with a spire. Only two pews are appropriated, the rest being free for the accommodation of the neighbouring population. The cost of the building, including timber from the estate and stone collected on the spot, is about 3000*l.*; the greater part of which was provided for by the will of the late W. Swinnerton, Esq., and partly by the liberality of Sir W. and Lady Pilkington.

SURREY.

ROBBERY AT KEW CHURCH.—On Sunday, 23rd February, Kew Church (which stands in the centre of Kew-green) was entered by some thieves, who carried away a box which contained the parish registers, and a book, in which was entered a list of charitable bequests belonging to the parish. The object of the robbers was probably the communion-plate, but that is in safer keeping.

WARWICKSHIRE.

QUEEN'S COLLEGE, BIRMINGHAM.—At the monthly board of Queen's College, held on the 4th of March, the Principal, Dr. Johnstone, in the chair, a letter from

the Rev. Vaughan Thomas having been read, communicating the Rev. Dr. Warneford's intention to give to the college an *additional thousand pounds*, on the motion of the Right Hon. Lord Lyttleton, the most warm and grateful thanks of the council were presented for the same. A donation of 10*l.* has been given by Edward Armfield, Esq. The Dean of the Faculty has also received from the executors of Benjamin Guest, Esq. a legacy of 100*l.* free from duty. We trust that this first example of the late Benjamin Guest, Esq. will be followed by others.—To the honour of this town (Birmingham) the Queen's College has taken the lead, both of the metropolis and the provinces, in the introduction of the collegiate system for the protection of its students. Still, however, funds are wanting to complete the collegiate rooms, to found and endow professorships and scholarships, to diminish the expenses of collegiate residence, and, in a word, to complete the system of collegiate education. Education here, as in all other schools of medicine and surgery, is found to labour under the disadvantage of wanting much to make it a moral and religious training, *a course of instruction in general literature as well as natural science*, an engrafting of the feelings, habits, and manners of the Christian, the gentleman, and the scholar, upon the acquirements of professional knowledge.—By the royal charter of incorporation, the college is for ever able and capable, in the law, to take, purchase, receive, hold, possess, and enjoy, for the use and purpose of the said society, to them and their successors, any goods and chattels whatsoever; and also able and capable, in the law, notwithstanding the statutes of mortmain, to take, purchase, hold, and enjoy any lands, tenements, and hereditaments whatsoever.

The Bishop of Worcester has consented to become patron of the Birmingham Provident Institution.

YORKSHIRE.

The committee for the erection of a monument to Bishop Ferrar, have chosen an advantageous site in Halifax parish church, and given the execution of the work to the hands of the able sculptor, a native of Halifax, Mr. J. B. Leyland.

EAST ARDSLEY.—The works connected with the rebuilding of the church are in satisfactory progress. The Earl of Cardigan subscribes 100*l.* towards the rebuilding of the church, and sustains also the expense of the chancel; 100*l.* to the proposed National and Sunday school, and ten guineas per annum in support of it; and

gives the present houses and farm building, commonly known as Ardsley-hall, as materials for the erection of the parsonage. The total value of his lordship's contribution towards these several objects cannot be less than 1000*l*.

THE LATE DR. BECKWITH, OF YORK.—The monument to the memory of this munificent benefactor, consists of a high tomb of the decorated period, surrounded by pinnacled buttresses. The cover of the tomb will be of black marble, having the inscription in incised brass. On the tomb will repose a whole-length effigy of Dr. Beckwith, the size of life, in white marble. The head will be a faithful likeness; the sculptor, J. B. Leyland, having had the advantage of carving and modelling the bust previous to the doctor's death. The tomb is to be placed in the east end of the south aisle of York Minster.

PUDSEY.—John Farrer, Esq., of Grove-house, has recently suggested to the Rev. David Jenkins, incumbent of Pudsey, the great advantage of another church in this populous place. The situation Mr. Farrer has pointed out is Low Town, containing a large population; and for effecting the desired object, he has offered to give an acre of ground for the site of the church and the churchyard; half an acre for a parsonage-house; 200*l*. towards the erection of the church, and 100*l*. towards the clergyman's residence. Through the exertions of this gentleman, a school has been lately built in the contemplated district, the site of which he also gave.

WALES.

THE WELSH BISHOPRICS.—Letters have been received from the Vale of Clwyd, and from different parts of England, expressing strong feelings with respect to the union of the dioceses of St. Asaph and Bangor; and stating that petitions are getting up against the measure, both clerical and parochial.—*Chester Courant*.

DIOCESES OF ST. ASAPH AND BANGOR.—A meeting of the clergy of the archdeaconry of Montgomery was convened at Welshpool, on Thursday, the 6th of March, to take into consideration the propriety of

addressing her Majesty and the Archbishop of Canterbury, and petitioning the two Houses of Parliament against the proposed union of the sees of St. Asaph and Bangor, the Venerable Archdeacon Clive in the chair. Addresses and petitions on the above subject were unanimously adopted by a large and respectable assembly. Letters also were read from several of the clergy, regretting their unavoidable absence, and expressing their cordial approbation of the object of the meeting.

FOREIGN AND COLONIAL.

THE BISHOP OF CALCUTTA.—Private letters from India contain the melancholy intelligence that the Bishop of Calcutta, the Rev. Dr. Wilson, was suffering from severe indisposition; his medical advisers had recommended a sea voyage as the best means of restoring his health. His lordship intended returning to England immediately; but as he was at a distance of 800 miles up the country from Calcutta, it was apprehended that this great distance would be almost too much for him to accomplish without very great fatigue. It is now thirteen years since his Lordship quitted his native country. The following letter from his son, with reference to his lordship's intentions, has appeared in the newspapers. "Sir,—Permit me to inform you that the Bishop of Calcutta has no intention of resigning his bishopric. His visit to this country, should he be spared to return, will be only temporary, with a view to recruit his health, which has suffered severely during his recent visitation. He proposes to take a furlough of eighteen months, and to return to India in time to consecrate the new cathedral. The state of his health may possibly alter this arrangement, but such is his present design. He has engaged a passage by the Oriental steamer, which leaves Calcutta on May 10th, and may be expected in England about the end of June. May God graciously answer our prayers in his behalf! I am, Sir, your obedient servant, Daniel Wilson.—Islington, March 11, 1845."

NOTICES TO CORRESPONDENTS.

How can a private letter from the Editor be forwarded to "L. de R.?" Meantime he will see in the Reviews in this Number a work noticed which seems likely to prove very convenient to him as a work of reference.

A second letter from "Rathmicus" was received after the letter it referred to was in print; and the Editor is rather glad it happened so. Temperate discussion is anything but useless, and there are points connected with this subject which require consideration and the views of different persons.

THE
BRITISH MAGAZINE.

MAY 1, 1845.

ORIGINAL PAPERS.

MODERN HAGIOLOGY.*

NO. VII.

If the laws laid down by the advocates of what they are pleased to call Meditation be acted on, one must not be surprised to find something like discrepancy in their accounts of the same transaction. A very simple instance will suffice to illustrate one's meaning. From the narrative in the Gospel of St. Luke, nothing can be gathered as to the scene of the Annunciation, except that the angel seems to have appeared to Mary when she was in the house. Bonaventure, according to his manner, determines the point somewhat more precisely.

"When the fulness of time was now come, the Ever-blessed Trinity having decreed to redeem mankind by the Incarnation of the Word, it pleased ALMIGHTY God to summon to him the Archangel Gabriel, and send him to Nazareth, to a *Virgin espoused to a man whose name was Joseph, and the Virgin's name was Mary*. Gabriel, with a calm and beaming countenance, reverently and devoutly prostrate before the throne of God, listens to the gracious message, and accepts the embassy. Then rising on the wings of joy, he quits the heavenly courts, and is instantly present, in human shape, before the Virgin Mary, whom he discovers in the innermost retreat of her lowly dwelling."—Bonaventura's *Life of Christ*, p. 9.

Other persons, however, have thought themselves equally free to meditate. And the meditators of ancient times seemed to have preferred assigning some other situation. The Latins of Palestine will have it that the Annunciation took place in a cave under ground, and will show the traveller the very spot where the angel and the blessed Virgin stood at the precise moment of the Incarnation, marked by two pillars erected by the Empress Helena, who, according to their account, was divinely informed of the exact places. But if the Greeks are to be the guides of our meditations, they will tell us that we must leave the city of Nazareth; for the angel, according to their meditation, not finding the Virgin at home, followed her to a fountain, whither she had gone to fetch water, and there delivered

* Numbers I.—VI. have been reprinted as tracts for distribution.

his message. And this is the form into which Mr. Newman's meditations appear to develop themselves; for in the second volume of the *Lives of the English Saints*, the editorial preface to which is written by Mr. Newman himself, we find the following passage:—

“ In the time of St. Willibald, tradition showed the spot where the Annunciation was made to Mary, as she returned from drawing water at the Fountain of the Virgin. The church dedicated to the archangel Gabriel, was built over the same source. ‘ That church,’ says the narrative, ‘ has often been redeemed for a sum of money from the violence of the neighbouring populace, who have desired to destroy it; as though heathen hate were ever hemming in, and pressing hard, in fiendish malice, upon Christian love. It is interesting, if not more than that, to learn, that after a lapse of eleven hundred years, the fountain still flows with a feeble stream, and a church stands over its source.’ ”—St. Willibald, pp. 33, 34.

So that the meditations of the Greeks and Mr. Newman will teach us to reverence a church over a fountain some distance from the town as the scene of the Annunciation, while those of St. Bonaventure, Mr. Oakely take another direction, and the monks of Nazareth will fix on a chamber in a subterranean grotto in the church of their convent within the city. Why everything sacred should have happened under ground they do not say; but, as it must have happened somewhere or another, and, according to Mr. Oakely's canon of Meditation, “ Why may I not please to imagine? ”—“ You cannot prove me wrong, nor suggest any alternative which is not equally unauthorized, and more improbable ”—the Meditators of old time chose to let their meditations take a subterranean direction. But others might meditate in another line. And the saints in Italy might say—Do you suppose that the holy house could have been left in Palestine exposed to the insults of the infidels? Of course they must have known exactly whereabouts to look for it—or at least they might. “ You cannot prove me wrong, nor suggest any alternative which is not equally unauthorized, and more improbable, ”—as Mr. Oakely would say;—“ And,” as he adds, “ what great harm though I be mistaken? ” And so, as we cannot disprove that the infidels would know the precise spot where the Annunciation took place, or that they would somehow or another come to discover it, and, having discovered it, would infallibly set about profaning it, or at all events, would prevent Christians from approaching it with reverence and acts of devotion, do you think, asks the meditator, that it is likely the sacred house should be left exposed to their profaneness, or suffered to remain in such sacrilegious hands? You may reply, that I am not bound to suppose they would ever have discovered it, or have treated it with indecency if they had. But is not one supposition at the least as probable as the other? and so, why may not I, in the exercise of the divine act of Meditation, “ please to imagine ” whichever alternative is most agreeable to my fancy. “ And, at last, what great harm, though I be mistaken? ” Well, I do “ please to imagine ” that the infidels would have found it out, and would have profaned it, and excluded the feet of the pilgrim from visiting the sacred shrine;—and, having got so far in my meditations, why may I not go a little further?—why may I not suppose that the profanation of the infidels may have been guarded against and prevented. You may suppose that they were supernaturally

prevented from discovering the holy house. Why may I not piously suppose that it was carried away from them; and if so, and remember, as Mr. Oakely says, "you cannot prove me wrong,"—it must have been miraculously removed to some other place, by some supernatural means. We may suppose that angels were sent to transport it through the air—and then we may suppose that they carried it all the way to Dalmatia, to a mountain near the Gulf of Venice—they must have carried it to some one place—why not to this? as Mr. Oakely would argue. So we will suppose that they did set it down on this particular mountain—and then the people of the place would take notice of so strange a circumstance—perhaps they saw the angels carrying it; we may suppose that they did, or that some hermit dreamt about it, and told them how it came there; for you cannot prove that there might not be a hermit there, and that he might not have a remarkable dream or vision to explain the history of the house which had so suddenly arrived, nobody knew how or whence; and then we may also suppose the people of the place were rather inclined to be too Protestant to credit the story, and so they did not express a due veneration for the relic—and we may conceive how grieved the hermit was, and what a quantity of ashes and muddy water he ate and drank, and how he repeated the entire Psalter nine times a day, standing up to his neck in an uncommonly cold well for exactly three years and seven months, until at last we may suppose that the angels returned, and carried the house over the Gulf of Venice, to a wood, as the legend piously relates, about three miles from Loretto—as there must have been a noble lady named Loretto there, from whom the place was afterwards called—at least you cannot prove that there was not, or that the place came by its name in any other way. However unfortunately, we are obliged to suppose that there may be wicked people in Italy as well as elsewhere—at least there were formerly; and so we may conceive that, on account of the wickedness of the natives, the holy house was removed from the place near Loretto, where it had been deposited; but, unfortunately, it was not yet destined to find a resting place—at least, we may suppose that there were two brothers there who had a quarrel about the ground on which it was placed—when we may piously suppose that it was moved once more, and that it is now to be seen in a very magnificent church, and that the walls are made of a stone which is found only in the neighbourhood of Nazareth, though it is plain they are built of bricks; but then we may piously suppose them to be stone from Nazareth, and also, (as we cannot prove the contrary) that a certain image in the chamber was carved by St. Luke himself. And we may also suppose, that at first nobody knew where the house came from, till a vision appeared to a devout man in his sleep—and then we may suppose that sixteen persons were sent to Nazareth to measure the foundations which had been left behind, who found them exactly of the right dimensions, and found also an inscription on a wall adjoining, stating that the house belonging to the foundations had been removed, which may well be taken as a demonstration.

Now, why may not the Italians meditate in this fashion? May not

they claim the right of supposing that the house was really transported from Nazareth to Loretto, just as fairly as the monks of Nazareth suppose they have it still in its original subterranean grotto. And why may not the Greek exercise his right of meditation in his own way, and suppose that the Annunciation could not have taken place in a house at all, but beside a fountain, which the legend Mr. Newman adopts will tell is still to be seen, with a church standing over its source. The Italian has thought proper to meditate as his imagination led the way, and so he has concocted the legend, and he can show to this day the very chamber and the very window through which the angel entered. But then, says Mr. Oakeley, and the defence will hold good for the monks of Nazareth as well as for the canons at Loretto, whatever may be said of the Greek, "I do no violence to the sacred text." Yet, surely, one who had any just notion of what revelation is, would feel that it is nothing short of a sinful irreverence to add anything to the narrative which the Holy Spirit has thought fit to dictate, under the notion that something must have happened; and if so, why not one thing as likely as another? It is violence to any text of history to insert events and conversations after one's own taste. It is the sure way to destroy the whole value of historical testimony, and to involve truth in impenetrable obscurity. And when such violence is done to the sacred text, it is not only violence, but profane and irreverent violence, and tends at once and directly to undermine the certainty and stability of the foundations of the Christian faith. But, besides this, such tampering with truth leads people to go further, and to give a colour to the language of scripture, or even to imagine circumstances, such as may help to prop up the peculiar doctrines which they incline to; and from that the step is easy to the last stage of contradicting the statements of the text itself.

For example: in the chapter already quoted from the Life of Christ which Mr. Oakeley has translated from Bonaventure for the use of members of the Church of England, the meditation is so constructed as to favour the peculiar notions of the advocates of monasticism. And so a statement is made regarding the angelic salutation, and an explanation given of the words of Mary, to which the text gives not the slightest countenance.

"Not till she had heard the Angel *twice* deliver his wondrous message, could she prevail on herself to make any answer; so odious a thing in a virgin is talkativeness. Then the Angel, understanding the reason of her trouble, said, '*Fear not Mary*, be not abashed by the praises I utter; they are but truth: for thou art not only full of grace thyself, but art to be the means of restoring all mankind to the grace of God, which they have lost. For behold thou shalt conceive, and bring forth the Son of the Highest. He, who has chosen thee to be His Mother, shall save all who put their trust in Him.' Then the blessed Virgin, waiving the subject of her praises, was desirous of knowing how all this could come to pass, without the loss of her virgin purity. She, therefore, inquired of the Angel the manner of the Conception. *How shall this be, seeing I know not a man?* I have dedicated myself to my Lord by a vow of perpetual virginity."—*Bonaventura's Life of Christ*, p. 11.

Of course, the statement that the angel spoke twice, and that Mary used the words here ascribed to her, are pure fiction and falsehood; and at this rate of proceeding, it is perfectly plain, anything whatever may be made out of the holy Scriptures. In the account of the

language of Christ at the marriage at Cana of Galilee, Mr. Newman, in his *Sermons on Subjects of the Day*, finds an argument for the "PRESENT INFLUENCE AND POWER OF THE MOTHER OF GOD."

"Observe, He said to His Mother, 'What have I to do with thee? Mine hour is not yet come.' Perhaps this implies that *when* His hour was come, then He *would* have to do with her again as before; and *such really seems to be the meaning of the passage*. 'What have I to do with thee *now*?' I have had, I shall have; but what have I to do with thee now as before? what as yet? what *till* my hour is come?"—pp. 39, 40.

What grounds Mr. Newman has for saying that this 'really seems to be the meaning of the passage,' the writer cannot pretend to conjecture. But the use Mr. Newman makes of it will be obvious from the following, which occurs shortly after:

"As to St. Mary, He had said, 'Mine hour is not yet come;' so He said to St. Peter, in the passage just cited, 'Whither I go, thou canst not follow Me now, but thou shalt follow me afterwards.' And as at his first feast, He had refused to listen to His Mother's prayer, *because of the time*, so to His Apostles He foretold, at His second feast, *what the power of their prayers should be*, by way of cheering them on His departure. 'Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.' And again, 'Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of My Father, I have made known unto you.' In the gifts promised to the Apostles after the Resurrection, *we may learn THE PRESENT INFLUENCE AND POWER OF THE MOTHER OF GOD*."—pp. 42, 43.

By such modes of commentating, the Bible may be made to support any superstition whatever, as the taste of the commentator pleases. But, observe how Mr. Oakeley, who, it seems, would wish to recommend monasticism to the members of the church of England, has adopted quite a different turn to the story: the extract is long, but it is too curious a specimen of this system of meditation to admit of its being abridged:—

"Though it is uncertain whose marriage it was that was celebrated at Cana of Galilee, let us, for meditation's sake, suppose it to have been that of St. John the Evangelist, which St. Jerome seems to affirm in his preface to St. John. Our Lady was present at it, not as a stranger invited to it, but as the elder sister, and as the person of the highest dignity; for it was her sister's house, and she was as it were at home, as the principal lady and manager of the feast. And this we may gather from three things. First, from the sacred text, which tells us that *the Mother of Jesus was there*, but, says of Jesus and his disciples, that they were invited; which we are to understand likewise of the rest of the persons present. When her sister, then, Mary Salome, the wife of Zebedee, came to her to Nazareth, which is about four leagues distant from Cana, and told her that she designed to celebrate the marriage of her son John, she went back with her to Cana, some days before the appointed time of the feast, to make preparation for it, so that, when the others were invited, she was already there. Secondly, we may gather it from her taking notice herself of the want of wine, which would seem to show that she was not there in the character of a guest, but as one who had the management of the entertainment, and observed therefore the want of wine. For, had she been sitting there as a guest, would the modest Virgin have sat, think you, by her Son, amongst the men? And, had she been sitting amongst the women, would she have discovered the want of wine, rather than any other? and, had she noticed it, would she have risen from the table to acquaint her Son? There appears an unseemliness in this; and therefore it is probable that she was not there at the time as a guest, but that she was engaged in arranging the entertainment; for we are told of her, that she was ever attentive in helping others. Thirdly, we may gather it from her giving the directions to the servants to go to her Son, and do

whatever He should command them ; for from this it appears that she had an authority over them, and that she had the control of the feast, and was then anxious that there should be no want of anything. According to this view of the circumstances, then, regard our Lord Jesus eating amongst the rest, like any one of the company, and sitting not amongst the chief guests, but in one of the lowest places, as we may gather from His own words. For he would not imitate the manner of the proud, who chose out the chief rooms at feasts, whom He designed afterwards to teach ; *When thou art bidden of any man to a wedding, go and sit down in the lowest room.* But He began first to do, and then to teach. Regard our Lady also, how considerate and cheerfully alert she is, and diligently attentive in seeing that everything is rightly done, and how she gives the servants what they require, and shows them how and with what things, to serve the several guests. And upon their returning to her, towards the end of the feast, and saying ; ' We have no more wine to set before them ; ' she replied ; ' *I will procure you more ; wait awhile.* ' And going out to her Son, who was humbly sitting, as I have said, at the end of the table, near the door of the room, she said to Him, ' My Son, there is no wine, and our sister is poor, and I know not how we shall get any. ' But he answered, *Woman, what have I to do with thee ?* This answer appears indeed severe, but it was for our instruction, according to St. Bernard, who says upon this passage, ' What hast Thou to do with her, O Lord ? Art not Thou her Son, and she thy Mother ? Dost Thou ask her, what have I to do with thee, Thou who art the Blessed Fruit of her pure womb ? Is she not the same who conceived Thee, without injury to her modesty, and brought Thee forth, remaining still a Virgin ? Is she not the same, in whose womb Thou sojournedst for nine months, at whose virgin breasts Thou wast fed, with whom, when twelve years of age, Thou wentest down from Jerusalem, and wast subject unto her ? Why then, O Lord, is it that Thou dost now treat her thus severely, saying, *What have I to do with Thee ?* Much hast Thou every way. But, ah ! now I plainly see, that not as in anger, or as wishing to abash the tender modesty of Thy Virgin Mother, Thou saidst, *What have I to do with thee ?* For on the servants coming to Thee, as she bade them, Thou doest without delay what she suggested. Why then, brethren, why had He thus answered her before ? truly on our account, and on account of all who have been converted to the Lord, *that we should no longer be disturbed by our regard for our earthly parents, or entangled by such ties in the exercises of a spiritual life.* For, so long as we are of the world, we are plainly under duty to our parents ; but having forsaken all things, even ourselves, much more are we free from anxiety as regards them. [That is, those who have taken monastic vows are freed from the fifth commandment—making void the law of God, by their tradition.] Thus we read of a hermit, who, upon his brother's coming to him to beg his advice, desired him to apply to another of their brothers, who had died some time before. Upon the other's replying with surprise that he was dead, ' So am I also, ' answered the hermit. Admirably, therefore, has our Lord taught us not to be careful about our earthly relations farther than religion requires of us, in the answer which he made himself to His Mother, and what a Mother ! *Woman, what have I to do with thee ?* Thus, too, upon another occasion, when some one told Him that His Mother and brethren stood without, desiring to speak with Him, He answered, *Who is my Mother, and who are my brethren ?* Where then are those who cherish such a carnal and vain concern for their earthly relations, as if they still lived in the midst of them ? Thus far St. Bernard. His Mother then, in no way cast down by this reply, but, relying upon His goodness, returned to the servants, and said ; ' Go to my Son, and whatever He shall say to you, do. ' They went then, and filled the water-pots with water, as the Lord commanded them. When they had done this, He said to them ; ' Draw now, and bear to the governor of the feast. ' And here observe, first, our Lord's discretion, for He sent first to the most honourable person at the feast. And secondly, that He sat at a distance from him, for His words are ; Bear it to him, as though he were some way from Him. For, as he sat in one of the chief places, we may gather that our Lord would not sit there near him, nay, that He chose for Himself the lowest place. The servants then gave the wine to him, and to the rest, speaking openly at the same time of the miracle, for they knew how it had been wrought, and His disciples believed on Him. *When the feast was over, our Lord Jesus called John apart, and said to him, ' PUT AWAY this your wife, and follow Me, for I will lead you to a higher marriage. ' Whereupon he followed Him.* By His presence, then, at this marriage feast, our Lord sanctified earthly marriage as an ordinance of God. *But by His calling John from it, He gave us clearly to understand*

that the spiritual marriage of the soul with Him in a single life is far more perfect. [And it is of that Lord who hath said, "that He hateth putting away," that this impious falsehood, worthy only of the heresy of the Manichees, is told for the benefit of members of the Church of England.] Our Lord Jesus retired then from thence, intending from henceforth to apply Himself publicly and openly to the work of our salvation. But He would first conduct his Mother back to her home; for it was meet that none but He should be the companion of our Lady on her journey. He therefore takes her, and John, and His other disciples; and they come to Capernaum, near Nazareth, and a few days after to Nazareth. Contemplate them, then, on their way, how they walk together, Mother and Son; how humbly they journey, and on foot, but most lovingly. O what a pair are they! never was such another pair seen on earth! Contemplate also His disciples reverently following, and listening to the words of our Lord. For He was never idle, but was always either doing or saying something good. They could never, surely, be tired travelling in such company!" —pp. 108—108.

So, "for meditation sake," we may go on supposing until the spirit of falsehood and delusion who presides over such arts of Meditation has brought us to contradict the commandments of God, and to represent the Lord as commanding an act which he has expressly forbidden, and of which he has solemnly declared his abhorrence.

Bonaventure was a Franciscan friar. And so he endeavours to recommend the voluntary mendicancy of his order, by representing the Lord himself as receiving alms. The passage is in the account of the return from Egypt:—

"The next morning, when they are ready to set out on their journey, you will see some of the most venerable matrons of the city, and the wiser part of the men, come to accompany them out of the gates, in acknowledgment of their peaceful and pious manner of life, while among them. For they had given notice, throughout the neighbourhood, some days before, of their intention to depart, that they might not seem to steal away in a clandestine manner, which might have looked suspicious; the very reverse of their proceeding when they fled into Egypt, at which time their fear for the Infant obliged them to secrecy. And now they set out on their journey; holy Joseph, accompanied by the men, going before, and our Lady following at some distance, with the matrons. Do you take the blessed Infant in your arms, and devoutly carry Him before her, for she will not suffer Him out of her sight.

"When they were out of the gates, the holy Joseph dismissed the company, whereupon one of them, who happened to be rich, called the Child Jesus to him, and compassionating the poverty of His parents, bestowed a few pence upon Him; and many others of the number followed the example of the first, and did the same. The Holy Child is not a little abashed by the offer, yet, *out of love to poverty, He holds out His little hands, and blushing, takes the money, for which He returns thanks.* The matrons then call Him, and do the same. Nor is the Mother less abashed than her Son; however, she makes them her humble acknowledgments. Do you share His confusion and that of His holy parents, and meditate on the great lesson here set you, when you see Him whose is *the earth and the fulness thereof*, making choice of so rigorous a poverty, and so necessitous a life, for Himself, His blessed Mother, and holy foster-father. What lustre does not the virtue of poverty receive from their practice! and how can we behold it in them, without being moved to the love and imitation of their examples?"—*Life of Christ*, pp. 58, 59.

Did Mr. Oakeley understand Bonaventure's motive for representing Christ as receiving alms in this manner? And, if so, is religious mendicancy one of the virtues which it is the object of this movement to recommend? But these are matters of secondary moment. The point is, to observe the way the Scripture narrative is turned and twisted, and circumstances invented, to give colour to a particular doctrine. In a similar spirit, the writer of the *Life of St. Gilbert* has

the audacity (for it is no less) to represent the surprise of the disciples at seeing the Lord conversing with the Samaritan, as if it was occasioned by their finding him in company with a woman. It is really most distressing to be obliged to transcribe such disgusting profaneness, but it is absolutely necessary to expose the mischievous character of the system. The passage occurs in the account of St. Gilbert's residence in the village of Sempringham, of which he was lay-rector. He and his chaplain lodged with a man who had a wife and children. The biographer proceeds :—

“ The daughter of the householder with whom he dwelt was a holy and devout maiden, whose modest graces endeared her to the hearts of all the villagers. She was Gilbert's scholar, and was growing up beneath his eye in simplicity and holiness. God however did not allow him to dwell long beneath this peaceful roof. One night he dreamed that he had laid his hand upon the maiden's bosom, and was prevented by some strange power from again withdrawing it. On awaking he trembled, for he feared lest God had warned him by this dream that he was on the verge of evil. He was utterly unconscious of the danger, but he revealed the temptation and the dream to his confessor, and asked him his opinion. The priest, in return, confessed that the same feeling had come over him; the result was, that they resolved to quit the neighbourhood of what might become danger. Gilbert had never wittingly connected evil with the pure and holy being before him; but his heart misgave him, and he went away. He knew that chastity was too bright and glorious a jewel to risk the loss of it; no man may think himself secure; an evil look or thought indulged in, have sometimes made the first all at once to become the last; therefore the greatest saints have placed strictest guard upon the slightest thought, word, and action. Even the spotless and ever-virgin Mary *trembled when she saw the angel enter her chamber*. And He, who was infinitely more than sinless by grace, even by nature impeccable, because He was the Lord from heaven, He has allowed it to be recorded that *his disciples wondered that he talked with a woman*. All the actions of our blessed Lord are most real, for He had taken upon Himself the very reality of our flesh of the substance of the Virgin Mary; but each action is also most highly significant and symbolical, so that, though all conduce to our great glory, yet all may be a warning to us in our greatest shame. Thus, though it would be unutterable blasphemy to connect with Him the possibility of sin, yet *by this little act he has been graciously pleased to leave us an example*, that as we should keep a dove-like purity of eye and thought, we should also, for the love of God, brave the scandal of evil tongues. And Gilbert imitated his blessed Lord, for though he fled from the very thought of danger, he still continued to guide her by his counsel; she does not disappear from the history, and by and bye we shall see that the dream might have another meaning.”—pp. 23, 24.

How could any person of ordinary purity of mind write such a disgusting story, and circulate it as an edifying work! But the object in quoting it is to show how the Bible is made to serve a purpose, and the passages of our Redeemer's life made to furnish sanctions for superstition—just as if the example of the Lord could be made to sanction that monastic “jealousy of intercourse with women,” which these writers tell us is “characteristic of all the saints.”

But there is no error which these fictions are more plainly designed to promote, than a superstitious reverence for the Virgin Mary. The reader has already seen what countenance this grievous delusion has received from Mr. Newman himself, in the passage quoted above from his *Sermons on Subjects of the Day*. Another most extraordinary passage is found in his *Sermon on the Annunciation*, in the second volume of his *Parochial Sermons*.

“ Who can estimate the *holiness and perfection* of her who was chosen to be the Mother of Christ? If to him that hath, more is given, and holiness and divine

favour go together, (and this we are expressly told) what must have been the transcendent purity of her, whom the Creator Spirit condescended to overshadow with His miraculous presence? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom He was bound by nature to revere and look up to; the one appointed to train and educate Him, to instruct Him day by day, as He grew in wisdom and in stature? This contemplation runs to a higher subject, did we dare follow it; for what, think you, was the *sanctified state of that human nature*, of which God formed his *sinless* Son; knowing as we do, 'that what is born of the flesh, is flesh;' and that 'none can bring a clean thing out of an unclean.'"—pp. 147, 148.

Now, to say nothing of the absurdity of this argument—for if it be of any value at all, it must amount to a denial of original sin, and the doctrine of the fall of Adam; but, passing this by,—what can Mr. Newman mean by such language as this? Does he mean to propagate the doctrine of the Immaculate Conception?—and if not, what is the meaning or force of his argument? If the assertions he quotes from Scripture "that what is born of the flesh is flesh," and that "none can bring a clean thing out of an unclean," be used, as he plainly uses them, as a ground for determining the degree and nature of the sanctity and perfection of the Virgin Mary, because from her proceeded that which was without sin, then, obviously, her nature could not have been such as he supposes it was necessary it should be, unless it was kept free from original sin by an immaculate conception, as is commonly taught by Romanists. Nor is it easy to believe that so shrewd a writer as Mr. Newman, could have penned such an argument without having perceived its force. Indeed, the whole of the former part of the argument is just the common one used by the most extravagant writers in the Romish Communion—namely, that Mary must have *merited* to be the mother of the Lord; and it would be extremely absurd to suppose that, in this stage of the controversy, Mr. Newman could have been ignorant of the school from which his doctrine and reasoning were derived.

If such be the doctrine of the master, none can wonder at the extravagancies of the disciples. But it is not the object just now to expose their extravagancies, but to show the lengths they go to in their tampering with the word of God. Take another example. It is distinctly stated by St. Mark, that the first person to whom the Lord appeared after his resurrection was Mary Magdalene. "Now when Jesus was risen early, the first day of the week, he appeared *first* to Mary Magdalene." From which there have not been wanting Romanists to draw such conclusions as naturally present themselves to the devout mind. But Bonaventure must yield to the influence of that superstition which would make Mary the first and chief of all created beings; and therefore, in defiance of the words of holy Scripture, he will have it that the Lord appeared to her before he appeared to any one else. "You are to know," he says, "that nothing is contained in the gospel on his appearance to our Lady; but I mentioned it at the first, because the church appears to hold it," (p. 251;) and, in another place—"how he appeared to his mother, is nowhere written; but pious belief is as I have related it." (p. 263.) So, although it is nowhere written, and nothing is said of it in the gospel, he proceeds to describe the appearance:—

"Our Lord Jesus very early in the morning came with a glorious multitude of Angels to the sepulchre, and took again to himself that most holy Body ; and, the sepulchre itself being closed, went forth, having risen again by His own power. At the same hour Mary Magdalene and Mary the mother of James and Salome began their journey to the sepulchre, with the ointments they had prepared.

"Meanwhile, our Lady remained at home and prayed, as we may devoutly conceive, in words of affection such as these : 'O most merciful, O most loving Father ! my Son, as Thou knowest hath died ; He hath been crucified between two thieves, and I have buried Him with my own hands ; but Thou art able to restore Him to me unharmed ; I pray Thy Majesty to send Him to me. Why delays He so long to come to me ? restore Him I beseech Thee, for my soul can find no rest until I see Him. O dearest Son ! what hath befallen Thee ? what is Thy employment ? why dost thou delay ? I pray Thee tarry no longer ; for Thou hast said, *On the third day I will rise again*. Is not this, my Son, the third day ? for not yesterday, but before yesterday, was that great, that bitter day ; the day of suffering and of death, of clouds and darkness, of Thy separation from me and Thy death. This, then, my Son, is the third day ; arise, my Glory, my Only Good and return. Beyond all other things I long to see Thee. Let Thy return comfort whom Thy departure did so bitterly grieve. Return, then, my Beloved ; come, Lord Jesus ; come, my only Hope ; come to me, my Son !' And while she thus prayed, and gently poured forth tears, lo ! suddenly our Lord Jesus came in raiment all white, with serene countenance, beautiful, glorious, and glad. Then she embraced Him with tears of joy, and, pressing her face to His, clasped Him eagerly to her heart, reclining wholly in His arms, while He tenderly supported her. Afterwards, as they sat down together, she anxiously gazed upon Him, and found that he was still the same in countenance, and in the scars of His hands, seeking over his whole person, to know if all pain had left Him. They remain and happily converse together, passing their Easter with delight and love. O what an Easter was this !" —pp. 244, 245.

Now, it is very easy to say there is nothing of this in the gospel, but we may piously believe it,—though it is not very obvious how one can *piously* believe that which rests on no testimony of God, but only on his own fancy and invention. A pious man may allow too great a licence to his imagination. And many pious persons have done so. But in believing the creations of one's own imagination to be realities, there is no piety whatever, but the reverse. This story, however, is quite out of the range of pious imaginings, for this very obvious reason, that it contradicts the sacred narrative. For the Evangelist will tell us that it was to Mary Magdalene he appeared first. Mr. Oakeley has met this difficulty in so remarkable a manner, that it would be wrong to withhold it from the reader.

"That such an appearance there was, although not recorded in the Holy Gospels, it seems almost a result of natural piety to suppose. That She, whose blessed soul had been pierced through and through at the Crucifixion, and who had been remembered on the cross in her own especial relation, when the beloved Apostle was consigned to her as a mother, should yet have been left without the consolation of an interview with her glorified Son, when all the Apostles, and the other holy women, and St. Mary Magdalene, and others, were thus favoured, is, it may safely be said immeasurably more at variance with what may be called religious probability, than that such interview should not have been recorded. Nothing whatever can be gathered as to the occurrence or non-occurrence of a fact from the silence of scripture ; especially when the Holy Spirit expressly says, on two separate occasions, and both times immediately in connexion with the history of the Resurrection, that our Lord did many more things than are written. Surely the New Testament bears no appearance whatever of being a complete or formal system of teaching ; each inspired writer seems to 'speak as he is moved,' at the time, without reference to the consistency of the several portions of the actual Sacred Volume, as it has since been collected and promulgated by the Church. How does the special Appearance of our Lord to St. Peter after His Resurrection 'come out' in scripture, but by the most incidental mention

of the circumstances in the first Epistle to the Corinthians, fallen in with a yet more incidental mention of it in the Gospels? How casually does St. Paul in the same passage drop, as it were, that our Lord appeared to St. James! But it will be said that Scripture is mysteriously silent about the Blessed Virgin. That it is more silent than we should expect, *did we come to it, rather than to the church as evolving it*, for instruction in Divine Truth, may be readily allowed; but *except upon that hypothesis, which Catholics cannot receive*, its silence upon this subject proves no more than its silence upon any other matter of ancient belief besides that of the honour due to St. Mary, *e. g.* the use of prayers for the dead. Is not this argument, grounded upon the absence from the page of Scripture of such notices as we might expect about St. Mary, one of those which, as the saying is 'prove too much?' Is it not prejudicial to her *acknowledged* claim—acknowledged, I believe, by the ancient Fathers, and certainly by many of our own divines—to *all such reverence as is short of adoration*? Moreover, if the silence of Scripture upon the high claims of St. Mary be mysterious, (let it be remembered, however, that Scripture is not panegyric,) are not the Scripture intimations of that 'blessed among women' strangely significant also? Let the reader turn in thought to the narratives of the Annunciation, of the Visitation, of the Marriage of Cana, of the Crucifixion, and again to the first chapter of the Acts of the Apostles,* and surely he will remember passages which are at least suggestive of very wonderful thoughts concerning the Mother of God.

"Moreover, there is precisely the same extent and kind of silence in the three former Gospels as to the Blessed Virgin's presence at the Crucifixion which all four preserve upon our Lord's Appearance to her after the Resurrection. Other holy women are mentioned by name, both as present at the Crucifixion, and as assisting at the Burial, and watching at the Tomb; but of her there is not even a hint. Can anything seem more like purposed exclusion? Is there any conceivable amount of traditionary proof, or ecclesiastical impression, which, by those who stipulate for direct Scripture evidence, would have been held sufficient to outweigh the circumstance of a silence so complete, and apparently so pointed? Then comes the beloved Apostle, and discovers to us the Holy Mother just where piety would have anticipated, in the *place of honour*, as it were, admitted to the most intimate communion with the sacred Passion, and singled out among the whole female company for special notice and high privilege. There is reason, then, to think that the absence of St. Mary's name from the accounts of the Resurrection, far from implying any slur upon her, is even a token of honour; and *imports rather that she was signally favoured, than that she was postponed to others*. Certainly the fact of total silence is beyond measure more arresting than would have been that of passing mention.

"Upon the grounds of that silence it would be of course presumptuous to speculate; yet it may be observed how great is the difference between meditating upon the acts and privileges of St. Mary as matter of distinct *revelation*, and merely of *pious conjecture*. It may be, that minds so feeble and indiscriminating as ours, would have been unequal to the task of dwelling upon so tangled and delicate a theme as a *certainty*, while yet it would by no means follow that the withholding of knowledge (properly so called) is tantamount to the discouragement of *contemplation*. Does not this denial of perfect satisfaction to our curiosity tend to infuse into our meditations that special element of indefiniteness, which, in this very peculiar case, may be the necessary condition of the benefit to be derived from them; and, by removing the subject from the province of history into that of poetry, (not discredit it, but merely) obviate the temptations to a confused and unspiritual view of it? Had acts of the Blessed Virgin been recorded, one by one, as those of our Lord have been, they had seemed so like His own, that we had been tempted to forget her immeasurable distance from Him. They had been the acts of a *perfect human nature not in union with the Divine*, and thus essentially different, at once, from those of our Lord, and from those of the Apostles. There would not have been, as in the latter, the imperfection of humanity to temper our veneration, nor, as in Him, the Divine Nature to justify our worship. St. Mary was the very mirror of the Divine perfections in *human nature*; reflecting the Divine Image (as in a measure all Christians do) *with a faithfulness to which other Saints have but approximated* (with

* * In Mr. Newman's Sermons bearing on Subjects of the Day, p. 36—43, will be found a deep view on our Lord's mysterious sayings relative to His Blessed Mother, as connected with His Ministry, which would bring them into strict harmony with the belief of her ineffable dignity."

whatever closeness,) the while she was but a Woman. On the acts and privileges of such an one, it might have been unsafe for us to dwell, had they been brought before us in the full blaze, as it were, of revealed light. Yet it is plain that meditating on them to whatever extent as mere *deductions* from revealed truth is absolutely different in kind from meditating on them as *revealed facts*. That Scripture has drawn a veil over them, may be fully granted; but *it has still to be proved that this veil is meant to conceal the light from our eyes*, and not merely to adapt it to their feeble powers.

“ But it will be said, that Scripture is not only silent about any Appearance of our Lord after His Resurrection prior to that with which St. Mary Magdalene was favoured, but speaks of the appearance to St. Mary Magdalene as the first. ‘ Now when Jesus was risen, early the first day of the week, He appeared first to Mary Magdalene . . . and she went and told them that had been with Him.’ I cannot think, however, that, *read naturally*, this text would ever have been thought to contradict the belief in a prior appearance. Did Scripture indeed speak emphatically and with a controversial object, no doubt the word ‘ first ’ would be meant not only to assert, but to exclude. If, on the other hand, we suppose a writer to be speaking with reference to the point just before him, and no other, we can, I think, perfectly understand the use of the word ‘ first,’ without any emphatic or preclusive meaning whatever; or rather I would say, that the context added to other intimations of Holy Scripture, render such an interpretation of this text not merely a possible, but even the more natural, one. St. Mary Magdalene, says the Evangelist, went and told *them that had been with Him, as they mourned and wept*; thus seeming to draw our attention to *prior* claims, which *they* had, to see Him on His Rising. ‘ Yet,’ the Evangelist seems to say, ‘ they did not actually see Him before they had heard of His Resurrection from another.’ Moreover, the Greek word is not *πρώτη*, but *πρώτον*, which, in the New Testament, if I mistake not, almost invariably means, not ‘ very first,’ or ‘ first of all,’ but ‘ first of the following,’ i. e. ‘ before.’ ”— pp. xvi.—xxi.

Really there seems something so amazing in this mode of treating the word of God, that one scarcely knows what to say to it, or whether there be any need to say anything about it; but leave it to the piety and good sense of Christians to receive that condemnation, which it is sure to receive from every right-minded person. Scripture is silent, with regard to a particular circumstance, on which we are tempted to indulge our imagination. What then? Surely we may “ devoutly conceive,” to use the phraseology of these writers, that it is not without good and sufficient reason the divine wisdom has seen fit to leave us in ignorance. One very obvious reason, one might have supposed, would have occurred to any exercise of the understanding that deserves to be called “ meditation”—namely, that it is important to us to be taught to keep our imaginations under control—within defined bounds and limits,—and, consequently, it can be no other than a merciful provision for our infirmities that these bounds and checks are not left to our own invention to supply, but are already furnished for our use, in the silence of holy Scripture on those innumerable points on which curiosity would not unnaturally seek for satisfaction. What we are intended to know, the word of God has recorded. What it is good and desirable and profitable for us to know, is revealed, and made matter of certainty by the providence of our Father’s goodness. But the whole book is constructed in such a manner, as to exercise our faith in his wisdom and love, and our submissive and contented acquiescence in his will, in all those cases where he has seen fit to leave us ignorant. There is a silence of the soul, which is a divine and heaven-inspired virtue, that curbs the rambling excursions of a lively and impetuous fancy, and bids the

imagination be still and prostrate, hearkening only to what the Almighty thinks proper to disclose.

It is an earthly and sensual curiosity which *will* know, and *will* conjecture, and *will* imagine, and *will* try to force its presumptuous entrance into the mysterious darkness in which the divine teacher has involved everything except what he has deemed it safe and useful for us to know. The vice is ill-concealed, by dignifying it with the name of *Meditation*. In effect, what is this virtue, which is here so feebly delineated, but a perception of the inestimable preciousness of truth?—a jealous anxiety lest the truth may get confused with fiction, and the mind lose its keenness of discrimination. A man has lost all just reverence for truth before he dares to meditate on the awful realities of the gospel in the fashion this school desire to recommend. He has, in a fearful degree, lost his reverence for sacred names and sacred things, before he could presume to turn the life of the Son of God into a legend, in which irreverence assumes a form a thousand times more criminal, by the fact of which proofs are everywhere afforded that circumstances are continually invented—not because they seem probable, or even because they appear edifying, but because they will serve to give colour to a superstition. As Bonaventure will tell us that Mary adored the cross, after the Lord's body was laid in the sepulchre.

“When they came to the Cross, she bent her knee and said, ‘Here rested my beloved Son, and here was poured forth His most precious blood!’ And after her example all did the same. For we may well believe that our Lady was the first to pay this devotion to the Cross.”—p. 236.

But where there is no particular doctrine or superstition to be recommended, still is it a most sinful presumption and irreverence, and a no less sinful disregard of truth that *will* speak where God is silent. Can anything be more calculated to repress a licentious curiosity than the manner in which the Evangelists record the agony of the Lord in the garden—His brief and thrice-repeated prayer—his bloody sweat?—what reverent spirit will desire to conjecture the mysterious import of the one, or to imagine the details of the other? Who will not rather prostrate his spirit and adore in silence? But this is just the sort of subject which suits this spirit of Meditation; and so, having presumed to expound the mysterious prayer in this manner,

“He prays the Father that the hour of death may pass from him; that is, that, if it be God's pleasure, He may not die; and in this prayer He is not heard.”—p. 209.

Bonaventure goes on to compose a prayer of considerable length, which he dares to put into the lips of the Son of God; and then, in order to bolster up the foolish traditions about the holy places, he goes on to say, without a shadow of authority from holy Scripture,

“He prayed in three different places, distant from each other about a stone's cast; not so far as with a great effort one might throw a stone, but with a gentle impulse; perhaps about the same length as our houses, as I hear from one of our brethren who has been there; and still on those very spots are the remains of the churches which have been built upon them.”—pp. 211, 212.

and then presently he says,

"He rises then from prayer the third time, His whole person bathed in blood; behold Him cleansing His face from it, or haply immersing it in the stream."—*Ibid.*

It is needless to comment on writing from which the mind turns with loathing; but it is important to observe that the writers of this school are endeavouring to instill into people's minds the notion that it is possible for them to *realize* the sufferings of Christ by these flights of imagination; as if any such exercises can have the remotest tendency to enable one to realize sufferings, whose essential peculiarity consisted neither in their nature nor their intensity, but in the vicariousness of their import, and the divine nature of the Person who endured them. Other methods also besides those of *meditation* are likewise recommended by these writers: for example, by Dr. Pusey, who, in a work of Surin the Jesuit, which he lately has "Edited and Adapted to the use of the English Church," gives the following directions, which may serve to indicate the existence of some practices, of which the public has not yet been informed.

"Another and more efficacious means of feeling the Sufferings of Christ is, in some measure to experience them. 'No man,' says our author, 'has so cordial a feeling of the Passion of Christ, as he who hath suffered the like himself. B. ii., c. 12. St. Bonaventure teaches us, that this is done by looking at this Divine Model of patience, and trying to feel in ourselves the rigour of His Tortures; and thus, *that we may know in ourselves what He suffered at the pillar, we must*, says this holy Doctor, *DISCIPLINE OURSELVES TO BLOOD*. One who sincerely loves our Lord, and who desires nothing so much as to participate in His Sufferings, can thus best judge how cruel His Scourging was, and how great the pain caused by the nails which pierced his Hands and Feet. Many pious persons of the present day, falsely persuaded that it is enough to care for the interior, might learn by such experience that the exterior exercises of virtue are of no little service to the soul which desires to be hid with Christ in God.'"—*The Foundations of the Spiritual Life*,—p. 193.

The whole notion here put forward by Dr. Pusey for "the use of the English Church," is founded on utter ignorance of the nature of the sufferings of Christ, since not acts of realization either by pictures in the imagination, or by self-inflicted torments of body, can ever give one the faintest perception of the meaning of that suffering, which consisted in *sacrifice*, in His offering up, by the eternal Spirit, His body and soul for the sins of the world. But all this error,—and it is a very dreadful error,—does, by reducing the sufferings of the Lord to a spectacle which is to move the feelings and excite the imagination, tend but too directly to the denial, not only of the doctrine of the atonement, but of the Godhead of Christ. And all this error springs from trifling with truth, and tampering with holy Scripture, until, at last, men's moral perceptions have become blunted, and the distinction between truth and falsehood has become mystified and confused in their understandings.

Mr. Oakeley acknowledges the reserve which holy Scripture maintains concerning the blessed Virgin; but meditate he must: and therefore, instead of being satisfied to stop short, where Scripture is silent; he actually makes its silence a justification for the liberties he takes. It may well be granted to him that the Lord *may* have appeared to his mother, although the appearance is not recorded. But he *may not* have appeared to her. He *may* have had wise reasons for

not doing so. And therefore, as we have no possible ground for conjecture, who could desire to decide the question one way or other? still less to supply what the Scripture withholds? and presume to detail what took place in a conversation, which (if any conversation of the kind even occurred) the Holy Spirit has deemed it improper to record? As to the attempt Mr. Oakeley makes to evade the charge of contradicting the Evangelist, it is not likely to find much entertainment among persons competent to form a judgment on the subject, and only proves that he is conscious of the grave censure to which he has laid himself open.

The whole tendency of the system is to undermine the authority of holy Scripture, and to weaken the evidences of Christianity. People are to be affected by poetry and not by truth—by meditation and not by the divine record—by disciplining themselves to blood, and not by a thankful remembrance of the sacrifice by which their sins were atoned for. The letter of the Scripture is of little value or importance. The Gospel is but an outline, which must be filled up in order to make it edifying. The Old Testament, “if not made Christian by Allegory, is, after all, no more than Jewish History.”

In the Life of St. German is a story of a vision, which bears such internal proof of its legendary character, as to be undeserving of serious consideration. The credit of this tale the Biographer of German has endeavoured to save by an argument of so surprising a description, that it would be wrong not to lay it entire before the reader.

“L. What are we to think of St. Mamertinus’s wonderful story, as related in Chapter VIII. ? That he was a Pagan, and lost the use of his sight and hand, and was induced by one Sabinus to go to Auxerre, to seek for St. German, and came at night into the Mons Autricus, the Cemetery, and there fell asleep on the tomb and in the cell of a departed Saint—this is plain enough and indisputable. But what was that which followed? Was it a real thing, or was it a vision? And here the subject becomes serious, and we must ‘put off our shoes from our feet, for the place where we stand is holy ground.’ For *what, indeed, do we mean, when we draw a distinction between realities and visions? Is it untrue to say that everything is real, that everything is the action of Almighty God upon His creation, and especially upon His spiritual creation, if such distinction may be made? God works by instruments, or what we view as instruments; He makes the things of the external world, objects, times, circumstances, events, associations, to impress the action of His Will upon men. The bad and the good receive the same impressions, but their judgment concerning them differs. The moral sight of the one is vitiated, that of the others indefinitely pure. If, then, the only real thing to us be the communication of the Divine Mind to our mind, is there room to enquire whether the occasion or medium of that communication is real? At least it would appear that St. Mamertinus considered the enquiry superfluous. The very obscurity which impends over his narrative, and which has purposely been preserved in this Life, may, for aught we know, be owing to the impossibility of drawing any material distinctions between what are called real events and visions, or dreams.* For it must be remembered that Constantius introduces the very language of St. Mamertinus into his Life of St. German. It was a book which apparently had but recently come out, in which St. Mamertinus published to the world the history of his own mysterious conversion. And Constantius seems to have a scruple in taking any liberties with it, and consequently inserts it, as it was into his own work. Now it is certainly remarkable that the subject himself of so wonderful an occurrence, should hesitate whether he ought to call it a reality or a vision, sometimes adapting his phraseology to the one aspect of the matter, sometimes to the other. Yet *what is this but what had four hundred years before been exemplified and sanctioned by inspiration itself?* In the history of Cornelius’s con-

version, himself a Gentile, *the same ambiguity is apparent*. In the very beginning, how singular, if we may so speak, the words, 'He saw a vision *evidently*.' Here, however, the apparition of the angel is clearly called a vision. Yet, when the messengers of Cornelius came to St. Peter, they said nothing about a vision, but 'Cornelius, the centurion, was warned from God by an holy angel.' Nay, Cornelius himself, when Peter came to him, spoke as if it had been no vision. 'Four days ago, I was fasting until this hour; and at the ninth hour I prayed in my house, and *behold a man stood before me and said*.' Was this not, at once, both a vision and a reality? Could God's purposes be more distinctly revealed? In like manner, the whole of what happened to Mamertinus had but one end, one object, the imparting of Almighty God's gracious mercies to a lost and sinful creature. *Life itself is as much a vision as anything in sleep*; it is the moving to and fro of ever flitting images; there is one, and one only, substantial fact in life, the existence of created beings in the presence of their Omnipotent Maker. And such, apparently, was the ultimate aspect in which St. Mamertinus came to view his conversion, ever less complex, more simple, more one, as he advanced in holiness, 'without which no man will see the Lord.' He most probably lived till 468, about fifteen years before Constantius began to write his Life, and would therefore be at that time an old man, one who had fought the good fight. For he was a young man when St. German was above forty, and apparently outlived him as long as twenty years, having become Abbot of the Monastery only at a late period. But so it is; Almighty God has never been seen, and yet is always seen. Every thing around us is a symbol of His presence. Does not the sublime author of the City of God speak after this wise? 'Be not surprised,' he says, 'if God, though He be invisible, is said to have appeared *visibly* to the Fathers. For as the sound which conveys the thought that dwells in the silence of the mind, is not one and the same thing with it, so that form in which God is seen, who yet dwells in the invisible, was not one with Him. Nevertheless, He was visible in this same bodily form, just as thought is audible in the sound of the voice; and the Fathers knew that *they saw an invisib'e God* in that bodily form, which yet was not He. For Moses spake unto Him who also spake, and yet he said unto Him, 'If I have found grace in Thy sight, show me now Thyself, that I may see Thee with knowledge.'

"To conform, however, to the ordinary modes of speech, (and we cannot but do so as long as things appear multiple, instead of simple) it is conceived that what occurred while St. Mamertinus was in the cell of St. Corcodemus, was what we call a vision. St. Florentinus in white and shining garments, at the entrance of the cell; St. Corcodemus issuing from the tomb and joining his ancient companions; the beautiful dialogue concerning the penitent Pagan; the five holy Bishops celebrating their Votive Mass in the Church; the discourse between the Apostle St. Peregrine and Mamertinus; and the subsequent antiphonal strains issuing from the Church,—all was part of the vision. But the vision was so clear; its effects and fulfilment were so complete, that it had nothing, as it were, to distinguish it from real event, except that it occurred in sleep. Dreams and visions have ever held a prominent part in God's marvellous dispensations. The form is a dream, the substance a reality. We cannot bear the reality without the form. 'Now we see through a glass; but then face to face; now I know in part; but then shall I know even as I am known.' A notion attaches to dreams and visions which we think we can cast off; they do not hang by us with the vividness of real events. They have a meaning; yet they admit of being otherwise viewed. This is our infirmity, but it is wisely ordained, for we are men."—*St. German*, pp. 284—288.

Now, will any one calmly consider the manner in which truth and falsehood are sought to be confounded in this extraordinary passage, and the manner in which they manifestly are confounded in this author's mind, and ask himself where this movement is to end. It is impossible to draw "any material distinction between what are called real events, and visions or dreams." If so, what becomes of the evidences of Christianity—of the certainty of sensible miracles—or the proofs of the truth and reality of the Incarnation itself?

SOME NOTICES OF THE EARLY COLONIAL CHURCH.

(Continued from p. 374.)

WE have already given several extracts from the correspondence of the Rev. Samuel Seabury, and, as every thing from his pen, in reference to the history of those critical times, possesses a twofold claim to attention, the following additional details are added. He says, in a letter, dated Dec. 29, 1776:—

“Since my last letter I have undergone more uneasiness than I can describe; more, I believe, than I could well support again.

“When the present unnatural rebellion was first beginning, I foresaw evidently what was coming on the country, and I exerted myself to stem the torrent of popular clamour, to recall people to the use of their reason, and to retain them in their loyalty and allegiance. Several pamphlets appeared in favour of government; among others, some written under the character of a farmer, which gave great offence to the sons of liberty, as the rebels then styled themselves. These were attributed to me, and were the principal reason of my being carried into Connecticut the last year. If I would have disavowed these publications, I should have been set at liberty in a few days; but as I refused to declare whether I were, or were not, the author, they kept me, till they sent to New York and New London, and wherever they could hear of a journeyman printer, who had wrought for Mr. Rivington at the time when those pamphlets were published, and had them examined; but, finding no sufficient proof, upon my putting in a memorial to the general assembly at Connecticut, the gang who took me prisoner thought proper to withdraw their guard, and let me return. I continued tolerably quiet at home for a few weeks, till after the king's troops evacuated Boston, when the rebel army, passing from thence to New York, bodies of them, consisting of twenty or thirty men, would, every day or two, sometimes two or three times a-day, come through West Chester, though five miles out of their way, and never failed to stop at my house, I believe only for the malicious pleasure of insulting me by reviling the king, the parliament, Lord North, the church, the bishops, the clergy, and the Society, and, above all, that vilest of all miscreants, A. W. Farmer. One would give 100 dollars to know who he was, that he might plunge his bayonet into his heart; another would crawl fifty miles to see him roasted; but happily for the farmer, it was not in the power of any person in America to expose him. This continued about a month. Matters then became pretty quiet, till they got intelligence that General Howe was coming to New York. Independency was then declared by the grand congress at Philadelphia, and the petty congress of New York published an edict, making it death to aid, abet, support, assist, or comfort the king, or any of his forces, servants, or friends. Till this time I had kept the church open. About fifty armed men were now sent into my neighbourhood.

“I was now in a critical situation. If I prayed for the king, the least I could expect was to be sent into New England: probably something worse, as no clergyman on the continent was so obnoxious to them. If I went to church and omitted praying for the king, it would not only be a breach of my duty, but in some degree countenancing their rebellion, and supporting that independency which they had declared. As the least culpable course, I determined not to go to church, and ordered the sexton, on Sunday morning, to tell any person who should inquire, that till I could pray for the king, and do my duty according to the rubric and canons, there would be neither prayers nor sermon. About half a dozen of my parishioners, and a dozen rebel soldiers, came to the church. The rest of the people, in a general way, declared that they would not go to church till their minister was at liberty to pray for the king.

“Soon after this, the British fleet and army arrived at Staten Island. The rebels then became very alert in apprehending the friends of government. Many had retired to West Chester from New York. These were first sought after; some escaped; many were seized. My situation became daily more critical, as they began to take up the inhabitants of the country. At length two ships of war came into the Sound, and took their station within sight of my house. Immediately the whole coast was guarded, that no one might go to them. Within a few days the troops landed on Long Island, and the rebels were defeated. A body of them then took post at the heights near Kingsbridge, in my parish, and began to throw up works. Another body fixed themselves within two miles of my house.

“For some time before, I had kept a good deal out of sight, lodging abroad, and never being at home for more than an hour or two at a time, and having a number of people whom I could depend upon engaged, who punctually informed me of every circumstance that was necessary for me to know.”

With some difficulty he effected his escape to Long Island. The troops then, having burned the pews, converted his church into a hospital. They also quartered cavalry in his house, and consumed all the produce of his farm. A school which he had opened at West Chester was necessarily broken up, and thus he was deprived of every means of support.

When the king's troops passed over into the county of West Chester, Mr. Seabury accompanied them, and being perfectly acquainted with the roads and rivers of the country, furnished General Clinton with plans and maps, which were very serviceable. Soon after this, his residence became too exposed to be safe, and he accordingly retired, with his family, to New York. His withdrawal was but just in time, for, shortly afterwards, many persons were seized and carried off from that neighbourhood, and the whole country, for thirty miles round, was laid waste and ruined, partly by the march of the king's army, and partly by that of the rebels.

He then goes on to say:—

"I hope my conduct will be approved by the Society. I assure them I have done everything in my power to retain the people in their duty, nor did I shut up the church, or leave the mission, while it was practicable for me to do duty in either. I must also observe, that but few of my congregation are engaged in the rebellion. The New England rebels used frequently to observe, as an argument against me, that the nearer they came to West Chester, the fewer friends they found to American liberty—that is, to rebellion; and, in justice to the rebels of East and West Chester, I must say, that none of them ever offered me any insult, or attempted to do me any injury, that I know of. It must give the Society great satisfaction to know that all their missionaries have conducted themselves with great propriety, and on many trying occasions, with a firmness and steadiness that have done them honour. This may, indeed, be said of all the clergy on this side the Delaware, and, I am persuaded, of many on the other. But the conduct of the Philadelphia clergy has been the very reverse. They not only rushed headlong into the rebellion themselves, but perverted the judgments, and soured the tempers, and inflamed the passions of the people, by sermons and orations, both from the pulpit and the press. Their behaviour hath been of great disadvantage to the loyal clergy. Messrs. Babcock, Townsend, and James Sayer, were seized by the rebels some time in October, and I have not heard of their being discharged.

"Mr. Veits is a close prisoner in Hartford jail, and has been in irons. He is to be tried for his life, some say for assisting the royalists, who were confined in Simsbury mines, in breaking out; others, for concealing those unhappy people after they had broke out, and for helping them to make their escape.

"Mr. Beardsly has been obliged to leave his mission. I saw him lately in this town, and I presume he will write to the Society.

"Mr. Leaming has been taken up by the rebels, but was dismissed in a few hours.

"I just mention what I have heard of these gentlemen because it will be difficult, if not impracticable for them to write, and because I know the Society will be glad to get any little information about their missionaries, and to know how they are treated."

The persecution and privations to which they were exposed in the war, whether from the royalist or rebel armies, proved fatal to several of the clergy. At Rye, Mr. Avery was a principal sufferer. His horses were seized, his cattle driven off, and his property plundered. But the saddest part of the story remains to be told. Soon after the occurrence of these acts of violence, he was found with his throat cut—either dead, or just expiring—but whether murdered by his enemies, or self-destroyed in a fit of desperation brought on by his distresses, is uncertain.

The Rev. S. Seabury, who communicated this sad intelligence, goes on, in the same letter,* to say:—

"The church in this country hath also sustained another loss,

* March 29, 1777.

in the death of the Rev. Dr. Auchmuty. To avoid the insults of the rebels, he had retired from this city to Brunswick, in New Jersey. When the rebels were driven from hence, they endeavoured to guard the passes in such a manner as to prevent the friends of government from returning to it. The doctor's anxiety to return to his charge was so great, that he was determined to attempt it at all rates. By travelling in the night, and otherwise exposing himself, he caught a severe cold, which, increasing, at length threw him into a fever which proved fatal. I wish I could give this society a more pleasing account of the missionaries in Connecticut. I believe they are all either carried away from their cures, or confined to their houses, except Mr. Dibblee, who is gone to Sharon to be inoculated for the small-pox,—possibly hoping thereby to enjoy a few weeks' respite from persecution. With regard to my own mission, I can only say, that it is utterly ruined. Before the king's troops went into that part of the country, the people were robbed of their cattle, and otherwise plundered by the rebels; and I am sorry to say, that they suffered greatly in that way from the royal army. Little or no distinction was made. No redress could be obtained, and no stop was put to it. As soon as the king's troops withdrew, the rebels returned in parties, and every party plundered the inhabitants. Many fled to this city, with what little they could carry; many were deprived by the rebels of everything but the clothes on their backs, and sent off with only six days' provision, because they refused to swear allegiance to the *States of America*. Children and infants have been deprived of their clothes, and women in childbed have had the covering, even the sheets, torn from their beds, by those monsters, who seem to have nothing of humanity left, but the shape of men only. Many families of my parishioners are now in this town, who used to live decently, suffering for common necessities. I daily meet them, and it is melancholy to observe their dejection strongly marked on their faces, which seem to implore that assistance which I am unable to give. To pity them and pray for them is all I can do. I shall say nothing more of my own situation at present, than that I have hitherto supported myself and family with decency, and I will not distrust the goodness of God, which has hitherto preserved me, nor render myself unworthy of it, by repining and discontent."

The uncompromising firmness of the clergy in the discharge of their sacred office did not, however, uniformly provoke the same treatment, for the Rev. Edward Winslow, of Braintree, says, 8th August 1775:—

"I have publicly declared my resolution to recede in no instance or degree from those solemn engagements of allegiance to the king and fidelity to the church, which my oaths, conscience, judgment, and inclination jointly bind me to maintain at the hazard of life, nor have I been constrained to any compliance inconsistent herewith, notwithstanding I have invariably persisted to refuse submission to any such public injunctions as I could not acknowledge to be of lawful authority."

It must be remembered, however, that this was very early in the history of revolution violence.

Some further indications of the state of public feeling, and the persecution to which churchmen, in particular, were subject, are contained in a letter of the Rev. Leonard Cutting, missionary, at Hempstead, dated 6th January, 1777. The people in his parish were, for the most part, steady loyalists, and opposed to the election of delegates; they were, consequently, exposed to many harassing annoyances. Their houses were occupied by an armed rabble, while the rightful possessors were compelled to hide themselves in woods and swamps, or were seized and carried prisoners to Connecticut.

Mr. Cutting continued to perform divine service for some weeks after the declaration of independence, though orders were more than once issued to take him out of his church. Upon the whole, it appears that the church had rather made progress during the disturbances; and Mr. Cutting states that "there were not above *three* who called themselves churchmen amongst the malcontents;" and adds, "that as there was no settled Presbyterian teacher to inflame the minds of the people, the dissenters were left to their own cool judgments, attended the church service, and, in general, approved of, and joined their neighbours in, the opposition to the congress."

From a subsequent letter, written at the end of 1781, it appears that they suffered even more from the rapacity of the king's troops than from the violence of the insurgents. "Where the army is," he says, "oppression, such as in England you can have no conception of, universally prevails. We have nothing we can call our own, and the door to redress is inaccessible. The army has done more essential injury to the king's cause than the utmost efforts of his enemies." *

Other details are furnished by the Rev. Philip Reading, of Apquimininck. On March 18th, 1776, he says, "'No more passive obedience and non-resistance' was scribbled on his church doors. And it was made a ground of complaint against one of the captains of militia, that he had 'lugged' his company to church on the day of the public fast, to hear 'that old wretch' preach, who was always an enemy to the present measures."

And again, August 25th of the same year, he says:—"Being now assured on all hands of the danger with which I was threatened, if I persisted in complying with my oaths, vows, and subscriptions, I thought it high time to consult my own and my family's safety; and therefore, on the Sunday following, (July 28th,) when the people were assembled for public worship, before I began the service, I explained to them the obligations the clergy of the church of England are under to assert the king's supremacy in their public ministrations, and acquainted them that as I could not read the liturgy agreeably to the prescribed form, without offending against the new government, and incurring the resentment of the people, I should on that day declare the church shut up for six weeks. Accordingly, after the Nicene creed, I declared in form that, as I had no design to resist the authority of the new government, on one hand, and as I was determined, on the other, not to incur the heavy guilt of perjury by a breach of the most

* MS. letter, Dec. 9, 1781.

solemn promises, I should decline attending on the public worship for a short time from that day; but that, for the benefit of those who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their present profession unto the end, I would administer the sacrament of the Lord's Supper on (Sept. 8th,) that day six weeks. I had proposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress, and the cheeks of some began to be bathed with tears. My own tongue faltered, and my firmness forsook me; beckoning therefore to the clerk to sing the psalm, I went into the pulpit, and having exhorted the members of the church to "hold fast the profession of their faith without wavering," and to depend upon the promises of a faithful God for their present comfort and future relief, I finished this irksome business; and Apoquiminick church from that day has continued shut up."

It will be gathered from the general tenour of the foregoing letters, that the missionaries in the New England colonies were, for the most part, staunch loyalists, and even sufferers for their faithful allegiance to their sovereign. A less resolute spirit seems to have pervaded the clergy of Pennsylvania, who, with some exceptions, like Mr. Reading, discovered more sympathy for the cause of the patriots, and a desire to reconcile their duty to the church with some concessions to the popular voice. This will be evident from the following statements of the Rev. Dr. Smith, Provost of the College at Philadelphia:—

"The several letters which you have directed to my care, by the last ships—viz., to Messrs. Tingley, Battwell, Curry, Murray, Craig, and Magaw, are duly forwarded. Their difficulties in their missions are greatly increased by the present alarming state of things, and never were men in a more trying or delicate situation. We had hitherto, with one consent and one mind, kept our pulpits wholly free from everything bordering on the present unnatural controversy. But now our people have all taken up arms, and entered into associations, never to submit to the Parliamentary claim of taxing them at pleasure. We see nothing in our churches but men in their uniforms; and though they excuse us on Sundays, yet they are now everywhere requesting occasional sermons on the present situation of things. The case of the poor missionaries is hard. To comply may offend their protectors, and those that support them in the parent country; to refuse would leave them without congregations everywhere; and perhaps it is more the wish of some that they should refuse than comply. We intended to have held a general meeting to consult together on these difficulties, but found that it might involve us in new difficulties, by having it suspected we met for purposes of another kind. All these difficulties increased from the necessity some of our brethren apprehended themselves in, of quitting their charges and going to England. I wish they could have stood their ground, which I think might possibly have been accomplished, without any unworthy compliances on their part. For, when the shepherds are out of the way, the flocks

will be scattered. Some of Dr. Chandler's congregation whom I have seen do insist that he would have been perfectly safe in staying. But of that matter he and his family perhaps could only judge, or at least in such a way as to satisfy his own mind. We have not been able of late to correspond with our brethren in New York, so that I have not the particulars of Dr. Cooper's case; but have heard that he was under an evident necessity of retiring for a time. It is a hard situation when such dangers arise from endeavours to support order, &c. But we are told that these matters do not belong to us, or that we are not to be busy in them, or that the submission we would enjoin amounts to slavery. . . .

"If our clergy were generally to quit their people at this time, I say, we should not have the appearance of a church or people left. A conduct, therefore, of the most prudent nature is required from us: We need not widen the breach, and yet we may wish well to (nay, in all decency and firmness contend for) the just rights of America; and so far indulge our people as to convince them that the clergy of our church are as true friends to liberty, and as much devoted to the constitutional and just rights of their country, as any other man in America. And upon this plan we have all judged it our duty to prepare for keeping the Fast recommended by the Congress to be kept July 20th; and also not to decline our turns of the occasional service required of us by our people at other times, hoping our prudence and consciences may lead us safely through the difficulties with which we are beset. Indeed, exclusive of the recommendation, never was fasting and humiliation more our duties."

He says, further, that no man had laboured more zealously than himself to avert the calamities in which both countries were then involved; that he did his utmost to bring about a reconciliation; and though he would have preferred to reserve his pulpit for the appropriate lessons which belong to it, yet, when unavoidably called upon to speak, he could not "betray the cause of universal liberty, nor suffer our church or clergy to labour under the imputation of departing from those principles which distinguished some of her brightest luminaries near a century past." Such, he says, were not only his own views, but those of his brethren in the province; and he maintains that if they were to suffer "the notion to prevail that the church clergy are tools of power, slavish in their tenets, and secret enemies to the principles of the revolution, it would give a deadly wound to the church in America." These views he set forth at large in a sermon, of which some thousands were sold in a day or two after its publication.*

In a subsequent letter, dated August 28th, 1775, he speaks of the union and organization of the States: "The Americans continue firm in the measures they have adopted for opposing parliamentary taxation; and the colony of Georgia has now joined the other twelve colonies. Administration can expect nothing by hopes of disunion here. Would to God that a suspension of hostilities and a negotia-

* MS. Letter, July 10th, 1775.

tion could take place, before either side have proceeded too far in measures so ruinous to both. For this I pray, and for this I labour daily; and in such a way, perhaps, as may subject me to the blame of the violent of both sides. But I look far beyond the present heated times.

“ Since I wrote to you, all our clergy within my knowledge, two only excepted, in four provinces, have preached on the Fast of July 20th. Some of their sermons are printed, and more in the press. You will herewith receive two of Mr. Duché's, and one of Mr. Coombe's. Please to communicate them to the Lord Bishop of London.”

Dr. Leaming, of Norwalk, was unfortunate enough to suffer most severely from both the British and American parties. Writing from New York, 29th July, 1779, he says, “ On the eleventh instant, by the unavoidable event of the operation of his Majesty's troops under the command of General Tryon, my church and great part of my parish was laid in ashes, by which I have lost everything I had there—my furniture, books, and all my papers, even all my apparel, except what was on my back. My loss that fatal day was not less than twelve or thirteen hundred pounds sterling. Although in great danger, my life has been preserved; and I hope I shall never forget the kind Providence of God in that trying hour.”

He was afterwards put in jail as a Tory, and denied even the comfort of a bed. This brought on a hip complaint, which made him a cripple for life.*

The following is the account which the Rev. John Stuart gives of the troubles and privations which he had to endure personally, and of the scandalous profanation of his church. It was written October 13, 1781:—

“ At the commencement of the unhappy contest betwixt Great Britain and her colonies, I acquainted the Society of the firm reliance I had on the fidelity and loyalty of my congregation, which has justified my opinion; for the faithful Mohawks, rather than swerve from their allegiance, chose rather to abandon their dwellings and property; and accordingly went in a body to General Burgoyne, and afterwards were obliged to take shelter in Canada. While they remained at Fort Hunter I continued to officiate as usual, performing the public service entire, even after the declaration of independence, notwithstanding by so doing I incurred the penalty of high treason by the new laws. As soon as my protectors were fled I was made a prisoner, and ordered to depart the province, with my family, within the space of four days, or be put into close confinement; and this only upon suspicion that I was a loyal subject of the king of Great Britain. Upon this I was admitted to Paroles, and confined to the limits of the town of Schenectady, in which situation I have remained for upwards of three years. My house has been frequently broken open by mobs, my property plundered, and, indeed, every kind of indignity offered to my person by the lowest of the populace. At length, my farm and the produce of it was formally taken from me, in May last, as forfeited

* Communicated by the Rev. Dr. Jarvis.

to the state; and, as the last resource, I proposed to open a Latin school for the support of my family. But this privilege was denied, on pretence that, as a prisoner of war, I was not entitled to exercise any lucrative occupation in the state. I then applied for permission to remove to Canada, which, after much difficulty and expense, I obtained, upon the following conditions—to give bail in the sum of 400*l.* to send a rebel colonel in my room, or else return to Albany, and surrender myself a prisoner whenever required. In consequence of which I set out on my journey from Schenectady on the 19th of September last, with my wife and three small children; and, after suffering much fatigue and difficulty, we arrived safe at St. John's, in Canada, on the 9th instant. The Mohawks are extremely happy at my arrival, and flatter themselves that I will reside among them. But, having lost the most part of my private property by the depreciation of the paper currency, and other accidents peculiar to the times, and having a family to maintain in this very expensive place, I shall be under the necessity of accepting a chaplaincy which Mr. John Johnson, with his wonted kindness, is pleased to offer me in his second battalion. I cannot omit to mention that my church was plundered by the rebels, and the pulpit cloth taken away from the pulpit; it was afterwards employed as a tavern, the barrel of rum placed in the reading-desk. The succeeding season it was used for a stable, and now serves as a fort to protect a set of as great villains as ever disgraced humanity."

On his arrival in Canada he immediately repaired to the Mohawk village, where he was affectionately welcomed by his Indian flock. They offered to build a house for him, that he might continue to reside amongst them; but he preferred fixing his residence at Montreal, and going over to them once a month. He was soon afterwards appointed chaplain to the 2nd Battalion of the Royal Yorkers; and in addition to this duty he opened a school, which had long been wanted in the city.

The loyalty of the clergy in the northern states drew down upon them the resentment of the republican authorities, and many of them, of course, sought protection under the royal flag, while not a few of those who survived the troubles were afraid to remain in America. A large number of refugees, among whom were several clergy, sought an asylum in New York; and it became necessary, in addition to the churches of the city, to provide accommodation for divine worship in the City Hall, where the refugee clergymen ministered to their brethren in affliction.*

We cannot better conclude these few notices of the faithfulness and loyalty with which the missionaries for the most part conducted themselves, amid trials and difficulties of no ordinary kind, than by citing the following testimony of the Bishop of Oxford (Butler) in his anniversary sermon, 1784:—

"But the most conspicuous mark of the prudent care of the Society has been exhibited in the choice of their missionaries. If they have

* Letter of the Rev. John Sayre, August 14th, 1782.

not all proved equally unexceptionable, every possible precaution has been used to admit none of evil report. The indispensable qualifications annexed to the annual abstract of our proceedings might serve to evince this, had not the missionaries themselves, during the last seven or eight years, by their conduct and sufferings, borne abundant testimony to the attention and discernment of the Society.

“The characters of those worthies will entitle them to a lasting memorial in some future impartial history of the late events in that country. Their firm perseverance in their duty, amidst temptations, menaces, and in some cases cruelty, would have distinguished them as meritorious men in better times. In the present age, when persecution has tried the constancy of very few sufferers for conscience here, so *many* in *one* cause argue a larger portion of disinterested virtue still existing somewhere among mankind than a severe observer of the world might be disposed to admit.”

And when the connexion between the colonies and the mother country had been finally severed by the acknowledgment of American independence, it is gratifying to find that the long services rendered by the Society to the cause of religion and of the church in America were not forgotten.

In an address, dated October 5, 1785, from the clerical and lay deputies of the episcopal church, in sundry of the United States of America, to the archbishops and bishops of the church of England, the following grateful acknowledgment is made:—

“All the bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts; a Society to whom, under God, the prosperity of our church is, in an eminent degree, to be ascribed. It is our earnest wish to be permitted to make, through your lordships, this just acknowledgment to that venerable Society.”*

E. H.

ANTIQUITIES, ETC.

QUERIES AND DIRECTIONS,

INTENDED AS A GUIDE FOR THE SYSTEMATIC ARRANGEMENT OF
TOPOGRAPHICAL NOTES OR COMMUNICATIONS.

THE necessity of adopting a systematic form in the arrangement of notes taken in the course of architectural or antiquarian researches, must have been felt by all persons who have bestowed any detailed attention upon national and local antiquities. The following synopsis, compiled by William Bromet, Esq., M.D., F.S.A., has been given, (though with some variations and additions here made,) in the second

* Note to Bishop Bagot's Sermon, 1790, p. 16.

volume of the *Archæological Journal*, page 66, published under the direction of the central committee of the British Archæological Association, as a plan for the arrangement of observations, and destined as a guide for the more satisfactory communication of the results of local research by the members of that society, or other persons, at the annual meeting of the Association, to be held, as at present proposed, during one of the weeks in the month of August or September next, at Winchester.* It is hoped that this systematic arrangement may prove acceptable to many of the clergy, and to other persons, who are disposed to investigate the remains of ancient times which exist within the range of their observation.

Some of these questions are taken from a list sent by M. Guizot, when Minister of Public Instruction, to each of the 33,000 communes, or parishes, in France; but several queries which are found in the French list have been omitted, and their place supplied by others which are more applicable to English monuments.

NO. I.—BRITISH REMAINS.

1. Are there in the parish or township any *rocks* or *stones* which are objects connected with tradition or popular *superstition*—and what *names* do they severally bear?

2. Are they *adherent* to the soil, or *placed* there by the hand of man?

3. Of what *nature* (geologically considered) are they; and, if not similar to the stones in the immediate vicinity, from *what locality* and from *what distance* were they probably *brought*; and whether over a *hilly* or *flat* country?

4. What is their number—their average height, breadth, and thickness—and their distance from each other? If *arranged* circularly, elliptically, in parallel rows, or otherwise, a ground plan would be desirable.

5. Are any of them *long stones* *vertically* planted in the earth; are they *isolated*, or are they within, or near, a *circle* of upright stones or other monuments of a similar character?

6. Are any poised in *equilibrio* upon one another, as *rocking-stones*—Are they in *groups* of two, three, or four, with another *placed* upon them *horizontally* so as to form a kind of *altar*—Or, if in greater numbers than three or four, are they so arranged as to form a long *covered gallery*, and to what point of the *compass* does such gallery open?

7. Have any through, or between, them a *hole* sufficiently large to admit the passage of a *child* or *adult*—Have they been fashioned into any *regular form*—Have they any kind of *sculpture*, and have the horizontal stones any natural or *artificial channels* on them?

8. Have any *excavations* been made near them, and have they any appearance of having been formerly included within the centre of *tumuli* formed of *small stones* or *earth*—And what has been found near them?

9. Are any of these monuments *on* or *near the bounds* of the parish, or other ancient geographical division?

10. Are there any isolated or grouped *conical* or other shaped *earthen mounds* formed artificially, not being parts of medieval fortifications—Were they apparently for military or sepulchral purposes; or as places of refuge for the inhabitants of a district subject to inundation—Have they ever been dug

* Information respecting the objects and annual meeting of the Association may be obtained, on application to the Secretary, Albert Way, Esq., 12, Rutland Gate, Hyde Park, London. The Quarterly Archæological Journal is published in London by Messrs. Longman and Co.; at Oxford by J. H. Parker; and at Cambridge by J. Deighton.

into—What was found in them—And what was the *construction* of any *masonry* they may have exhibited?

11. Are there any artificial or *natural caverns* apparently employed either as *sepulchres* or as *granaries*, or hiding-places?

12. Are there any *trees*, *wells*, or *springs*, which are of *superstitious* interest—And at what distance are they from the present church?

13. Is there any ancient *trackway* or *road* in the parish—What are its *materials*, *construction*, and *direction*, whether winding on the sides of hills or nearly in a straight line?

14. Have any *bones* of man been found, and to what compass-point was the upper part of the skull directed? or the bones of inferior animals, or any *wedge* or *hatchet-like* objects of *stone* or *metal*—any *shields*, *spears*, *swords*, or other *weapons*—*arrow-heads*, or *knives of bone and flint*—*pottery*, *bone pins*, *rings*, *beads*, *bracelets*, *collars*, *coins*, been discovered under or near any such monuments as above designated, or in other localities?—At what depth beneath the surface have any interments been found—were the bodies buried upright, or with the face downwards—and was the grave lined with stones, or how formed?

II.—ROMAN REMAINS.

1. Is there in the parish any kind of *road* said to have been formed by the Romans or their immediate successors, or any traces of such—And what are the materials and mode of its construction?

2. What *name* and history do the peasantry attach to it?

3. What is its general *direction* by compass—And what are the names of those parts of the parish, whether hamlets, farms, or fields, which it traverses?

4. Have any ancient *sculptured stones*, or the foundations of any edifice, been discovered near it?

5. Are there any regular elevations of earth, or enclosures called *ancient camps*, and does any ancient road or causeway terminate at such enclosures?

6. Is there any spot traditionally said to be a *battle-field*—and have any *intrenchments*, *bones*, *warlike instruments*, &c., supporting such tradition, been found thereon or in the vicinity?

7. Have any fragments of *urns of glass or pottery*,—any *lamps*, *coins*, *buckles*, *pins*, or *bracelets*, *brooches*, *rings*, *seals*, *keys*, *cubes of clay for mosaic pavement*, or small *figures of men or animals*, been discovered in the parish, and in what precise localities?

8. Are there any *walls* faced with small-squared stones, either in regular or irregular courses, and divided horizontally at certain distances by bricks peculiarly shaped, and are such buildings in straight or curved lines? Of what quality and composition is the *mortar* or any *cement* on them?

9. Have there been found any *inscribed stones*—or *portions of columns*, or *statues of bronze or marble*?

10. Have any *coffins* of stone, lead, or baked earth been found, either singly or in groups—And in what *direction* of the compass were the heads laid—If such *coffins* still exist, and have any *ornaments* or *inscriptions*, it would be desirable to take rubbings or impressions from them, by means of soft paper and leather dressed with black lead and oil, or by rubbings taken with heel-ball. The same modes of producing facsimiles are applicable to all objects, whether engraved, or sculptured in low relief.

11. Have any *ancient coins* or *seals* been found?—If so, ascertain the metal of which they are composed, and procure *impressions in sealing wax* from the various kinds of them, noting precisely in what locality, and with what other ancient objects, they were found.

12. In whose possession were, or now are, any such remains as above enumerated?

No. III.—ECCLESIASTICAL REMAINS (*Externally.*)

1. WHAT ECCLESIASTICAL EDIFICES or conventual remains are there in the parish?

2. Is there an old church, and of what general *plan* is it, whether cruciform, with or without aisles, tower, ancient porch, or vestry? Is the east end flat, or circular, or multangular, and in what precise direction of the compass are the chancel and the nave built?

3. What are its extreme *dimensions*, and the general thickness of the walls?

4. Of what *materials* is it—Are there any brick, such as are commonly termed Roman, about the doors and windows, or in the body of the walls?

5. Are the *battresses* flat or graduated, and how are they ornamented and terminated—Are they placed at regular distances?

6. Are there any remains of a rood-loft staircase?

7. Are the *parapets* plain or embattled—Have they pinnacles, gable crosses, or gargoyles for the escape of water—Are the walls ornamented with sculptured bands, as continuations of the dripstones, or with moulded strings under the windows, or elsewhere—Has the gable of the nave or either aisle any bell-turret?

8. How many door-ways are there? are any now stopped up, and are their heads semicircular or pointed, whether of lancet or equilateral form, or struck from two or four centres, or of ogee form, or flat?

9. Are the doorway *mouldings* round or angular—plain or ornamented—and of what architectural style?

10. Has the chancel any low narrow doorway, and of what form is its head? Do any of the *doors* themselves appear ancient, and of what form is their iron-work?

11. Of what shape are the *window-arches*—especially those at the east and west ends of the church?

12. Have they dripstones—Are the mullions and transoms of the windows plain or moulded—Is the *tracery* of their heads in straight or flowing lines?

13. Are there any *niches* for images—Or *water-soups* externally?

14. Are there any covered gates (*lick-gates*) to the church-yard—Are there any *crosses* in the church-yard or village—Are there any tombs in the church-yard, remarkable on account of their form, date, or any other interesting circumstance connected with them?

15. What are the form and position of the *tower*—How many stages has it, and is it embattled—Has it a beacon-turret, or spire, and of what shape?

16. Is there any *tree* of remarkable size or age in the church-yard?

(*Internally.*)

17. Are the *pillars* cylindrical or angular—simple or clustered—Are their bases or capitals sculptured, and in what architectural style?

18. Are the *pier-arches* semicircular or pointed—plain or moulded?

19. Are there any *half-pillars* (*responds*) attached to any of the walls?

20. Is there a *triforium* or gallery over the aisles—And if so, what kind of openings has it?

21. Are there any *windows* in the upper walls of the nave or chancel—(*Clerestory windows*?)

22. Are the *jamb*s and *heads* of the *doorways* and *windows* ornamented, and how? Have they any *paintings* on them?

23. Are the walls adorned with *moulded strings*, *sculptured bands*, or stone *panelling*—*niches*—*corbels*, or *brackets*?

24. Are there any *sedilia* in the chancel—Have any of them had a perforation at the back, as if for confessional purposes?

25. Is there a *piscina* hidden or apparent—plain or ornamented—Has it a shelf—Is there any *closet-like recess* or aumbry in the walls, and where?

26. Is there any one window more lowly-silled than the other windows—and in what part of the church is it?

27. Are there *any small passages through the chancel walls*, below the level of the windows, communicating either with the church-yard, or with an aisle, directly or diagonally? *Hagioscopes or Confessionals*?

28. Are there any *chantry or rood-screens, or stairs*, or the remains thereof?

29. Are there any inscriptions or *paintings* on the *walls, ceiling, or roof*—Is their design diapered or heraldic?

30. If there be any ancient *stained glass*, state of what character are its subjects, and what the prevailing tint of its ground—and take tracings therefrom on thin paper, noting their colouring, especially if heraldic.

31. Of what description is the *ceiling*—Of stone, and groined—or flat and of wood, or lath and plaster—if the internal part of the *roof* be visible, how is it supported—And are any of the timbers carved or painted?

32. Of what does the *pavement* consist?—If of large slabs on which are, or have been, brasses, armorial bearings, or figures drawn by incised lines, or with inscriptions prior to the 17th century, or if there be any figured tiles, heraldic or otherwise, procure rubbings or tracings from them.

33. Of what pattern is the carved *wood-work* of the altar-piece, pulpit, lectern, screens, rails, communion-table, or seats, church-chest, or poor-box? If unusual, take impressions from it on damped paper.

34. Of what material and form is the *font*—Is it ancient—Are there any sculptures on it, and what? Has it a cover, plain or ornamented?

35. Does the communion plate bear any inscription, armorial bearings, or ornaments worthy of notice? Are there any ancient hangings, embroideries, or altar coverings?

36. How many *bells* are in the *tower*—Are any of them inscribed with Gothic letters?

37. Are there any altar-tombs, monumental effigies, ancient armour, banners, or achievements, older than the 18th century? To whom do they relate? If they are decorated with arms, describe them, or take tracings from them.

38. In what state are the parochial registers?—What is the date of the earliest entry—what information do they contain in reference to remarkable occurrences, or family history? Are there any vestry books, sexton's books, or parochial documents and accounts, which supply information respecting the building or repairs of the church, and other local details.

NO. IV.—MILITARY AND CIVIL REMAINS.

1. Is there any *ancient Castellated building* in the parish? What is its natural position, and its ground plan, as to fosses, (wet or dry,) walls, ballia, mounds, towers, keep, chapel, kitchen, lodgings for the garrison, well, &c.

2. What old *domestic edifices* are there, whether mansions, halls, granges, or farm-houses? What are their general ground-plans, and their elevations, as to gables, parapets, dormer windows, roofs and chimneys, oriel windows, porches, and doorways?

3. In what style are any *ancient gardens* belonging to such edifices laid out, as to pieces of water, terraces, vases, statues, clipped hedges, &c.?

4. What *parks* are there, and in what style are they planted? are the clumps of trees right-lined masses? and are they said to represent the formation of troops in any battle? or do the avenues radiate from a centre?

It is desirable also to notice any peculiar circumstances regarding wakes, feasts, or other local customs; any traditions, the general character of the inhabitants, and local dialect.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON MYSTICAL INTERPRETATION.

MY DEAR SIR,—Your reference to the pamphlet which I published about four years ago, on the subject of the Oxford Tract, No. 89, induced me to look for a few thoughts which I put on paper very soon afterwards, as the beginning of a second letter on the subject. The circumstances which led to my not prosecuting the design at that time, are of no consequence; but this beginning seems to me to agree so far with the views and feelings which you have expressed, that you may perhaps be willing to give it a place in your pages. I send it without altering a word, that I may not, in any part, be suspected either of merely repeating ideas which you have just expressed, or alluding to other recent events; but, I have added one or two notes.

I am, &c.,

S. R. MAITLAND.

THERE is no doubt that I might have said a great deal more in my former letter; those who agree, and those who disagree with me, will probably concur in wishing that I had done so—but beside what I might truly say, of a great press of occupation, and of my wish to avoid prolixity, I may add, that my object was not so much to argue out a subject, as to call attention to a fact. Not so much to point out how and why the cultivation of a particular style of interpreting (if we must so abuse the word) is injurious, as to show to what an extraordinary extent, and by what arguments, it is defended by the writers of the Tracts for the Times. It is no new invention. It has always had those who have more or less admired and adopted it, though I do not know that I have ever seen any writers who have gone so far, or avowed such dangerous principles in its defence; and I cannot help thinking, that those who really consider the Bible as the word of Truth, and as addressed by infinite Wisdom—not, I grant, to the captious and curious, the wise of this world and the disputer, but still—to the understanding of men humbly and reverently trying to understand it, will feel, that so to use the Scriptures is unlawful, and a sin against Him by whom they are given for our instruction.

Let us, however, return to the consideration of No. 89, and see what the author proceeds to state as the very first “symbolical exposition.” It is the statement respecting Moses to which I have already called your attention, and which represents him as offering a type of Christ during the conflict of Israel with Amalek. In my former letter, I merely protested against what is clearly and undeniably an addition to, if not contradiction of, the word of God, for, on that occasion, I wished only to notice what was most obvious, and, I should

have thought, most indefensible ; * but, for a reason which will presently appear, I would now add some other observations.

In the first place, how are we to get that which lies at the foundation of the type, the *cruciform* figure? Surely it is all but directly contrary to the Scripture history. He who reads that history finds that when Moses first received his commission to deliver Egypt (Exodus, iv. 2), he had a rod in his hand ; and, after its miraculous transformation into a serpent, he was told, "Thou shalt take *this rod* in thine hand, *wherewith thou shalt do signs*" (v. 17) ; and, accordingly, when he returned into Egypt, he took it (now dignified with the title of "the Rod of God"—v. 20) with him. I need scarcely say how this rod was used during the plagues of Egypt,† or at the dividing of the Red Sea,‡ or, what has nearer connexion with

* The passage of my pamphlet referred to, and without which what follows may be scarcely intelligible, is at p. 9. Having made an extract from the tract, No. 89 :—

"St. Barnabas has the following passage: 'Israel being attacked by the aliens, with a view, amongst other things, of signifying to the people that their transgressions were the cause of their being given over to death, the Spirit speaks inwardly to Moses, to form a type of the Cross, and of Him who was to suffer: that if men refuse to trust in him, they will have no peace for ever. Moses therefore places one shield on another in the middle of the mound; and being thus posted high above all, he stretches out his hands, and so Israel began again to be victorious: afterwards, when on the contrary he let down his hands, again they were slaughtered. Wherefore? That men might know there is no chance of salvation, except they put their trust in Him. And in another Prophet he says, 'All the day long I have stretched forth my hands to a disobedient and gainsaying people.'—p. 17."

I added the following observations :—

"On this I may briefly remark that here we have—perhaps in rather a small way, but yet worthy of notice for the sake of illustration—one of those injurious effects which I have long observed to flow from this allegorical mode of interpretation. It leads men to tamper with the Word of God ; and either by addition, suppression, or some tortuous proceeding or other, to make it agree with their imagination. 'People little know what they do,' says the author of the tract, 'when they deal contemptuously with anything, be it in Scripture or in common life, under the notion that it is too slight or insignificant for the ordering of the Most High.' To this I heartily subscribe. Let me add my belief that the Scripture narratives were so given by inspiration, that people little know what they do when they add to them circumstances which may appear minute and trivial. It may perhaps be said that St. Barnabas (allow me so to speak for the sake of brevity, without prejudice to the question whether the apostle was really the author of the epistle) knew by inspiration, or had learned by tradition, or had imagined in the lawful use of his poetical gift, that Moses placed one shield on another, though nothing of the kind is intimated in the book of Exodus. Well and good ; if it is a new revelation, let him tell us so ; if it is tradition, let him give it as such ; if it is poetry, let there be some mark by which people may know it, for it looks like a mere statement of fact. But observe, I entreat you, that it is not brought before us under any such character ; we are not talking about revelations, or traditions, or poetry, but of the *interpretation of Scripture*—and this, whatever it may be, gently slides in to take its place as Scripture, and to be interpreted with the rest. It is, however, as I have said, a minor instance, and it is not worth while to dwell upon it."

† "Thou shalt stand by the river's brink against he [Pharaoh] come; and *the rod* which was turned into a serpent shalt thou take in thine hand." (*Ex. vii. 15*) . . . Behold, I will smite with *the rod* that is in mine hand upon the waters," (*v. 17*); and see the chapters which follow.

‡ "The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward; but *lift thou up thy rod*, and *stretch out thine hand* over the sea and divide it." . . . "And Moses stretched out his hand," &c. (*Ex. xiv. 16, 21.*)

the present subject, at the smiting of the rock in Horeb.* Surely these particulars explain to us what was meant by the declaration, "wherewith thou shalt do signs," and prepare us to understand the words of Moses, only four verses farther on in the same seventeenth chapter, "And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill *with the ROD OF GOD in mine hand*. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his *hand* that Israel prevailed, and when he let down his *hand*, Amalek prevailed." Now, could any unprejudiced reader of this, and of the accounts which are given of the previous occasions on which Moses had done signs with his rod, in all of which he is (as one might naturally expect) represented as holding the rod of God in his *hand*, not *hands*—could any one, I say, who was impartially seeking truth, imagine, that on *this* occasion, Moses stretched out both hands at once, so as to make his body a type of the cross? Can we doubt that he stretched forth his hand, holding the "rod of God," as at other times?

But this allegorical interpretation does not know what to make of the thaumaturgic rod; and, with the caprice which so eminently characterizes its proceedings, it casts it aside, and says not a word about it. Surely, if the action was typical, the rod of God, which Moses had thought it worth while to declare that he would hold in his hand, must be a feature too important to be thus passed over. In one thing, of course, this sign wrought by the rod of God would differ from all the previous ones—namely, that instead of being accomplished instantly, or in a very short time, it occupied a whole day; and Moses would naturally be obliged, to use first one hand, and then the other, and when both became (as we are told they were) heavy, he would as naturally avail himself alternately of the assistance of those on each side of him. If any one prefers supposing that Moses held the rod with both hands, it seems to me that he equally destroys the very ground and essence of the figure, which is the *form* of the *cross*. I can hardly suppose that any attempt will be made to evade this, by saying that notwithstanding what is previously said of the rod, it is not expressly stated that Moses had it, or anything else, in his hand, when he held it up. If it be, however, there is enough in the language of the passages to which I have referred, to remove any doubt that the mention of the one, was equivalent to that of both. For instance, (chap. ix. 22,) "The Lord said unto Moses, 'Stretch forth thine *hand* toward heaven that there may be hail;'"† and in the next verse we read, "And Moses stretched forth his *rod* toward heaven." It is more likely that we may be told that in this history of the conflict with Amalek, the Septuagint and Samaritan reading is, that when Moses

* "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and *thy rod*, wherewith thou smotest the river, take in thine hand, and go." (Ex. xvii. 5.)

† Chap. ix. 22—And again, "The Lord said unto Moses, Stretch out thine *hand* over the land of Egypt . . . and Moses stretched out his *rod* over the land of Egypt." (Chap. x. 12, 13.)

lifted up his "hands" Israel prevailed. This is true ; and it does not appear to me to be any contradiction of what I have suggested as the sense of the passage ; for, whether alternately or both together, it is quite clear that Moses did lift up his "hands," and that during the time that he did so, Israel prevailed. If, however, it can be shown that there is a difference amounting to a real contradiction, I must beg to stand (with our translation) on the Hebrew text. That is quite clear and express ; and should it appear at all strange that the LXX. Greek translators, if they understood that the hands of Moses were raised singly and alternately, should have used the *plural* number, I will, for a moment, waive all consideration of authority, and ask, in return, whether it would not be much more strange that a writer who meant to tell us that both the hands of Moses were lifted at once, should have used the *singular* number ? If this seems trifling, it must be remembered that the very root and foundation of the whole matter, is the assumption that Moses placed his body "so as to form a type of the cross," and if he did not in fact do so, the whole matter falls to the ground, and we are simply listening to one who (whether intentionally or not) is, in fact, a deceiver who is falsifying the word of God. I am compelled to use language which may seem harsh, because, without it, the insidious but pernicious error which I oppose would slip away under some form of fancy, or poetry, or perhaps under a half-reluctant smiling confession, that to dull people it might seem to be nonsense. You, I am sure, understand me, and I anxiously desire that every one who sees these lines may do the same. Let any man who chooses make up these fancies, and call them poetry or prose, or what he pleases, or let him take them up on any authority, or no authority, and call them traditions, because he knows not what else to call them ; but when he describes them as "interpretations of Scripture"—when he presents them to the church as "meanings" (natural, or supernatural,* or what not) of the written word of God—I call on men to beware of him as a seducer, even though he may come as an angel of light, and really be himself persuaded that he is one.

For you will observe, and it should be most deeply considered, that this mode of allegorizing comes before us with peculiarly high pretensions. It claims to be the revelation of hid treasure. It pities those who are gathering up the mere product of the surface, and intimates that it has something far more valuable to offer to those who are worthy to receive it ; but that it dares not rashly expose things so high and holy, lest it should be casting pearls before swine. The author of No. 89 tells us that the date of A.D. 136, assigned to the epistle ascribed of St. Barnabas, "deserves notice because it suggests sufficient reason for the freedom with which the author, in a popular tract, exhibits the method of symbolical exposition, which was generally rather withdrawn from ordinary eyes. The calamity, perhaps, was great and astounding enough to justify *disclosures* otherwise irregular, for the *consolation* and *establishment* of the faithful."—p. 16.

* What would have been said of me four years ago if I had added "unnatural"?

I am glad to quote these words, not only as containing a pretty strong statement of the claim which is made in behalf of the allegorizing system, but because, under their protection, I hope I may offer some further remarks without encountering the usual retort. If, without something of the kind, I had ventured to say that even supposing this allegory not to outrage truth or falsify scripture, yet I did not see the expediency of making it, or the profit to arise from it, I should have expected to be sneered down as an utilitarian—a mere *cui-bono* man—one who, when heavenly wisdom was offered, had the brutish soul to ask “what is to be got by it?” Now, however, there is no fear of any such thing. Mysterious as the matter may be in itself, its object and use is plainly declared. The church was probably suffering from great and astounding calamity, and these disclosures were “for the consolation and establishment of the faithful.” This is, undoubtedly, a very high object, a very great practical good; and it is admitted that, without being a mere *cui-bono* man, or a rationalist, or anything of the kind, we may suppose that this good object formed a sufficient reason for what was not only unusual, but “irregular.” This is, as I have said, taking high ground, and making a high claim. Now let us, if we can, for a moment cast aside our belief that the allegories about Moses and Abraham, to which I have called your attention, are mere fictions contrary to the word of God, and let us suppose them to be all true, what was there in them calculated to console and establish Christians suffering under great and astounding calamity? Suppose the “disclosure” all true, what does it amount to? What is the esoteric truth thus irregularly delivered “to Christian men and women without distinction,” because the circumstances of the time called for unusual comfort? I really do not know whether the author means the disclosure of these particular truths about Moses, Abraham, &c., or the disclosure of the fact that there was a species of allegorical interpretation in use among certain persons in the church which they kept secret from “Christian men and women in general.” I suppose the latter is his meaning, and that we are to consider the consolatory fact to be, the annunciation that such allegories had been made out of the Old Testament, and were known to persons who, like the author of the epistle, could, if they would, reveal them to those who were “worthy;” and that we, and they to whom the epistle was addressed, are only to regard the allegories which it contains as specimens of what might be done in that kind.

I do not mean to argue about this. It might be so; and perhaps the suffering church was comforted; and if it was, we have no right to judge Him, who works out his own pleasure by his own means. It might be so, and there may be many “Christian men and women” in the present day who would tell me that they found these allegories most edifying, and peculiarly conducive to the consolation of their minds and the establishment of their faith. It is to such a degree a matter of taste and feeling and circumstance that it would be absurd to attempt to argue it on any general grounds; but I will beg leave to make one observation respecting it. I will suppose, for the sake of argument, that the epistle had its intended effect, and that the suffer-

ing church was consoled and established by it; but then, I cannot but add my conviction that the church must have been in a very unhealthy state. Nor can I help forming the same opinion respecting the mind of every man who prefers hunting about in uncertain allegory to taking plain truth as he finds it. I am not speaking against the lawful use of poetry and riddles and the like, but I believe that in all serious matters the desire and object of the mind should be the apprehension and perception of truth. I cannot but imagine that a suffering church of Israelite Christians in a healthy state would have been more comforted by calling to their remembrance the plain truth, that when Amalek would have destroyed their fathers, the uplifted rod of God, in the hands of Moses had given them strength and victory; or by reminding them of their Saviour's pregnant declaration, that their father Abraham had seen his day with rejoicing, than by disclosing to them the hidden mystery that the body of Moses was put into the form of a cross, or that the number of the persons circumcised by Abraham would make a cypher of the name of Jesus and the cross. I do not, I repeat, deny (for who can prove?) that the church in astounding calamity was comforted by these disclosures, but I also repeat my persuasion that a proneness to seek out such allegories, and to feed upon them, far from being a high attainment, is a symptom of a mind either naturally weak or debilitated by dabbling with fiction. I cannot reverence it. Even when it puts on its most imposing air of mystery, I cannot feel veneration. I feel that I ought not to respect it, because it is not founded in truth, and it leads to the disrespect and undervaluing of truth. Of this I gave such instances in my former letter as warrant my thus speaking.

It may be worth while to offer a few suggestions as to the cause of this; and to account, if we can, for the production of an effect so surprising and so lamentable in persons not only endowed with high intellectual powers, but with a strong sense of morality and religion.

We see, says the author of the tract, "how meanly even respectable persons allow themselves to think of the highest sort of poetry;" I do not know what is referred to as the highest sort of poetry, nor do I know in what manner the opinion of respectable people has been expressed on the subject; but I believe that poetry, like everything else, will be, and should be, degraded in the eyes of wise men when it gets out of its place; and that it does get out of its place when it interferes with the interpretation of Scripture. I shall probably expose myself to ridicule, but I will go further, and express my belief that whenever it so mixes what is real and what is imaginary, or to speak more plainly, truth and falsehood, as that the one is liable to be taken for the other, it is mischievous. Poetry has, I doubt not, a sphere of truth—that is, it is not out of the power, or out of the legitimate province, of poetry to deal with pure truth, whatever may be the strength of its temptation to adorn and adulterate it with fiction. Such work would probably require high powers, get few readers, and be thought rather dull even by "respectable persons." Well then, there is the whole world of imagination open to him; let him soar through the infinite space of fiction, explore it, and bring back its treasures; or, if he has not strength of wing for this, let him minister his gift to his fellow-sinner^s, who are

looking to him to express the feelings for which they have no language, affections which swell their bosoms and fill their eyes, but which they have no skill to utter; let him be the interpreter of their hearts to each other and to God. Or if this is not enough, and he sighs for more worlds—if nothing will satisfy him but mixing up truth and fiction, let him displace all geography and derange all chronology, and play his pranks with all the kingdoms of the earth, their monuments, and their chronicles, and make them just what he pleases. It matters comparatively little to mankind whether Constantinople was taken by the Turks under Cæsar, or the Tartars under Wellington; and if one way of representing the matter is more commodious than the other to the wayward bard, or if a nice eclecticism in history enables him to bring together the heroes and exploits of all ages, with picturesque and poetical effect, he must have his way. It is making him a great concession. It is reluctantly yielded because we are willing that he should take all we have, if he will but spare our lives; if he will but keep his hands off the oracles of God—if he will but be contented without mixing up his own imaginations with the sacred revelation of truth. Strange indeed it seems to me that any man, who believes the Bible to be the word of God, should approach it in such a humour and for such a purpose, and should take it as the subject on which to use his invention.

ON THE LATE DR. ARNOLD'S TWO SERMONS ON PROPHECY.

SIR,—One of your correspondents in the *British Magazine* for the present month (April) has called the attention of your readers to the opinions of the late Dr. Arnold. Perhaps you will allow me, an original subscriber to the *British Magazine*, to follow up the subject, and to offer a few remarks upon the views which that singular man entertained upon the interpretation of Scripture prophecy. If those views really were, as Dr. Arnold supposed, (*Sermons on Prophecy*, p. 7,) at least harmless, even though erroneous, it would be an ungracious task to attempt a refutation of them; but if, as the writer of these lines is of opinion, they are fraught with most dangerous consequences, and betray that tampering with truth which is so earnestly and ably deprecated in the fifth paper upon *Modern Hagiology*, it then behoves every lover of the truth to enter his protest, however feeble, against such doctrines, and to expose, as far as he is able, their fallaciousness and evil tendency.

Dr. Arnold seems to have framed his scheme upon the fundamental notion, that all the prophecies in holy writ may be reduced to one measure, and interpreted upon one general principle. I must transcribe his own words, because there is an ambiguity about them, which cannot but confuse the reader, as it evidently perplexed the author himself. He says in the notes, (p. 41,) "Whatever scheme of interpretation we adopt for prophecy, it is at any rate necessary that it should proceed upon some fixed principle, and not be varied according to the supposed meanings of particular passages. It is consistent to

follow throughout and exclusively an historical interpretation ; it is consistent also to follow exclusively a spiritual interpretation ; or again it is consistent to adopt always the two together ; and to say that every prophecy has its historical sense, and also its spiritual sense. But it is not consistent to interpret the same prophecy partly historically and partly spiritually ; to say that in one verse David is spoken of, and in another Christ ; that Jerusalem here means the literal city in Palestine, and there signifies heaven ; that Israel in one place signifies the historical people of the Israelites, and in another place the people of God, whether Jews or Gentiles. This is absolutely foolish, and is manifestly a mere accommodation of the prophetical Scriptures to certain previously conceived opinions of our own." What does Dr. Arnold mean here by the words "throughout and exclusively" ? From the former part of the extract, we should naturally apply them to the whole range of Scripture prophecies, and infer that the author was contending that predictions of every kind should be explained after one manner ; and this is plainly his meaning, as he professes in his scheme (p. 7), to maintain "one general principle of interpretation" for all prophecies—namely, "that of an uniform historical, or lower, and also of a spiritual, or higher, sense." But when he wishes to prove the inconsistency and folly of other schemes, he shifts his ground, and confines the words "throughout and exclusively," to the several parts of the same continuous prophecy. "It is not consistent to interpret *the same prophecy*, partly historically, and partly spiritually ;" and again, "to say that in *one verse* David is spoken of, in *another* Christ, &c." This is nothing but a literary sleight of hand, of which, however, I believe the author to have been himself perfectly unconscious. But surely there is nothing either inconsistent or foolish in asserting that some prophecies are of a purely historical character, and admit only of one literal interpretation, while others are capable both of the historical or lower sense, and also of the spiritual, or what I would rather call the final, fulfilment, of which an earnest may have been given in several partial accomplishments. Of the purely historical prophecies I would give instances in Noah's predictions touching his three sons, in the promise given to the house of Rechab, in Joshua's curse against the future builder of Jericho, in the prophecy of the man of God concerning Josiah and the altar in Bethel, in Ahijah's prediction to Jeroboam that he should reign over ten of the twelve tribes of Israel, in Jeremiah's prophecy of the defeat and captivity of Zedekiah, and in many similar examples. Surely the interpretation of these and the like predictions belongs exclusively to history, nor is there any room left for the mystical expositor. On the other hand, there are many prophecies touching the Israel of God, which certainly as yet have received no literal fulfilment, either in God's ancient people or in the Christian church. We may give these a spiritual sense, if we please ; yet even so, we shall be compelled to acknowledge (as Dr. Arnold does, p. 47) that the complete fulfilment is still among things future. Neither literally nor figuratively has the world yet seen that state of perfect peace and tranquillity described in Isaiah, chap. xi. 6, &c., and in the many parallel passages. But there are also many historical prophe-

cies concerning the historical Israel, which can be applied only to the seed of Abraham according to the flesh. Take for example God's declaration to Abraham, that his seed should sojourn in a strange land, and be in servitude, and be afflicted four hundred years. (Gen. xv. 13, &c.) Or look at the temporal blessings and curses spoken respecting Israel by Moses, in Deut., chap. xxviii. Will not history furnish an adequate fulfilment of every word? Or can we apply to any but the historical Israel, Jeremiah's prophecy of the seventy years' captivity in Babylon? (Jer. xxv. 11.) It is needless to multiply instances in a case so plain. And I therefore ask again, Where is the inconsistency in giving an exclusively historical interpretation to prophecies, which are expressed with historical circumstances of time and place, while, at the same time, as members of the one universal church of the redeemed, we may humbly claim to have a share and inheritance in those general assurances of peace and prosperity and endless glory which are bestowed in language of general acceptance upon the ransomed of the Lord, and the citizens of the true Zion?

Dr. Arnold, indeed, attempts to confirm his view of the double sense pervading all prophecies, by the words of St. Peter in his 2nd Epistle, chap. i. 20, "No prophecy of the Scripture is of any private interpretation:" which he explains as though the word *private* meant *single*. Prophecy, he says, (p. 12,) "is anticipated history, not in our common sense of the word, but in another and far higher sense." And he adds in his note upon this assertion—"This, according to a very common interpretation, is the sense of the famous words in St. Peter's Second Epistle, *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται*. History is especially *ἰδίας ἐπιλύσεως*: that is to say, what the historian relates of Babylon is to be understood of Babylon only; of the city so called upon the banks of the Euphrates, and not of any other place more or less morally resembling it. But what prophecy says of Babylon is *κοινῆς ἐπιλύσεως*: it does not relate exclusively, nor even principally, to the Babylon of history, but to certain spiritual evils, of which Babylon was at one period the representative, and Rome at another, and of which other cities, which may have succeeded to the greatness of Babylon and Rome, may be the representatives now." We shall see presently how Dr. Arnold has employed this dangerous doctrine in reducing the historical fulfilment of prophecy, even in the plainest instances, to a mere empty shadow. But first let us inquire, whether this *very common*, and very convenient, interpretation of St. Peter's words is the correct one. Is not the sense of the passage more truly and (I believe) more generally understood to be to this effect, that no prophecy of the Scripture was of the prophet's own invention, and, therefore, that the circumstantial solution of a prophecy, in all its details, did not rest with the prophet himself? This is the view taken by the commentators in Poole's Synopsis, by Drs. Hammond and Whitby, and Bishop Pearson in Mant's Bible, and is forcibly maintained by Macknight. It is in perfect agreement with the context, and does no violence to truth, which Dr. Arnold's interpretation of the words most assuredly does, inasmuch as several prophecies admit *only* of one fulfilment. But of no prophecy can it be

said that it was of the prophet's own suggestion, or that the prophet was able to explain beforehand the precise manner in which his words should be fulfilled. "Holy men of old spake as they were moved by the Holy Ghost;" and though, by diligent searching and devout meditation, they might in some instances, attain to a general conception of the purport of their predictions, yet the means by which God would, in due time, bring his words to pass, always remained among the secret things which belong unto the Lord. When the word of the Lord came to the disobedient prophet in Bethel, saying, "Thy carcase shall not come into the sepulchre of thy fathers," we may suppose, that both the deceived and deceiving prophets understood that an untimely and violent death awaited the man of God; but neither of them could have foreseen, that as soon as the disobedient prophet should have left the city, a lion out of the forest should slay him. This, I conceive, is an apt illustration of the true sense of St. Peter's words, "No prophecy of Scripture is of private interpretation."

But the strange thing is, that while Dr. Arnold thus strenuously, in theory, advocates the uniform existence of a double sense in Scripture prophecies, and repeatedly protests that he does not deny the literal fulfilment of prophecy, (as in pp. 33, 47, 50, &c.,) yet in every instance which he brings forward, the historical fulfilment is unscrupulously sacrificed to a spiritual interpretation, and the literal sense is reduced to a mere empty shadow. Historical fulfilments the most minute and striking are pronounced to be only accomplishments given *ex abundanti*, (pp. 47, 56.) They are regarded as acts of gracious condescension on the part of God for the satisfaction of weak minds, which might be unable to appreciate properly the higher and more spiritual sense of the prophecy. In this way, all the predictions touching the overthrow and perpetual desolation of Babylon are spiritualized away into unmeaning nothings: God had declared that the overthrow of that great city should be like the overthrow of Sodom and Gomorrah, that Babylon should become ruinous heaps, which should never be inhabited, but should be the dwelling-place of ravenous beasts and birds of prey; and Jeremiah was instructed to bind a stone about the book of his prophecy, and to cast it into the river Euphrates, saying, "Thus shall Babylon sink, and shall not rise again from all the evil which I will bring upon her." (Jer. li. 63, 64.) But, notwithstanding all these, and the like denunciations of perpetual destruction threatened against Babylon, Dr. Arnold holds that "the truth of prophecy is by no means involved in the continuance of such a minute fulfilment, and that if Mesopotamia were again to become fertile and habitable, and a new town were to be built on the site of Babylon, it would not be a revival of that Babylon against which God's judgments were denounced;" (p. 56,)—that is to say, the perpetual desolation threatened against Babylon meant only a desolation for some period of indefinite duration. Babylon, the cursed of God, might yet arise from her ashes to a new career of prosperity and power, without offering any contradiction to the truth of the prophetic Scriptures.

The four arguments by which Dr. Arnold attempts to fortify this

position, (p. 55,) are scarcely worthy of serious refutation. The first is a merely gratuitous assumption that the denunciations against Babylon received an adequate fulfilment when the Babylonian people ceased to be sovereign; the second rests upon the fact that the predictions were several centuries in arriving at their complete development; the fourth assumes the impossibility of tracing similar fulfilments, in the literal sense, with respect to other prophecies. But the most remarkable is the third: "Babylon has been the seat of a Christian church, and therefore could no longer have been accursed: the sin of the old Babylon could not be so much more powerful than the grace of Christ's presence." Has not Jerusalem been the seat of many a Christian church? and yet is it not still lying under the ban of the Mosaic curse? And Dr. Arnold himself allows that the present state of the city of Babylon, and the surrounding country, *may be* a fulfilment of the prophecies, if only it be regarded as a fulfilment given *ex abundantia*. Yet this *superfluous* fulfilment was not brought to pass till after the time of Ammianus Marcellinus, who wrote in the fourth century of the Christian era. (p. 53.) Now, even a fulfilment given *ex abundantia* is a fulfilment; and, therefore, according to Dr. Arnold's own admission, the curse was not literally poured out upon Babylon for three hundred years after it had been the site of a Christian church.

When the terribly distinct denunciations of the perpetual destruction of Babylon are thus allegorized, and evaporated into mystical interpretations; when the historical prophecies against Babylon are explained away as general threatenings against the world which knew not God, (p. 63;) when we are told that Jonah's prophecy against Nineveh was not fulfilled, because "God's prophecy was not against Nineveh, but against sin," (Dr. Arnold does not even say "against *the* sin of Nineveh," but simply "against sin;") we are not surprised that the prophecies against Edom and Egypt are treated in the same way, though the author is compelled to notice a marked difference in the character of the respective predictions, and a nicely corresponding difference also in the historical fulfilment of them. (p. 60.) The historical prophecies, which foretel the future conversion and restoration of the Jews, are disposed of according to the same theory of spiritual interpretation. We are indeed in one place (p. 47) allowed to believe that "there *may be* a lower fulfilment vouchsafed even to the old historical Israel, provided it be understood that such a fulfilment is by no means necessary to the truth of prophecy; that it is given *ex abundantia*; and that as in no one case we have a right to expect it, so, if it be withheld, we ought neither to feel surprise nor perplexity." But when this convenient admission of fulfilments given *ex abundantia* is applied to predictions so minute as that of Psalm xxii. 18, "They parted my garments among them, and cast lots upon my vesture;" when we are gravely told that "no one could reasonably have thought that Christ's death and resurrection were not the real and sufficient fulfilment of this Psalm, even if his hands and feet had never been literally pierced, and the soldiers had never literally divided his garments among them, or cast lots for his coat," (p. 48;) surely it behoves us to consider

whither this dangerous principle is leading us; surely we should ask ourselves whether we are not beginning to tamper with those lively oracles of truth, of which not one word has been uttered in vain, and not one jot or tittle shall pass away till all has been fulfilled. The doctrine of a suffering Redeemer is so contrary to all the preconceived notions of our carnal nature, that every scripture which foretels how it behoved Christ to suffer before he entered into his glory, should be peculiarly precious in our eyes; and when we consider further, how inconceivably dreadful were all the agonies and tortures of the Man of Sorrows, we should with thankfulness embrace and hold fast every passage of Holy Writ which proves that nothing happened by *accident* to that Just One, but that all his countless sufferings had been foreknown and fore-ordained in the immutable counsels of Divine Providence. Our blessed Lord's betrayal by Judas, his own familiar friend; his deliverance of his terrified followers; his being carried before kings of the earth and rulers; his cruel treatment by the Gentiles; his scourging, and mocking, and being spit upon; his uncomplaining silence and resignation before his unjust judges; his being numbered with the transgressors, and being with the wicked in his death, and with the rich in his grave; his desertion by his kinsfolk and acquaintance; his being offered vinegar and gall; his being taunted with inability to save himself; his being pierced in the hands and feet, and also, (if Kennicott's version of 2 Sam. xxiii. 7, be received) the piercing of his sacred side with the Roman spear; the parting of his garments and the casting lots for his vestment; and finally, the circumstance that not a bone of the Righteous One, (Psalm xxxiv. 20,) should be broken—surely these minute details of the sufferings of God's incarnate Son were not given in vain by the spirit of prophecy, but are the very bulwarks of our faith, and afford the most complete refutation to the sneering infidel, when he would taunt us with the unexampled agonies of a crucified Redeemer. But, on Dr. Arnold's view, all these are worth little more to us than the tinkling brass and sounding cymbal. Hear his own words: "Because there were persons who would be more struck by such a minute fulfilment than by that general fulfilment which to us seems far more satisfactory, therefore God was pleased that they also should have the satisfaction they required, and over and above the great and substantial fulfilment of the prophecy, he provided also those instances of minute agreement, which, however thankful we may be to trace (them), now that they have been given, we could not, I think, have ventured to expect beforehand." (p. 48.) Is not this a fearful tampering with divine truth? Is not this equivalent to saying that many passages of Scripture were inspired without any adequate or worthy object? For, what *general* fulfilment can there be of such minutely detailed prophecies as those to which I have referred? And if the *literal* fulfilment of predictions, which admit of none but a literal fulfilment, be indeed superfluous, and an accomplishment given *ex abundanti*, it seems to follow that the predictions themselves are unnecessary, and unworthy of that God who doeth nothing in vain.

It is surely unnecessary to pursue this inquiry any further. What

has been already said must be sufficient to point out the dangerous tendency of Dr. Arnold's scheme for prophetic interpretation: if otherwise, nothing more that I could urge could lead an unwilling mind to that conclusion. I have only to add, therefore, that in attacking the system, I hope I have not said one disrespectful word against the author, to whom every one must give credit for having had the best interests of Christianity most sincerely at heart. In spite of all his extravagances and inconsistencies, his fatal love of paradox, his restless spirit of controversy, and his many singularities, it is impossible to make the acquaintance of that good and amiable man through the medium of his *Life and Correspondence* without admiring and esteeming him, even when we differ in opinion from him. His errors are never without a large admixture of truth about them; his *Sermons on Prophecy* were evidently prompted by a fervent desire to serve the cause of truth; and if his theory were purged of its sweeping generalities, and limited to a particular class of prophecies, instead of embracing the whole range of the prophetic scriptures, the author would never have been reduced to that miserable shift of fulfilments given *ex abundantia* which has laid him open to the charge of tampering with Divine truth. There are many prophecies touching God's elect people, which are expressed in general terms, and therefore are of general application to the church of the redeemed; *of these predictions* it may truly be said, that "prophecy fixes our attention on principles," (p. 12,) while "history is busied with particular nations, persons, and events; and from the study of these, extracts, as well as it can, some general principles," (p. 13.) We may also readily admit, with regard to those general promises and blessings which the Word of God holds out to all true believers, that, owing to the imperfections of human nature, they have never been realized to the letter in the most eminent of God's saints, or in the most palmy days, either of the patriarchal, the Jewish, or the Gentile church. And upon these principles we cordially assent to Dr. Arnold's words, that "our Lord Jesus Christ is the real subject of all prophecy for good. . . . All the promises of God in him are Yea, and in him, Amen." (p. 23.) We may go still further, and look forward to the time of the end, when, by virtue of his living union with Christ Jesus, every redeemed saint may be made capable of a real and substantial and literal realization of all those gracious promises and glorious consolations. And even in those prophecies, which are shown by circumstances of time and place to be primarily of an historical character, if Dr. Arnold had freely and cordially admitted the literal and historical fulfilment, instead of stifling the literal sense, as it were, in the very cradle, and making light of the minute accomplishments of prophecy, as condescensions from a gracious God to the infirmities of weak minds, and as unnecessary superfluities to men of more matured faith, few persons would have offered serious objections to the typical application even of such historical predictions. Babylon, the scene of the first great apostasy after the flood (and perhaps founded on the very spot, as it certainly was in the vicinity of the very spot, where the serpent tempted our first parents) may fitly typify the world at enmity with God. And in a very interesting

paper in the *British Magazine*, for April, 1843, (vol. xxiii. p. 382, &c.,) it has been shown that Babylon, revived for a brief period, seems to be marked out in prophecy as the scene of the last great struggle between Christ and Antichrist. So Egypt may be set forth as the type of the world not in avowed enmity with God, but as beset with trials and temptations to the Christian soldier; it is the house of bondage. In like manner, if we take care not to sacrifice the literal sense to the insatiable spirit of mystical interpretation, we may admit that "Amalek, smiting the hindmost and the feeble of the host of Israel, when they had just been redeemed out of Egypt, and were faint and weary, belongs surely to the general idea of hindering weak Christians on their way to heaven, instead of assisting and encouraging them. And the same sin," (aggravated, however, by cruel forgetfulness of all the ties of brotherhood,) "appears to constitute, in great measure, the idea of the prophetic Edom,"—(pp. 32, 33.) It is needless to add, that the whole history of Israel's establishment in the promised land of Canaan, admits of a typical application to the circumstances of God's chosen people in all ages and in all nations. But when the literal fulfilment of the most distinctly historical prophecies is frittered away into nothing, and predictions of every class and character are wrapt up in one comprehensive and cumbrous cloak of allegory, I conceive that Dr. Arnold has fallen into the very same error which he so strongly deprecates in others. Upon such a scheme, "a door will be instantly opened to the wildest fanaticism, and no man will have any right to reproach the Jewish Rabbies with any peculiar degree of extravagance." (p. 5.) I remain, Sir, your obliged reader,

F. R. B.

THE CLERGY AND THE MIDDLE CLASSES.

SIR,—Since I sent you my former letter on this subject, I have seen, through the kindness of a friend, a letter published in the *British Magazine* of October, 1843, entitled "Parochial Intercourse with Tradesmen."

Not only was that letter caused by the identical remarks of Arch-deacon Manning which I quoted, and which led to my communication also—(those remarks having been recently reprinted as "extracts," and fallen in my way in the *Educational Journal*,)—but, the opinion expressed by its writer, as to the bearing and obligation of clerical vows, is precisely the same as that which I submitted. "Clerus," however, had not divested himself of that notion against which I contended, that such persons as tradesmen are a "very inaccessible class;" a notion which must ever operate as a lulling opiate upon all consciences less alive than his own to the awful responsibilities of Christ's ambassadors.

Of the two methods, "severe asceticism" and "hospitality," by either of which he thought a legitimate influence for good might be attained, he wisely preferred to advocate the latter; because, whilst comparatively few men "rise above the fascinations which hold the

rest of mankind in bondage," and severe asceticism " must therefore, in the nature of things, be rare or hypocritical ;" hospitality, such as he proposed, may be exercised by an ordinary Christian.

In a short examination of some supposed objections to his scheme, he introduced the following admirable remarks:—" The clergyman ought to feel himself something far beyond a gentleman. If his education fit him for polished society, his purse rarely enables him to associate on equal terms with his wealthy neighbour. If he has time to dine with the nobleman, he has time to dine with the tradesman ; if he has the means to entertain the one, he has the means to entertain the other ; if the latter should be regarded as disqualifying him for the former, then the path of duty is clear, for there is little chance of benefiting by our society those who accept it on humiliating terms. Besides, various ranks are of God's appointment. No clergyman would invite the members of different classes to meet on an equality at his table, the labourer with the tradesman, or the tradesman with the gentleman ; and thus an admirable lesson would be taught, that while various ranks were of divine institution, the clergyman was of no rank at all—he was the servant of servants, the monitor of kings."

I will just say, in reference to one of these sentences, that I well know a rector who, having himself abstained from even calling on his middle-class parishioners, discouraged his curate, with the utmost naïveté, from accepting an invitation to pass an evening at the house of one of them, a confessedly excellent man, solely upon the ground that country friends would be offended by it, and that in itself it would be an awkward experiment: the curate, though reluctant to differ from him, could not see his duty through the same medium, and braved the presumed hydra. It is scarcely necessary to add, that the evening passed off agreeably at least, and no apparent loss of respect followed from high or low : for it is plain, that upon a clergyman's own demeanour, habits, and doctrine, will mainly depend the treatment which all classes will give him ; and, if his standard of duty be high, and himself in all humility an example of a well-governed mind, the worthless of no grade will trouble him with their society, or have it in their power to break off any friendships formed with him.

Without magnifying hospitality (much less such expensive and secular hospitality as is common amongst us at present) into a panacea for the acknowledged alienation, I am quite inclined, with " Clerus," to allow it a prominent place on the list of remedies ; the more so, as both our Lord and St. Paul have enjoined it : the one commanding us to have respect therein rather to those who are below than to those who are above us ; the other laying down a distinct canon, that the spiritual heads of all parishes should be given to hospitality.*

But I cannot agree with him when, after frankly stating his suspicion that all our own objections to free intercourse with the middle

* If any one would measure the degree of "non-naturalness" with which this direction has been interpreted, let him look round his vestry-room at the next anti-church-rate demonstration, and conscientiously ask himself, "How many of these malcontents have I ever tried to conciliate by an act of social intercourse, or the softening influence of a free and friendly conversation?"

classes are mere "evasions of a duty," he forthwith goes out of his way to find some Zoar for our wives; I rather conceive, that the delicate ladies who, after voluntarily allying themselves to men "of no rank at all," would dare to fall back upon their freedom from clerical vows to screen themselves, and their refined sensibilities, from all possible danger of contamination or annoyance in sharing their husbands' social labours, are either imaginary beings who do not exist, but are invented and crooked for the nonce by some one (not "Clerus") who wants another excuse; or unhappy beings who have miserably mistaken their vocation, and need to be provided for in a very different manner. For I cannot forget this anecdote of the pious Herbert: The third day after he was made rector of Bemerton, and had changed his sword and silk clothes into a canonical suit, he said to his wife, "You are now a minister's wife, and must now so far forget your father's house, as not to claim a precedence of any of your parishioners; for you are to know that a priest's wife can challenge no precedence or place, but that which she purchases by her obliging humility; and I am sure, places so purchased do best become them. And let me tell you, that I am so good a herald as to assure you that this is truth." If, however, clergymen's wives are to be humoured, and, instead of regarding themselves as the English sisters of charity, and as sharing in some sort their husbands' responsibilities, are to consider themselves as mere lay-women, and to engage themselves in all the pleasures of their former companions; then, the sooner a voluntary celibacy is looked upon by clergymen far otherwise than at present, the better will it be for church and nation.

Having endeavoured, in my former letter, to show that the acknowledged estrangement of the middle classes is attributable, not to them, but to the clergy, I come now to a very brief consideration of two remedies, more popular than that of "Clerus." The first is, an extension of the order of deacons, by admitting members of the middle classes themselves, under certain restrictions, more readily than under the existing system of a University preparation; and here I will entirely overlook the question of practicability, and suppose the funds provided, the bishops willing to exercise the invidious trust of selecting those who may have purchased to themselves a good degree, for further ordination, and a body of fit men ready for the work.

What, then, would be the effect of these new ministers upon the middle classes? They would be, in a strong sense, prophets in their own country; and, as such, would have very little influence at all—or their influence would be illegitimate, and rather hurtful than auxiliary to the church; because those, be they few or many, who would listen even to the private admonitions of these deacons, though disregarding their present pastors when delivering the same message, would manifestly do so, not out of regard to the doctrine itself, but only to the propounders thereof. But would not the whole scheme be looked upon as a plausible escape from our own bounden duties, rather than as a proof of any increased love, so long as it is notorious that ourselves have not stooped to the task? Would it not, as such, be treated with scorn? Above all, if, as Archdeacon Manning has said, the middle

classes are remarkable for their "love of truth," can such a measure be necessary? or, is it not rather evident, that a love of truth includes a love of its practice; and that it has been the want of carrying out those truths of communion which we preach, by equal attention to all classes alike, that has produced the evils complained of?

Let the existing clergy first square their notions and modes of living, their families and households, to a more strict conformity with their vows; let them then make a full and fair trial of their own powers, by God's help, to win back the middle classes to the church. And should they fail, after such sacrifices, to effect the desired change, they will indeed have a strong case to back them in an application for additional assistance.

As my letter has been much lengthened by references to that of "Clerus," I shall only here add, that whilst offering these observations upon the desired increase of deacons, I am far from supposing that, in other respects, such a measure might not be beneficial, especially in large populations, where the laborious and over-burthened clergy might be relieved of much occasional duty by the assistance of ordained schoolmasters, whose training might have already, in some sort, prepared them for the office; and whose incomes, if at present proportioned to their work, would need to be but little increased on that account.

The second remedial measure, of which much has been recently said in educational reports and treatises, is the establishment of middle schools. Well, suppose them established, what have we done to secure that confidence which alone could induce the middle classes to entrust their children to our supervision?—what, to prevent the new masters being just in the same relative position as ourselves, with this additional impediment, that they would be looked upon as a new device to separate the classes, a purposed check upon the ambition of the pupil's parents, rather than as a fresh manifestation of the church's parental care, and a godly effort to recover lost ground?

But, suppose these fears unfounded, the new schools gladly accepted, and already filled with pupils, the sons and daughters of churchmen and dissenters alike. Can it be maintained, that they would be otherwise than abortive as remedies for the existing disaffection, unless the sound principles there inculcated by precept should be elsewhere brought into play, and fostered by the familiar example and kindly intercourse of the parochial clergy? That no church machinery can be considered perfect without such institutions, I readily allow; but the way before them must be prepared by a generous endeavour to pay off an accumulated debt of intercourse with the parents, and the way, after them, must be completed by continued intercourse with the pupils; and the sooner this is done, and an example of active humility brought home to the middle classes, by a well-born and well-educated ministry, the sooner, as it seems to me, shall we be called on to rejoice because the strayed sheep have been brought back to their fold.

There is not, neither can be, a more false or pernicious notion than that which lies hidden under the plausible saying, that "clergymen ought to live like gentlemen;" and never, till simplicity and

sobriety be the leading idea of our domestic arrangements, and the edification of ourselves and people the one object of our social habits, will the holy office of Christ's ambassage cease to suffer in our keeping, or the church to be wounded and wasted through the secularity of her appointed watchmen.

Sincerely desirous to have any of my misapprehensions corrected, and to learn the opinions of others upon so important a subject as the connexion of the clergy with the middle classes—a connexion, the neglect of which may be the secret of many recent disturbances—I have the honour to be,

Your obedient servant,

J. B. S.

ON FASTING.

SIR,—In saying a very few more words on this important subject, I am anxious to make it quite clear to your correspondents L. de R. and B., that I do not wish to interfere in the least with any private opinions as to the propriety of fasting, according to the rules of our church. If any man feels it obligatory on his conscience to do so, well and good; but let it be entirely a matter of *individual* conscience, and not a *positive duty* binding on *all*. The analogy brought forward by L. de R. of attending church every Sunday, as commemorating the Lord's day, for which we have no express command in Scripture, does not hold, because we *are* commanded to keep the seventh day holy; and how could the church keep the day holy without worshipping Him who has so strictly enjoined the duty? But the other holy days, for which fasts are prescribed by our church, are not, of course, holy in the same sense as the Sabbath. However, granting the analogy to be perfect,—if the church *commanded* regular attendance at public worship—led her members to believe that they committed an actual sin by an occasional omission of the duty, not supposing that every good Christian would, of his own accord, attend to it, she would soon bring them to believe in the *necessity* of the act of public worship for salvation, as does the Roman-catholic church. And the effect of such church *command* is apparent in the Romish church, which does, by such mode of teaching, lead her members to believe in the meritoriousness of good works.

This, then, is my simple reason for opposing the rules of our prayer-book, as regards fasting, being made a necessary and universal duty:—You lead the “people” to place confidence in the practice as a meritorious action. With fasting, this danger would be much increased, because, in many cases, the self-denial would be so great as to induce the generality—those who obeyed the rule of the church because it is a rule of the church—to think, that there *must* be saving merit in a work which costs them trouble and uneasiness. I do not know how you could persuade a man of active life, who might have no real religion in his heart, to the contrary.

Thanking you for your kindness to have noticed my communications,

I remain, Sir, your most obedient servant,

R. W. H.

ON FASTING.

SIR,—The excellent letter of B. on the subject of fasting in your last Number is so satisfactory a reply to the suggestion of R. W. H. on the preceding page, that “it was not her [our church’s] intention, by fixing certain days and long terms for fasting, that her members should fast necessarily as an indispensable part of their duty, on those actual days,” &c., that there seems no occasion for any rejoinder or explanation on my part with reference to the general question. Allow me, however, to make some remarks on three points in which allusion is made to my former letter.

1. R. W. H. complains of my being rather hard on him when I imply that he would put *inclination* for *conscience*, and is unable to comprehend how *state of society* means *spirit of the age*. I should be sorry for R. W. H. to think me to mean that he himself would substitute inclination for conscience as the measure of his own individual obedience. But when I read such statements as the following:—“From the state of uncertainty . . . to which the church has left this question, &c. . . I argue, that fasting is left *entirely* to ourselves.” And again: “From constitutional temperament, mayhap, one man may be obliged to fast much before he can subdue an evil passion, others *need not do so at all*.” When I read these statements, and imagine the truth of them to be generally admitted, I cannot but think there would be *many* who, though really well-disposed, would be apt to say with themselves, “Conscience does not dictate to me the need of fasting to subdue my evil passions, or bringing my flesh into subjection to my spirit; I can find other means for that.” The real objection being in many (I do not say all) cases, that mortification of the flesh is an unpleasant thing, and thus the plain command is eluded.

As for the expression “spirit of the age,” I do not think it much differs from “the manners and feelings of the age,” which R. W. H. has himself used as synonymous with, or explanatory of, the expression, “state of society.” (February Number, p. 159.)

2. R. W. H. thinks that I have misquoted St. Paul, when I speak of him as stating that he “approved himself, as the minister of God, in [voluntary] fastings,” observing that he classes “fastings” with “afflictions, necessities,” &c., which, of course, he did not undergo voluntarily. But, mixed with these, we have other voluntary acts—e.g., “patience,” “labours,” perhaps “watchings,” as well as “purity, knowledge, long-suffering,” &c., which follow after. Besides, R. W. H. alludes to 2 Cor. xi. 27, which seems to confirm my view of St. Paul’s fastings being voluntary, as he speaks of them *in addition to* “hunger and thirst.” This passage, too, like the other, enumerates both voluntary and involuntary acts. (See ver. 23.) “Are they ministers of Christ? (I speak as a fool,) I am more; in *labours* more abundant, in *stripes* above measure,” &c. Let me add, that the view which I have taken was suggested by a learned divine of the present day, who, in a note on 2 Cor. xi. 27, observes, “These were volun-

tary fasts; St. Paul had just spoken of *involuntary* privation 'in hunger and thirst.' On chap. vi. 5, Calvin says, 'St. Paul doth not mean hunger which arose from want, but the voluntary exercise of abstinence.' So Whitby paraphrases ver. 4 and 5, 'constantly enduring all sorts of sufferings, and exercising all kinds of self-denial for the Gospel's sake.' "

3. I cannot surrender my belief that the church intended "that we should literally obey the rules of fasting laid down in our prayer-book," that she intended us to "fast forty days in succession;" and I believe that they who observe this ordinance *inwardly as well as outwardly*, (of course not outwardly only,) will become "better Christians." At the same time we must not "put new wine into old bottles;" nor can we all at once, after long disuse, rush beneficially into every detail of our church's system and practice. But I am satisfied that the more we observe all her orders, even her *forms*, so it be not done *formally*, but as an expression of inward feeling, the less we shall be disposed to regard any of them with indifference, or to think we have power to dispense with any of them. If my view of the case be correct, it is a sin not to keep every prescribed fast—the magnitude of it I do not pretend to estimate; but it seems to me an act of disobedience to the church, whom all ought, and some are bound, to obey. What led me into these remarks was their connexion with my illustration of repeating the responses, to which R. W. H. refers. I cannot but fear, with him, there would be much mockery if the whole congregation were to repeat them. Still, where should the line be drawn? Should the school-children be silenced? or should none be exhorted to unite but the truly pious? (In that case all sinful singers ought to be removed, for the third commandment may be broken in music as well as in plain reading.) Then what will become of that wonderful class of men, the parish-clerks, who, by common consent, perform the vocal part of the congregation? Are they always men of prayer? Nay; may not we find sometimes, even among the clergy, a "notorious evil liver"? and have not the best to lament occasional wanderings, when uttering words addressed to the Most High? Can we do more than confess that there are certain evils attendant upon the public worship of God, which it is easier to lament than to remove?

Thanking R. W. H. for the good humour with which he received my little pleasantries, I beg to remain, Sir, your obedient servant,

L de R.

ON THE RELIGIOUS CONDITION OF LUNATICS.

SIR,—Some estimate of the existing state of religion among the insane will be indispensable, if the question of the cure of their souls is to be entertained. I beg, therefore, to submit to your consideration a few cursory reflections under this head. There will be nothing in these observations with which all who are informed upon the subject are not familiar; yet many, I believe, do not possess even this limited information.

In entering upon this inquiry I would first of all observe, that a

distinction is to be drawn between religion as it subsists in the belief and practice of the professor, and religion as the ultimate principle of spiritual life, by which the true religious condition of the individual is determined. In ordinary cases they are adjudged identical, the one being taken for the index of the other; but with the lunatic a discrepancy will often be detected by unguarded inconsistency of character. The religion of the patients, it is charitably hoped, never undergoes a radical change for the worse after the depreciation of their moral constitution; and hitherto they have seldom been the subjects of a divine renewal during the continuance of the disorder. Their spiritual condition, therefore, when the term is used in its highest sense, may be presumed to remain generally unchanged from the commencement of insanity.

Whether the extent of religion among them corresponds, as might consequently be expected, with its prevalence in the several classes of the community to which they respectively belong, is a question which cannot easily be decided. The number, however, in whom religion appears to have been the ruling principle of life is sufficiently limited to raise the presumption that its influence is somewhat more extended among society at large; in other words, that the victims of insanity are not most generally those whose characters have been subjected to the practical influences of evangelical truth.

The opinion thus hazarded gains confirmation from a reference to the statistical tables which indicate the causes of disorder, since they are such, in a very large proportion of cases, as would be materially counteracted by either the restraints or the consolations of the Gospel. For additional proof of this fact, I have only to refer to the indisputable testimony of the learned and judicious Dr. Pritchard, who supports his own views by quotations from M. Georget, M. Pinel, and M. Esquirol. I extract the following quotations from Dr. Pritchard's work. "The observations," says M. Georget, "which I have had it in my power to make, the more numerous ones which I have compared in authors, have convinced me that, among one hundred lunatics, ninety-five at least have become so from the influence of affections and moral commotions." "In a computation made by M. Pinel, from observations of five years, cases of insanity produced by moral causes were to those occasioned by physical causes in the proportion of 464 to 219." In a memoir presented "by M. Esquirol to the Society of Medicine in 1818, it was concluded that cases of madness occasioned by moral causes are to those arising from physical causes in the proportion of four to one." He gives it as his opinion, that "care and anxiety, distress, grief, and mental disturbances, are by far the most productive causes of insanity;" and that, "next to the examples of insanity produced by care and anxiety, the greatest number of cases are those arising from the influence of strong passions and emotions." Dr. Pritchard also points out the very general influence which moral causes have in *predisposing* the character for receiving an impression from any of the exciting causes of madness. He endeavours, moreover, to prove that "all *monomaniacs* begin by having disordered

feelings and inclinations, and that the intellectual disease appears to follow. Excess of *self-love* is an ingredient," he observes, "in every modification of monomania." "The illusion is always some notion as to the powers, property, dignity, or destination of the individual affected, which is grafted upon his habitual state of desire or aversion, passion or feeling."

It is, therefore, unquestionable that moral causes are very extensive and influential in promoting insanity. We are sure that such malignant influence could not acquire so great an ascendancy, whether it be anxiety, or grief, or self-love, or the indulgence of criminal desires, if grace and the precepts of the gospel, if humility, if purity of heart, and if unshaken confidence in the promises of God, possessed that supreme power over the mind which, if they want, it is not necessarily indeed from the absence, but certainly from the deficiency, of religion that they want it.

Undoubtedly, however, there are patients of (the most) sincere and unblemished piety. H. B——, a female patient in the M—— P—— A——, was for many years a pew-opener in her parish church. When I knew her she was an inmate of the infirmary ward; and when the door was locked for the night, she used frequently to read aloud to her fellow-patients a chapter from the Testament, and some of the Collects for evening prayer; and, in the dark winter nights, she still repeated from memory the hallowed forms to which she had so often listened in the house of God. Nothing can be more beautiful than such exhibitions of piety in the lunatic, when the dreadful malady is the effect of physical causes, and when its delusions have no connexion with moral delinquency, or with over-wrought doctrinal speculations. These are cases in which divine grace is still found sustaining the tone of the moral feeling, and still sanctifying and blessing the child of affliction.

Among patients in whom religion has exerted, in a degree, its legitimate authority, there will be found some, I am inclined to believe, who have been guilty of deviations from the paths of piety and rectitude, of no venial kind, of which the malignant effects are perpetuated, even after the penitent offender may be divinely absolved from the guilt. The subject is involved in so much obscurity, both in a religious and psychological point of view, that one is hardly justified in adventuring an opinion. But if it may be said without presumption, I cannot avoid the conclusion, that religious melancholy is not *always* that groundless self-accusation which the patient is so fruitlessly persuaded to believe it. Despair must not be traced, in every case, to that source. For the most bitter grief can hardly be excessive, provided there be an apprehension, at the same time, of the hope which the gospel holds out to the chief of sinners. It is the absence of this hope, or rather, the want of spiritual power to apprehend it, and not the excess of remorse, that is the result or cause of the insanity. The patient's fears, indeed, will often engender absurd conceptions; but these delusions constitute neither the disease nor its cause, and, in a religious point of view, are of little importance, except in so far as

they pre-occupy the mind, and prevent its faculties from being concentrated upon the promises of pardon, so that the soul is retarded by them from returning into the way of peace.

The following is a case which painfully illustrates the reality sometimes existing in the fears of despondency. J. C—— had joined a religious society early in life, and for twenty years had continued a blameless and zealous member of the congregation, when, owing to some act which indicated a want of strict integrity, he was dismissed from an inferior office which he held in the chapel, and was subsequently induced to leave his own employment, and to live with an ungodly relative, upon the promise of sharing a small property. Raillery and evil example soon produced their natural consequences; he abandoned the practice of religion altogether, discontinued attending a place of worship, and laid aside private prayer. The relative died; the promised bequest had been dissipated by intemperance; and J. C—— was left without resources, and, in a short time, became the inmate of an asylum—classed as a case of religious melancholy. Who that knows anything of the jealousy of the Christian's God, would venture to affirm, that his despondency had no judicial connexion with the sins to which his guilty conscience attributed it? I was encouraged to labour for his recovery, but in this attempt his quiet was never extenuated: rather his mind was directed gradually to the reality of his offence, conjointly with the mercies of God, that by this means, a "godly sorrow" might supplant a delusive despair. After five months' frequent intercourse with him, he consented to receive the Holy Communion privately administered—a measure which signs of sincere contrition appeared to justify, although mingled with great infirmities, the effects partly of the disorder; and, from this time, he always allowed that he had some hope of salvation, and subsequently became a public communicant, and as frequent an attendant at divine service as infirm health and paralyzed energies would permit.

The spiritual character of the individual, abstractedly considered, admits, I am convinced, of being resolved into the same simple elements with the lunatic as with others. But if we view the religious condition of an asylum, as it develops itself externally in the practice and conversation of the patients, the spectacle presented is indeed strange and forbidding. Many even of those who are bound by their sacred calling to address themselves to the eradication of moral evil wherever it is found defacing creation, and who are daily conversant with misery and vice in every other form, are seen turning away from this scene with supercilious indifference, as too confused and incongruous to allow any conclusions to be drawn from it with confidence, and as a deviation from the ordinary laws of spiritual life, so wide, as to render the adoption of extensive remedial measures hopeless, if not absurd. The difficulty arises chiefly from the exhibition of the opposite extremes of moral conduct, sometimes in the same patient, and, possibly, even at the same period; together with the fact, established by medical authority, that a complete change in the religious character of the individual is occasionally an effect of the disorder. To reduce these confused moral elements to order, and to render the asylum

capable of being treated in some degree according to the rules by which the cure of souls is regulated in general, we must distinguish, whether this or that part of the conduct has the stamp of sincerity; and whether they will be heartily concurrent, or whether, from being in a state of thralldom, it be quiescent only, or constrained. And, certainly, however unquestionable the piety of some of the patients may be, and however palpable the want of it may be in others, the solution of the question under consideration is alike perplexing and painful.

The predominant characteristic of the insane in relation to religion is, I think, indifference—a state of feeling engendered among them, partly by the prevailing want of early training in the discipline of Christianity, and partly by the paralyzing influence of the disorder upon the faculties generally. Over a large proportion of the patients a veil is drawn, which hides equally from them the world without, and from us the world within, their souls. Few incidents occur in the routine of their daily life to elicit from them any recognition of the Deity, or to give evidence of their faith in his providence and promises. Even of those in whom the influences of Christianity are partially exhibited, its truths are in many cases very imperfectly comprehended, and its precepts insufficiently complied with; and we must attribute it, rather to education and the force of habit, than to sincere solicitude upon the subject, that the rudiments of our faith, and some of the offices of religion, are known and observed by them.

The outlines of individual character, however, are strongly marked in a few; and these supply data for forming an estimate of the religious condition of others, sufficient for our guidance in attempting its amelioration. On the one hand, we shall be led to conclude most favourably in some instances, although much of the inherent evil of our nature is frequently provoked, because piety in its turn will find opportunity for its development, forming, it may be, an inconsistent combination, but supplying indubitable evidence of the presence of grace within the heart. It follows, therefore, as a general rule, that uniform consistency of conduct, the criterion of a sincere profession in others, is a test which must not be enforced against the insane. With them, the virtuous effort and pious expression, provided they bear decisive marks of sincerity, may be received as evidence of true religion, notwithstanding the recurrence of vicious passion, or the out-breaking of profane language. Such exhibitions, awful though they be, must be regarded as the ebullition of feelings to which the best of men are subject, but which, with sound mental faculties, they are able, by Divine assistance, to quell, while the lunatic, possessing equal grace, but destitute of reason, is overpowered by them. In him, all that is virtuous must be allowed its full measure of excellence, while outward expressions of evil do not necessarily depreciate his moral character, more than it would be lowered in the case of others by similar thoughts and feelings, while those thoughts remained unexpressed, and those feelings ungratified. On the other hand, cases may be supposed in which the hollowness of a profession, betrayed by no inconsistency while the faculties remained unimpaired, might readily

be detected when the judgment is no longer able to adjust the artificial expression to the natural tone of the feelings.

Provided, therefore, that due caution be observed, insanity, in some cases, tends rather to elucidate the religious condition of its victims, than to obscure it; for those extremes of thought and feeling, which are thrown by it to the surface, and which, to a casual observer, are so perplexing, are in reality the expression of internal feelings, which, but for the insanity, would never be disclosed to human observation. These eccentricities, when their moral quality can be distinguished, give an insight into the character more complete than can be had in any other case. When, from the loss of reason, the exact proportions of truth and the nice refinements of propriety cannot be discerned; and when the ordinary motives of human conduct cease to be influential, and the restraints are removed which, while reason holds its sway, are imposed by the desire to preserve a reputation for rectitude and intelligence, both the defects and the excellences of the character develop themselves in their undisguised forms and relative strength: the inner man is brought to light: and the lunatic, when he is assuming the most extravagant pretensions, or giving vent to the wildest conceptions, may but be acting out—absurdly, indeed, yet still correctly—his true moral character. He may deny the reality of either his virtuous feelings under the influence of despair, or of his vicious propensities from hypocrisy; but his virtue in the one case will attest its own sincerity; and in the other case his hypocrisy will betray itself from the want of reason to direct it.

Nor do I think that any insuperable difficulty will be presented by the cases of religious madness, a form of insanity commonly thought to be so prevalent; but in reality limited to an insignificant number of the patients. Whenever the mind is unsound, religion may share, in common with other subjects, the effects of the patient's illusions; but it is to cases in which religion gives the distinctive character to the disorder, that reference is made; and a little examination into the extent and nature of this description of insanity will at once disappoint those who would draw inferences from it prejudicial to religion itself, and remove the anxiety of others who are at a loss to understand how reason can be overthrown by a faith which comes from heaven, and is designed to recover men from all that is erroneous and hurtful.

I need hardly remark, that religion, rightly understood, is a practical, and not, exclusively, a theoretical system, exacting and providing the power required for complete self-government, and the performance of every relative duty. Religious madness, therefore, if it is to be correctly so termed, must arise from an excess of devotedness to God, or of love to man. But, by a strange inversion of language, this is termed religious madness, which receives its characteristic impression from the defect or total want of religion.

There are lunatics whose madness assumes a tone of hostility to sacred things. Such are they who arrogate blasphemous pretensions to themselves, and they who malign the being, or the word, or the ministers, of God. It may be thought that these ravings of the madman afford no indication of the state of the heart; that there is no

malignity in his daring conceptions, and no *reality* of feeling in his diabolical expressions. When this is conceded, the malady must be assigned to physical causes, and religion is but accidentally the subject on which the passions expend their fury. But if moral character is at all attributable to these cases, there can be no argument required to prove that they constitute a form of *irreligious* madness.

Indeed, I would submit that "*irreligious* insanity" is the term that would in all cases most correctly designate the disorder when religion is at all implicated in it. The patients of this class are very frequently affected with delusions more or less connected with religion, which in turn foster and are fostered by an excessive self-conceit. There are others who entertain erroneous impressions on the subject, the result of a speculative study of revelation, perhaps of a daring intrusion into forbidden mysteries. But in which of these cases can the insanity, whether it be the result of pride or of presumption, be correctly termed *religious*? "Doubtless," Dr. Burrowes says, "the understanding may be disordered by an entire devotion to abstract theology, as it may by intense application to any abstruse subject in morals, physics, or politics. But a religion like Christianity will never so operate, unless it become an object of entire abstraction or be improperly applied." Teachableness and humility are among the first duties imposed by the gospel; and although much that is pious and excellent may exist where these graces remain defective, yet it is absurd to refer to a religion consequences which result from the violation of its fundamental principles. It is not for us to assign a judicial character to the visitation in any individual instance, but it may surely be regarded at times as a judgment from the Divine Being, by which he brings down the arrogance of the proud, and vindicates the violated sanctity of his own revelation.

In the cases of depression arising from forebodings of the Divine displeasure, it has already been suggested, that the morbid feeling may, in some instances, be connected with a fatal departure from the paths of peace, or with a long, and certainly a culpable, neglect of the light and the aid afforded by a fellowship in the gospel. It is to be traced frequently to other causes; but, in all cases, it can subsist only with a false conception of the Divine character, in which the wrath of God and not his mercy is exclusively apprehended. This is a state of mind only known under the gospel as a premature sentence of condemnation, judicially impressed upon the heart of the reprobate; a frenzy, of which examples are to be seen in the last hours of Voltaire, and others of *that* class of madmen. Such, however, is not the fear of the desponding lunatic. And yet, even with him the despair must be referred to a deficiency of religion; certainly it can never result from the excess of it; for whether it be attributable to moral or to natural causes, and whether there be or be not any just ground for self-condemnation, the absence of hope can co-exist only with ignorance of God, or a distrust in his promises. Christianity is a religion of grace, in which Mercy is represented as triumphing against Judgment; but when its truths are distorted, or partially suppressed, it ceases to be itself; and when it is thus transformed into "another

gospel," either by the error of the teacher, or by the misconception of the hearer, any baneful effect that may be produced is clearly chargeable upon the innovation, and not upon the original doctrine. "Some," Dr. Burrowes writes, in a tone of just indignation, worthy the Christian physician,—“some, either in contempt or ignorance, have directly imputed insanity to religion in the abstract.” . . . “It is clear that, under certain circumstances, it may be said insanity is occasioned through the agency of religion. It is not, however, from the agency of the Christian faith, in its pure and intelligible form, but from the perversion of it, that many become the victims of insanity.” . . . “There is not a tittle of evidence to substantiate that Christianity, abstractedly, ever produced that effect. Such accusations are the abortions of infidelity, or of those who lack knowledge.” Religion, correctly understood and faithfully complied with, supplies, in all these cases, not the cause but a remedy for the disorder.

These are some of the features which a lunatic asylum presents in relation to the important question which it was proposed to investigate. My observations were formed exclusively among pauper patients, but they will be applicable, more or less, I believe, to all classes. It will be obvious, however, that remarks of so general a character give but a very imperfect outline of the subject, and admit of many exceptions.

I am, Sir, your faithful servant,

PRESBYTER.

VESTIGES OF CREATION AND ITS ANSWERS.

MY DEAR SIR,—Some weeks ago, a plausibly written volume was placed in my hands, entitled, *Vestiges of Creation*. It is entirely popular in its nature, skimming over the surface of almost all natural philosophy; and there is a neatness and unity in the argument which has made it but too attractive to minds unprepared with a knowledge how much must be assumed, how much overlooked, and how much falsified, before it can be made good.

We see, for example, nebulae in every state of apparent condensation until they merge into stars, which analogies lead us to regard as suns, and to suppose surrounded by systems. These presumptions, and the appearance of the zodiacal light, seem to point to such an origin of our own system. This, then, looks like the result of a law impressed by the Divine artificer on the primal nebula—a law of disintegration and combination, by which planets were detached from a cooling vapour, united in masses, and endowed with motion. Again, having thus placed the Creator at the remotest possible distance from the creature, the author proceeds to the construction of the world, and the development of animal and vegetable life. The lowest forms of both are much the same, he tells us, nucleated cells reproductive of their like, and assuming in the vegetable world all those forms of combination which are exhibited in the electric brush, and in arborescent crystallization, according to circumstances. In the animal world, also, nature always commences at the cell, and the human foetus goes

through all the conditions of monad, fish, turtle, bird, rodent, ruminant, digitigrade, quadrumana, before it arrives at the development of man. Hence the author infers, that all these are merely advanced forms of the same germ, and indicate that originally the polygastric monad produced the radiate and articulate animals, until, in due time, as the gradual operations of one great cause fitted the world for each class of inhabitants, the same cause operated in prolonging the gestation of the parent, until the offspring took the proximate form. Thus, once upon a time, man was born from a pair of Singalese monkeys, and what may, after countless ages, be born from him, remains to be seen.

Assuredly this is a more attractive theory than that of the last attempt to classify and arrange the discoveries of modern science into an infidel system. In a work published a few years since, and shewing quite as much ability as the *Vestiges*, although I do not apprehend that it ever gained any considerable circulation, the very opposite conclusions were arrived at. Instead of being on the march to some unknown perfection, we were there supposed to be living in the extreme old age of the world. The shortening month and shortening year, proved that in the lapse of a very few hundred millions of years we should fall into the sun, the fate anticipated successively for all the planets, and visibly approaching Enke's comet; and the moon, like a series of her predecessors, whose debris now cover the earth's surface, would be dashed to pieces on her primary, as the moons of Venus and Mercury have already been on theirs, by the necessary operation of the laws by which they are at present governed. The same laws would gradually increase the density of the earth. The progressive crystallization of the superior strata would absorb them into their granite foundation; their fertility, originally capable of the spontaneous production of giant plants and animals, would decline, until the present verdure of the earth should be succeeded by universal barrenness. Already, the generative power which called man and all the superior animals into existence, had waned away until it could only produce infusoria mites in chocolate, and maggots in cheese. In short, the two authors who have most recently traced the vestiges of creation, rejecting the revealed testimonies of the Creator, have found them all turned in opposite directions!

A volume you noticed in your reviews last month, from the pen of Dr. Whewell, consisting of extracts from his already published works, and a preface obviously alluding to the *Vestiges of Creation*, contains the outline of a complete argument against its inferences, and such an exposure of its errors in matters of fact as might counteract its impression, if the truth ever overtook the falsehood in time to prevent its doing mischief. The gratification I had received from Mr. Bosanquet's *Principia*, made me glad that he had undertaken the task of entering the lists more pointedly with an antagonist whose nameless title page might render it indecorous for Dr. Whewell to attack him, and I was surprised that you should have noticed his *Vestiges Exposed* without commendation. But his book convinced me very soon that you were right—nay, even made me wish that your disapproval had been more emphatic than silence.

When I read the *Vestiges*, I felt, these facts do not bear out these conclusions, but I should like some person, thoroughly versed in the whole circle of natural philosophy, to tell me how far they *are* facts, and how far fancies. I can trace a good deal of incompetence myself, but not enough to destroy the argument, if all is true that I cannot contradict, and all unimportant which is here treated as such: but I know men living as Christians, and devoutly believing the sacred history of man as delivered in the Bible, and feeling no difficulty in the Mosaic cosmogony, who are at the same time deeply versed in natural philosophy, and in the van of modern discoverers. If one of them would condescend to tell me, without much extraneous disquisition, how much or how little of this work they believe, I should be much obliged to them, and others might perhaps be saved from the Deism of the *Vestiges*.

I was well satisfied, then—nay, really grateful—to find asserted in Dr. Whewell's preface, and proved to as great extent in his extracts as their space rendered possible, that there is no established inconsistency in the revealed and inductive history of the world—that the doctrine of final causes has been the great instrument of every step of discovery from Galen to Cuvier—that the doctrine of new and peculiar conditions operating on the embryo, and carrying it to a higher stage, however plausible in this general shape, is not supported in detail by geology or zoology. For example, that the human embryo, described by characteristics of the heart and brain, never passes through any stage comparable or analogous to a permanent condition of the same organ in any invertebrate animal, and the same is true of the position of the spinal cord and the heart.

That geology offers as formidable difficulties to this new system. The existence of polygastric monads in the earliest fossiliferous rocks has not been proved, but they manifest the higher types of echinodermal, articulate, and molluscous animals, while the human germ passing at once from the monad to the vertebrate, never enters or typifies the radiate or articulate. Nor will the law of development hold good in the superior strata, as vertebrates exist in the Silurian rocks, where they should not, and one of the saurians most nearly approaching a mammal is found beneath the ordinary beds of saurians; birds have left their traces in the elder of the new red sandstone, and monkeys in the older tertiaries. Finally, Dr. Whewell, in 1845, who knows what is going on in the scientific world, declares, that the assertion of the origin of a living being without an egg or living parent, is at variance with the latest and most careful, as well as with all preceding experiments of eminent physiologists.* And here I take the opportunity to point out a few very inconsiderable misstatements I noticed in the *Vestiges*—every one of which, however, is a feather thrown in the wind, and illustrates its power and direction.

Thus with regard to the production of acari in silicate and ferrocyanide of potash, nitrate of copper, and other solutions, by means of a sustained galvanic current, which created so strong a sensation when

* Preface to *Indications of a Creator*, with reference, for the last assertion, to *Owen's Lectures*, p. 33.

first announced to the world by Mr. Crosse. "Discouraged by the reception of his experiments, Mr. Crosse soon discontinued them; but they were *some years* after pursued by Mr. Weekes, of Sandwich, with precisely the same results." * 'This some years was in 1842. In the June of that year, Mr. Crosse communicated some experiments, in which these insects were developed, to the Electrical Society in London, and promised future information, as he was pursuing the subject.† I remember the extreme bitterness with which a French book that I then read, assured the philosopher, that if he thought the insects were his own creation he was in great error. He never said anything of the kind, or gave any pretence for an infidel turn to the discovery; but he must be a little annoyed to see foreigners make him an infidel against his will, and Englishmen a Frankenstein on a small scale, frightened at the little monsters he had evoked, and resigning his wand to a bolder magician.

The same feeling of want of information in the author of *Vestiges* came over me, when he told me, "The storing provisions by the ants is an exercise of acquisitiveness, the faculty which makes rich men and misers." Perhaps he can answer the question I some time ago sent to your magazine on this very subject, whether the species of ants is known that hoards food. Huber denies it of the species he has noticed. The authorities of the *Hierozoicon* are not of the class to suit modern philosophers; and I suppose the writer would hardly think Solomon's opinion conclusive, as I do, if the word is adequately translated.

More palpable misrepresentations of facts than the following have been pointed out by others, but this deserves notice. It is, of course, necessary to suppose, if man came into the world in the ordinary course of things, that he was born a rude and savage creature. But the remotest glimpse we can catch of our race—a glimpse anterior to the world's last catastrophe, reveals him as polite and accomplished, a resident in cities, a builder of ships and towers, and cultivating music. And, while many instances are on record of a nation sinking into barbarism, not one has yet been produced of a nation emerging unassisted from it. Against this universal testimony, Mr. Catlin's account of the Mandans is set up—a tribe of North American Indians, whose polite and friendly manners, and whose superiority to the fiercer and less settled tribes, called forth his admiration. It does not appear, however, that they differed in any material points from the wilder hordes of their brethren, though their huts were somewhat larger and neater, their habits less ferocious, and their clothes better made. They were, in fact, mere barbarians. But, suppose they were not, and that they were the very models of civilization, Mr. Catlin's account most undesignedly leads us to seek the source of it in their origin. Many of them offered the most striking differences from other Indian tribes in person, being of fair complexion, with very coarse white hair. Why might we not just as fairly assume them to be children of the same parentage with the builders of Palenque and Copan?

* *Vestiges*, p. 185, 2nd ed.

† *Phil. Mag.* vol. xxi. p. 64.

Your feeling, on reading all this, will, I have no doubt, be one of astonishment, that the book that advances such theories should have any influence over such minds as pass for well-educated, should have gone through three editions, and still be doing its work of perversion. But is not the root of this evil the shameful neglect of scientific instruction in schools and universities,—in the former, because not deemed essential in the latter,—so that men of high attainments, in some respects, go forth into the world with degrees, ignorant of, and not intending to inquire after, such elementary knowledge of the natural world as need have interfered with no classical proficiency, and would have been of more use, both as an intellectual safeguard and a practical advantage, than some things, at least, on which they have expended much time and labour?

Hence, it is possible for a graduate to leave his college without any clear conception of the harmony between the word and works of God, and even fancying some opposition between the truths of nature and revelation. Having received half a truth, he fears to look at the rest, because it changes the appearance of the profile to that of the full face, and straightway, if he is a religious man, he begins to meditate in his heart. “The philosophic spirit is at all times unsettling and uncongenial to the humble and believing spirit. Philosophy is the most subtle serpent that poisons and saps the spiritual mind, and fascinates the conscience. It rears its head with human front and voice, and syren sweetness of address and invitation, while other idols exhibit their bestial foulness to only ordinary discernment.” * And he loses sight of the fact that truth has always a positive value of its own; the pursuit of and adherence to it are approaches to the God of truth; and hence, that, next to theology and morals, the most inspiring and devout of studies is natural philosophy.

It was on this account that, if I dreaded mischief from the book, I still more dreaded the answers. I feared lest the task of replying should be undertaken by some one who despised philosophy, and whose writing would not make the reader feel he knew more of science than the author of the Vestiges had provided himself with. I saw that book seizing upon salient points in heterogeneous phenomena in the most showy, slight, and philosophical way, and grouping them arbitrarily, drawing the most unwarrantable conclusions, and I thought how some one or other would cull the objectionable passages, and absurd inductions, and profane assumptions, and, printing them in a row, say exultingly—this is philosophy! *Romane caveto*. This is very much the course Mr. Bosanquet has adopted in his Exposure. He has done good service, indeed, by exposing much self-contradiction and many ridiculous blunders † of the author. And, most of all, by the evidence he has given from the alterations in the various

* Bosanquet's Vestiges of Creation Exposed.

† As a specimen of depth, the following instance, pointed out by Mr. B., is incomparable.—“He gravely tells us that the consequence of a sudden thaw of waters at the poles would occasion a deluge of water, when the motion of the earth would, of course, produce that *south easterly* direction which the phenomena require.” (Bosanquet, p. 31.)

It would, of course, produce the very reverse.

editions of the *Vestiges*, how unsettled was the writer's mind on the matters treated of, how unfit to direct the views of others, and how unlikely to retain his own. I acknowledge the able manner in which he handles his principal argument, that there is every probability against an Almighty and Omniscient Being leaving his creation to itself, and not superintending its operations as well as its first projection ; and, as the great argument in Whewell is, that philosophy nowhere points to a beginning of *any* thing of the same nature with its procedure, the great argument of Mr. Bosanquet is, that the notion of a creation by work is more philosophical than what the author of the *Vestiges* terms a creation by law.

But, Mr. Bosanquet's contempt for philosophy and philosophers makes the reader feel that, in all probability, he knows no more about the matters in dispute than he has picked up for the purpose of writing this answer ; and he also seems continually to forget that he is writing against a deist, not an atheist, one who merely argues that the type of all things existed from eternity in the divine mind, and that they are successively evolved according to his original plan, not that they follow a chance, and make themselves. He even argues that, as a bee might infer a designer from the laying-out of a garden, so might man from the world he lives in ; and refers to the Bridgewater treatises as repositories of unanswerable evidence for the being of an all-intelligent Creator. The atrocious morals of the book, it is true, appear to indicate practical atheism, but the argument is purely deistical, and it is not candid to treat it as if it were atheistical.

In Dr. Whewell's work there is no fear of truth, no warning against philosophy, but merely the plain assertion, that while much of modern science is so demonstrated that whatever further advances may be made, it is impossible for a reasonable being to doubt the past will be the stepping-stone to future discoveries, but can never be overturned by them ; the things which militate against revelation are as yet theories, guesses, and presumptions—some wearing the appearance of probability, but none of sufficient force to oppose to any truth a reasonable man had received on sufficient evidence. Mr. Bosanquet regards the whole class of studies as misleading ; and, I fear, he is in the fashion ; that men dare not seek, and dare not avow, the truth. Infirm in faith, wanting in reliance on the word and church of God, yet afraid to reject them ; incapable of regarding the Bible and the universe as an integral revelation of which the portions cannot fail to correspond. They connect the ideas of ignorance, or lax, uninquiring, and irrational belief with holiness, until they come to think some lying legend of a saint a more profitable subject of contemplation than the architecture of the heavens, and leave professors of natural philosophy to lecture to empty benches. My fear is, that such habits of mind are likely to mislead them in their impressions of scriptural truth, and impair their powers of understanding the inspired word. Mr. Bosanquet's exposure concludes with the enunciation of three canons concerning Christian philosophy, which are framed just in the careless style I should have thus been led to expect. To say the least of them, they are misleading, and they are not the canons most strikingly

violated in the book which calls them forth. The first is couched in the words of inspiration, "No man can find out the work that God maketh, from the beginning to the end." (Eccles. iii. 11.) Assuredly not; but not even the deistical author of the *Vestiges* pretends to any such impossibility. He admits the beginning of all things to be an incomprehensible fiat of an almighty and all-comprehending mind. This, therefore, touches him not.

The second canon is entirely unsupported by the holy Scriptures—"That whatever may have existed before the beginning of revealed history, God created *all things* anew at the Mosaic creation." The writer appears, by the subsequent passages, to mean all forms of organic life; but then a *canon* should have been worded more accurately, since he would not include the stars, nor even perhaps the primary strata of the earth, in this category, by denying an interval between the first and second verses of Genesis.

The third canon is, "that God created all things perfect."

Doubtless everything was created, as Infinite Wisdom saw it best that it should be at the time of its creation; and, perhaps, the probabilities may be in favour of universal maturity, such as man's actually was. I have my doubts, because I read they were created "good," and being surveyed afterwards by the Great Artificer, were found "very good." Further than this, I apprehend, we know nothing about it, and the canon is worthless.

Other positions follow, which have double meanings, but the obvious one is occasionally (I submit) fallacious. "Solomon reasoned and wrote of all the kingdoms of nature; and we may not doubt that his conclusions were as profound and wise as those which modern instruments of philosophic research have brought us to." No doubt, Solomon's conclusions on the data his investigations accumulated were as wise, and wiser, than the conclusions of any other man upon the same data. But does Mr. Bosanquet mean that *all* Solomon's knowledge was inspired? or that he kept to himself the information thus divinely afforded him, instead of teaching men to use it, and making it a blessing to his country? It will not do to say he would not have his people ensnared by the luxuries of civilization—his whole conduct contradicts such a notion; and nothing remains, but to believe that though he reasoned with the profoundest wisdom on all he knew, he did not know the facts modern philosophy has brought to light, nor share the information which God kept for these latter days, to prove his church and people, whether they would use it for good or evil. His wisdom lay in the things which belong to man's peace on earth and his hope of heaven. His cultivation of science was chiefly valuable as an example for us to follow, and well had it been for himself if his mind had been so filled with the study of God's handy-works, from the stars of heaven to the hyssop upon the wall, as to leave no room for the entrance of more ensnaring and less inspiring pleasures.

I am, my dear Sir, yours truly, J. O. W. H.

NOTICES AND REVIEWS.

קהלת *The Hebrew Text, and a Latin Version of the Book of Solomon, called Ecclesiastes, with Original Notes, &c.* By Theodore Preston, M.A., Fellow of Trinity College, Cambridge. London: J. W. Parker. 1845. 8vo. pp. 359.

It is with unfeigned pleasure that one is able to recommend another contribution towards a better acquaintance with Rabbinical Jews, and their literature. Although Mendelsohn was altogether a disciple of Maimonides, and it may, therefore, be doubted, whether he believed any more of Judaism, or even of Revelation, than his master, he was a man of unquestionable genius, philosophical acumen, and a profound Hebrew scholar. The revolution which his works have effected amongst his brethren make them a subject of deserved interest to all who desire to understand the Jewish history of the last fifty years. In selecting the commentary on Ecclesiastes, Mr. Preston has, however, also made an important accession to biblical literature. Mendelsohn's acute remarks, and well-considered view of the scope of a difficult book, are well worthy of consideration, and instruct even where they do not convince. Mr. Preston's preliminary dissertation and notes are very valuable, and, as well as the translation, lead one to hope that he will continue his labours in this unfrequented field.

The Holy City ; or, Historical and Topographical Notices of Jerusalem. By the Rev. George Williams, M.A., Fellow of King's College, Cambridge, and late Chaplain to Bishop Alexander, at Jerusalem. With Illustrations from Sketches by the Rev. W. F. Witts, B.A., Fellow of King's College, Cambridge. London: Parker. 8vo, pp. 512.

THERE is so much to excite the feelings of an enthusiastic and poetical mind in the topography of the Holy City, that one is always willing to receive without severe criticism the arguments by which travellers of this sort contrive to persuade themselves into a belief of the legendary traditions of the place. But, to the writer of this notice it has long appeared a matter of surprise, how any one can calmly treat these traditions as deserving of serious consideration. If one did not know that the ground on which the ancient city stood was covered with a mountain of rubbish to the depth of many feet, the very language which foretold that not one stone should be left upon another, would seem to render perfectly vain and fruitless all attempts at tracing out sites and localities, beyond the great and permanent geographical features of the place, which, to a devout mind, that lives more on truth than fancy, must ever be the objects of chief interest. Nor is it easy to imagine, how the memory of these places could have been preserved. The Jewish Christians who lived during the period of Christ's ministry on earth, were extremely unlikely to entertain a thought of preserving it at all. They were taught to look on Jerusalem as a place doomed to speedy destruction and total desolation. The idea of another city being raised, after its destruction, to bear its name was not likely to occur to them, much less that it should occupy

the site of the ancient city. But, indeed, to reason with one who believes the legend of the Invention of the Cross, as Mr. Williams does, would seem but labour lost. Considering also that Mr. Williams's residence in Jerusalem was in the capacity of chaplain to Bishop Alexander, the total absence of anything like kindness of tone in his language regarding that prelate, to say nothing of hints and insinuations in the text and notes, cannot fail to strike the reader with surprise. Nor can his mode of speaking of the Jewish mission there seem much less surprising, to those who know anything of the nature of his connexion with the London Society, while in the service of the bishop. But what does Mr. Williams mean by saying, that the King of Prussia "has a right to complain that the object with which he established the bishopric has been virtually superseded by one which it does not appear that he ever contemplated." *Of whom* has the King of Prussia "a right to complain"? Does Mr. Williams desire to have it believed, that the personages in this country who took so lively an interest in the establishment of a bishop in connexion with the Jewish mission at Jerusalem, practised any deception in the matter? If not, what does he mean?

One is sorry to observe such serious defects in this volume, which, if written with more judgment and better feeling, might have proved as valuable as its beautifully executed illustrations render it attractive.

The Act for the more Effectual Application of Charitable Donations and Bequests in Ireland, (7 & 8 Victoria, cap. xcvi.) With Explanatory Notes on the Several Sections. By Charles H. Todd, Esq., LL.D., Barrister-at-Law. London: Parker. 8vo. pp. 44.

THIS pamphlet will be read by those who wish to understand the subject, and to whom it is important to have an answer to Mr. O'Connell's erroneous and inaccurate statements. But the following extract from the Introduction, in which Dr. Todd has answered some of the follies which Mr. Serjeant Shee has lately put forward in a pamphlet intended for the meridian of London, will be read with interest, as the view which a layman of knowledge, and of a calm and discriminating judgment, and a temper as remote as need be from what is understood by ultra-Protestantism, takes of the projects for the destruction of the church in Ireland—a church which, as Dr. Todd truly observes, "is rooted in the affections of its members [and they comprehend, with scarcely any exception, the education and respectability of Ireland] by deeper, holier, and purer ties than can be severed by the plunder of its property, even though sufficiently extensive "to secure the affections of the Catholics, or to win them from their day-dream of legislative independence."

The following are Dr. Todd's observations on Serjeant Shee's pamphlet:—

"The learned Serjeant considers it a very illiberal thing, that 'certain persons of eminent learning and piety should not be called by their right names—that Drs. Crolly and Murray should not be called the Roman-catholic archbishops of Armagh and Dublin, which they are;' yet, though he indulges in much angry observation upon this point, which, after all, he assures is of

no kind of importance, one way or the other, he refuses to designate a prelate, no less eminent in learning and piety, by his right title, and stripping the primate of both his spiritual and temporal rank, is pleased to show his great liberality by styling him 'Dr. Beresford!' I altogether differ from the learned Serjeant in regarding this as a point of no kind of importance—I consider it of the utmost importance that all things and persons should be designated by their right names. There is more in a name than appears perhaps at first sight, and I think it is especially important that 'Drs. Crolly and Murray' should be called by their right names, because by giving them the titles they claim an important principle is sacrificed. The church of Ireland—the church of St. Patrick and St. Colum-kille,—when she re-asserted her right to independence of the see of Rome, which she had enjoyed until the twelfth century; when she taught her people to pray in a language which they understood, to pray not only with the spirit, but with the understanding also; when she claimed for all faithful people the right to partake of the cup of the Lord, she neither destroyed her identity, nor forfeited her claims to catholicity, nor rendered herself unfit to be the guide and instructress of the faithful Irish. She is, then, a portion of the catholic church, and claims the right to be recognised as such. Her bishops are in the possession of the ancient Irish sees, and their right to that possession is recognised by the laws of this country. The primate is, therefore, the catholic archbishop, and the only catholic archbishop of Armagh; for it is a well-known law of the Christian church, that there cannot be two bishops in the same see. Even when a bishop lapsed into heresy,—though in an extreme case, any catholic bishop, as being a bishop of the universal church, might ordain orthodox men in the diocese,—yet no bishop could intrude into the see until the other was canonically deposed. The church of Rome, as well as the other continental churches, are acknowledged by the Irish church to be portions of that one catholic church, of which she herself forms a part: she therefore recognises the clergy and bishops of those churches to be priests and bishops. Dr. Crolly, deriving his orders from the church of Rome, is therefore acknowledged by the Irish church to be a bishop. But he has no see; the law could not recognise his right to the see of Armagh, without denying the right of the primate. Dr. Crolly is, therefore, neither by the laws of the church nor of the land, the Archbishop of Armagh; his right name, by which it is exceedingly important he should be called, and which it would be very illiberal to withhold from him, is, Bishop Crolly—he has no see in Ireland.

"Serjeant Shee also introduces the subject of the revenues of the Irish church, and the Church Temporalities Acts, which he considers a 'well-concerted measure of reform,' 'worthy of all praise, had its object been the church of a nation!' The repeal party in Ireland is very much in the habit of styling itself a nation, and the Romish communion the church of that nation. Will Serjeant Shee assist Lord Stanley to apply to the property and constitution of this church of a nation the same 'well-concerted measure of reform,' which these acts have effected in the ancient Irish church? First, however, let him understand what those acts have done. In consequence of an agitation encouraged and fomented by Christian priests! they abolished the power of levying from the parish any rate for the purposes of building or repairing the houses of God, and supporting Christian worship within the parish. By a most unjustifiable interference with the constitution of the church, they united ten episcopal sees with others, vesting the revenues belonging to those sees in certain commissioners, who were empowered to sell the see-houses and bishops' lands. They enabled the privy council, on the recommendation of these commissioners, to suspend the appointment of dignitaries or prebendaries in cathedral churches; as well as the appointment to many rectories.

"Such is the measure which obtains Serjeant Shee's warm approbation. Does he think it would increase the efficiency of the church of Rome in Ireland, were her bishops to be reduced in number—her religious houses suppressed—

her dignitaries *suspended*, and their incomes applied to parochial purposes? It is strange that no attempt has been made to ascertain the wealth of the Roman-catholic church in Ireland. Looking at the large and expensive chapels which are being built throughout the country, the number of religious houses, colleges, nunneries, &c., which are not necessary, nor intended for the supply of parochial ministers, the revenues of that church must be very considerable; and yet Serjeant Shee proposes, as almost necessary for the preservation of the integrity of the British empire, that these bishops and clergy should be incorporated, under the style of the 'Governors of the Bounty of Queen Victoria,' for the purpose of spoliating the Irish church, and applying its property to their own benefit!! It is unnecessary to expose the iniquity of such a measure, which must be plain to any honest mind. If these ecclesiastics are in need of funds for parochial purposes, let them adopt some 'wise measure of reform, worthy of all praise;' and abolishing their bishops and religious houses, and stopping the appointment of sinecurists, apply the funds heretofore directed to their support to parochial purposes, and they will, in the opinion of Serjeant Shee, only render their church more efficient. It is, indeed, sincerely to be hoped, that no desire of power will ever induce any minister to countenance so wicked a scheme, under the delusive expectation of conciliating thereby the enemies of England."

Nothing can be more just or timely than these remarks. Of all the cant of political party, the most absurd and disgusting is the lamentations over the poverty of the Romish priests and bishops in Ireland. Sprung, generally speaking, from almost the lowest rank in society, without families to provide for, or establishments to support, they are perhaps as independent, and, for their habits and position in society, as wealthy a class as any in the empire. The writer would like to have three or four simple questions answered. What aggregate amount of money is given annually to the Roman-catholic poor of Ireland by the whole body of their prelates and clergy? What amount of money has been amassed by them, during the last forty years, from the produce of their clerical incomes? What amount of money have they received from the bequests of Roman-catholic laymen, particularly under wills executed in the last moments of the testators, during the same period? And, lastly,—what amount they would consider sufficient as an endowment from Parliament, in compensation for a *real and bona fide* relinquishment of *all* income from what are facetiously called voluntary payments? The answers to these questions, if accurate answers could be obtained, would probably surprise a large portion of the community. Perhaps, also, the answer to the last would throw some light on the extraordinary repugnance which the prelates and priests have so long manifested to any proposal for a state endowment.

The Mabinagion, with an English Translation and Notes. By Lady Charlotte Guest. Part VI. London: Longman. 8vo. pp. 260.

THE writer of this notice does not undertake to meddle with the subject of Welsh antiquities, but he cannot refrain from expressing his admiration for the zeal and public spirit which Lady Charlotte Guest has manifested in her efforts to make the public acquainted with ancient British literature. The work is beautifully printed and illustrated.

An Index of such English Books Printed before the Year MDC., as are now in the Archiepiscopal Library at Lambeth. Published with the permission of the Lord Archbishop of Canterbury, by the Rev. S. R. Maitland, F.R.S., and F.S.A., librarian to his Grace, and keeper of the MSS. at Lambeth. London: Rivington. 8vo. pp. 120.

MR. MAITLAND has rendered great service to English literature, and English theology, by the publication of this most curious list; not only by informing the public of the existence of many books hitherto unknown to bibliographers, and of their being preserved in the Lambeth library, but also, by showing how such lists, in a moderate size and unexpensive form, may and should be made by librarians, and by the possessors of private collections; "mere lists,"—to use Mr. Maitland's words,—“mere lists, to tell us where we may actually see scarce books, and books only known to have existed by defective or incorrect descriptions, or others not known to have existed at all.” It is earnestly hoped, that, “as a step towards something in the nature of a more full and correct history of English literature,” Mr. Maitland's example may have the effect of inducing many of those who have access to college and cathedral libraries, to publish similar lists, in an equally convenient form and judicious arrangement. To the student of the history and theology of the English Reformation such lists are of the utmost value.

Choral Service of the Church, as used in the Chapel of St. Philip the Apostle, Stepney, noted and arranged with especial reference to a Distinct Accentuation of the Words, &c. By the Rev. J. H. Brooks, Incumbent of St. Philip, Stepney, and Fellow of Brasenose College, Oxford. Oxford: Parker. pp. 95.

No one can feel more sincere love for the correct and *reverent* performance of English cathedral music than the writer of this notice, or regret more sincerely anything, either in the conduct or demeanour of the performers, calculated to bring it into disrepute; but he has long thought, that the attempt to substitute it in parish churches, for psalmody and plain reading, is in the highest degree injudicious and impracticable. And any one who differs from him in this opinion, is requested to consider the mode in which such attempts are usually made, and the incompetency of those who make them. Let any musician perform, in *strict time*, any part of Mr. Brooks's arrangement, and he will see how utterly unqualified that gentleman is for such a work. And really, when one considers all the miserable contentions and heart-burnings which such doings create and perpetuate in a parish, the writer can only regard such a work as Mr. Brooks's, even if it had been executed with skill and judgment, as a vast deal of money worse than thrown away.

A Manual of Prayers for the Liturgy, Arranged for Family Use. London: Murray. 12mo. pp. 120.

THE preface to this little volume informs the reader that it is compiled by Mr. W. E. Gladstone. It is drawn up with remarkable judgment and good taste, and is calculated to be extremely useful to the persons for whom it is designed.

Prayers for the Dead, for the Use of Members of the Church of England.

London: Toovey. 12mo. pp. 145.

ANOTHER of the volumes which are constantly appearing, whose object is to Romanize the English church. An accompaniment to the burial service (p. 90) is not the least remarkable feature in this volume. There is an end of all mutual confidence among us, if one cannot be assured that the clergyman and his assistants (for the whole form is liturgical, with responses, antiphons, &c.) are not muttering to themselves scraps of Romish devotions, while they appear to be performing the burial service according to the form in the Book of Common Prayer. There will probably be occasion to notice this volume again; but, meantime, there is one observation which may be left to the consideration of the reader. One often hears (and that truly) that prayer for the dead does not necessarily involve the doctrine of purgatory. But there are some forms of prayer for the dead which do involve that doctrine, and of which it is not easy to discover either the sense or meaning on any other supposition. Such are the prayers which are constantly recurring in this volume:—"May he rest in peace." "Grant him, O Lord, eternal rest: and let light perpetual shine upon him." Again, what is to be said of the following, "for the use of the members of the church of England"?

"O God, the giver of pardon, and lover of the salvation of all mankind: we beseech thee of thy great mercy to grant that our brethren, relations, and benefactors, who have departed this life, THE BLESSED MARY, EVER VIRGIN, WITH ALL THY SAINTS, INTERCEDING, may come to the fellowship of everlasting bliss."

And these are not even meant for private and solitary devotions. They are all through cast into a congregational form. The *Dominus Vobiscum*—

"V. The Lord be with you,
R. And with thy spirit,"

is not meant for private worship; and the note added to it would set this at rest, if there could be any doubt on the subject—

"The last V. and R. are said only when the reader is a clergyman."

Where is all this to end! And yet, in the Preface, which is signed "W. F. W., London, Septuagesima, 1845," the author informs us, that these prayers and offices "contain nothing contrary to the doctrine and discipline of our church."—p. xxiii.

One word as to trifling with holy Scripture. The author says:—

"As regards the intention of the Psalms, they seem to be *most rightly said* in the person of the departed. The five Psalms of Vespers are supposed to deprecate God's mercy through our Lord's five wounds, for whatever the dead have sinned, by any of their five senses. The song of the Blessed Virgin *has regard to her* intercession for them. In Psalm cxlvi., the departure of the soul, and the return of the body to its earth, is commemorated. The three psalms of each Nocturn may refer to sins of thought, word, and deed; to the ever-blessed Trinity, and other mysteries."—pp. xxv. xxvi.

One's heart sickens at the sight of such a total confusion of mind with regard to the nature of truth and falsehood, exhibited in this miserable trifling with the word of God. This is the root of the

whole of this mischievous system—lax notions regarding truth and falsehood—developed in such irreverent tampering with holy Scripture, as makes it an exercise of charity, and no small one, to believe that such persons have any settled conviction that the Scriptures are a divine revelation, or any definite idea what a divine revelation is, and with what awe and reverence it should be handled.

A Fragment on the Irish Roman-Catholic Church. By the late Rev. Sidney Smith. Third Edition. London: Longman. 8vo. pp. 32.

ONE can have no pleasure in speaking severely of one no longer present to defend himself, but really Mr. Smith's friends would have acted a more friendly part if they had never suffered this Fragment to see the light, except the light of a conflagration. Mr. Smith knew just as much of Ireland as, it is presumed, he knew of Pennsylvanian morality when he invested his money in the bonds of repudiation. One who knew that in Ireland *twelve* is the usual hour for morning service, would never have retailed the stupid anecdote, by which he has endeavoured to turn the offences of the dead to the injury of the living. Nor would any enemy of the Irish church, who knew anything of what has been going on in Ireland for the last fifty years, have thought of asking, "Are not the Catholics (except in the north of Ireland, where the great mass are Presbyterians) gaining everywhere on the Protestants?" (p. 16)—simply, because he would know, that the only answer the question could receive is one favourable to the church. But Mr. Smith was a very ignorant man; very ignorant even of the history of the English church, and when people laughed at his jokes, he was not aware that they were sometimes laughing at himself. It is a pity his friends are not better informed.

The Object, Importance, and Antiquity of the Rite of Consecration of Churches, &c. By E. C. Harrington, Incumbent of St. David's, Exeter. London: Rivington, 1844. 8vo. pp. 207.

THIS volume should have been noticed before, and recommended as a work on which a vast deal of labour and research has been bestowed in collecting information on the subject from a variety of sources. Mr. Harrington does not seem to be aware of the forms sanctioned by the Irish Convocation. The writer's impression is, that he has seen two—one, which is perhaps the most remarkable of any adopted in the English Communion, used to be printed in the folio editions of the Prayer Book, printed by the King's printer in Dublin. It is well worthy of attention, if only as an indication of the character of the theology of the Irish church at the time it was drawn up.

The Rosary, and other Poems. By the Rev. F. W. Faber, Rector of Elton, Huntingdonshire. London: Toovey. 12mo. pp. 174.

ONE would be glad to be informed what Mr. Faber can mean by concluding each of the verses in the Rosary with the following line—

"Hail, Jesus! pray for us."

Fasti Ecclesie Hibernica. The Succession of the Prelates and Members of the Cathedral Bodies in Ireland. By Henry Cotton, D.C.L., Archdeacon of Cashel, &c. Part I. The Dioceses of Waterford and Lismore. Dublin: Hodges and Smith. 8vo. pp. 89.

It is with great gratification that the appearance of this specimen of a work calculated to throw so much light on the ecclesiastical history of Ireland is announced. The account of the Irish bishops given by Sir James Ware was enlarged by Harris, and continued to the year 1739; but even of the bishops there is no detailed account, for the last hundred and fifteen years. And as for the deans, archdeacons, and other members of cathedrals, this is the first attempt to collect their history, and hand down their names to posterity. It is fortunate for the Irish church, that a person of such habits of patient industry and accuracy as Dr. Cotton has undertaken this work at last, and it is sincerely hoped that he will accomplish his design, and extend his work to all the dioceses of Ireland.

Cathedral Chants of the XVI. XVII. and XVIII. Centuries. Edited by Edward F. Rimbault, LL.D., F.S.A. London: D'Almaine. 4to.

THIS collection, which is by far the most select with which the writer is acquainted, contains 188 chants, the greater number of which are *single* ones. The harmonies are admirably arranged, and great labour has been bestowed on their correctness. In the introduction an account is given of the different composers. The volume is beautifully printed.

DOCUMENTS.

PRESENTATION OF A MEMORIAL FROM THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, TO LORD ABERDEEN.

(*From the Jewish Intelligence.*)

A DEPUTATION from the Society waited, on Tuesday, the 27th of March, upon Lord Aberdeen, at the Foreign Office, in order to present a memorial to his lordship, praying that his lordship would send out such instructions to her Majesty's representative at Constantinople, as would be likely to obtain from the Porte a firman, authorizing the completion of the church which has been commenced on Mount Zion. The memorial was signed by his Grace the Archbishop of Canterbury, the Lord Bishop of London, and other prelates, many of the nobility and dignitaries of the church, besides upwards of fourteen hundred parochial clergy, and nearly fifteen thousand laity.

The Right Honourable Lord Ashley read and presented the memorial, which was most favourably received, and Lord Aberdeen gave hope that the firman from the Porte would be, ere long, obtained. The deputation urged upon the attention of his lordship the desirableness of obtaining from the Porte the recognition of the Protestant bishop in Jerusalem, that protection might be granted to those who there embrace the protestant faith, and his lordship kindly said that this point should have his best consideration:—

The Memorial of the undersigned members and friends of the London Society for Promoting Christianity amongst the Jews, to the Right Honourable the Earl of Aberdeen, K.T., &c. &c. &c., her Majesty's Principal Secretary of State for Foreign Affairs,

SHEWETH,—

That it is with feelings of painful regret that this Society is compelled to address your lordship upon a subject deeply affecting the well-being of the church of England in the east, as well as her honour and dignity before the oriental churches, and in the eyes of Europe. That this Society was established in 1809, for the purpose of spreading the gospel amongst the Jewish people; that it is a society composed of many thousand persons, with nearly one thousand auxiliary societies in her Majesty's dominions; that its funds amount to 26,000*l.* per annum; that his Grace the Archbishop of Canterbury is patron, and most of the bishops of the church of England and Ireland, as well as a large number of peers and members of parliament, vice-patrons and vice-presidents. So long ago as in the year 1820, the Society commenced a mission at Jerusalem, which has been invariably conducted with the strictest deference and obedience to the existing government of the country, and continued, amidst many trials and difficulties incident to the undertaking, to enjoy unmolested, both under the Ottoman and Egyptian governments, for many years, the privilege of endeavouring to promote the spiritual and temporal welfare of God's ancient people in that Holy City. In the year 1837, the Society, in order to give greater stability and permanency to the mission, appointed at its head a clergyman specially ordained for that office by the Lord Bishop of London, and associated with him a medical gentleman, whose professional services for the relief both of the suffering Jews and the inhabitants generally, led to an increased intercourse and good feeling between the missionaries and all classes of people in Jerusalem.

In the year 1841, his Grace the Archbishop of Canterbury, with the licence of her Majesty, and under the authority of the Act of the 5th Victoria, cap. 6, consecrated the Rev. Michael Solomon Alexander, a bishop of the united church of England and Ireland, to reside at Jerusalem, with spiritual jurisdiction over the English clergy and others in union with the church, together with German clergymen ordained by the bishop, throughout Palestine, Syria, Chaldaea, Egypt, and Abyssinia, his chief missionary care being directed to the conversion of the Jews to Christianity. For the purposes also of promoting education, a college was to be established, under the superintendence of the bishop. This important step was taken at the suggestion, and with the concurrence and hearty co-operation, of his Majesty the King of Prussia, who contributed the munificent sum of 15,000*l.* toward the permanent income of the bishop.

Thus encouraged, both at home and abroad, by the highest patronage, the Society urged forward with increased exertions the erection of a church for the performance of divine service, and buildings for the accommodation of the bishop and missionaries, which they had, at very considerable expense, already commenced upon a piece of ground purchased for the purpose. The erection of a church has since acquired additional importance from the need of a place of worship for the numbers of English and foreign protestants who now frequent the Holy City.

Having a letter commendatory from his Grace the Archbishop of Canterbury, the Bishop of Jerusalem proceeded, with the prayers and best wishes of the friends of Israel, to take charge of his sacred trust. The reception he met with upon his arrival, which was ensured by the marked countenance and protection afforded by her Majesty's government, and the respect he has at all times, and upon all occasions, received from the heads of other Christian churches, as well as from the inhabitants of Jerusalem generally, consisting of so great a variety of differing sects, is the best evidence, not only of the unobjectionable nature of the mission, but of the sound judgment and discretion with which the holy functions of the bishop have been exercised. The valuable

services of the eminent physician, Dr. Macgowan, who accompanied the bishop, his piety, professional skill, and compassionate feelings for suffering humanity, have greatly contributed to the harmony and kind feeling subsisting at this time between the missionaries and the people of Jerusalem.

Taking all these circumstances into their consideration, the Society most deeply regret, that whilst the Greeks, Roman Catholics, Armenians, and other minor sects of Christians, enjoy the permission to worship God in their respective temples, and whilst no privilege is withheld on the representations of French and Russian diplomacy,—the pure reformed religion of the British nation, to whom, under God, Turkey is indebted for the recovery of Syria, should be alone proscribed, and her protestant children alone denied the possession of a consecrated building for the service of God, and especially that recognition of the protestant faith which is indispensable to ensure protection.

Satisfied that the impediments, from whatever cause or source they may have arisen, will be immediately and effectively overruled by your lordship's interposition, through the agency of her Majesty's ambassador to the Ottoman government, and confident that your lordship does not view with indifference an object enjoying such august patronage, so dear to many thousands of the members of the church of England, and so important, from its general bearing on Christian missions, and its influence on the churches of the east, and with the success of which, foreign nations consider the dignity and interests of England to be so nearly connected, the Society earnestly entreat of your lordship to send such instructions to that able and distinguished representative of the British crown, Sir Stratford Canning, as shall enable him to prefer the necessary representation of the case to the Turkish government, and obtain from the Sultan a firman, authorizing the completion of the buildings, upon which so much money has been already expended, and which have excited such general and intense interest. A strong proof of this interest is afforded by the fact, that an English lady has undertaken to complete the church, and endow it with an income of 100*l.* per annum for a permanent minister, as well as to contribute the sum necessary to form a fund for keeping the church in repair.

As unforeseen circumstances induced the committee to present the memorial sooner than had been expected, and great numbers of the signatures of friends in the country were therefore not received in London in time for being presented to Lord Aberdeen on that occasion, an early opportunity will be taken for forwarding the remainder to his lordship.

LORD ABINGER'S OPINION ON THE GRANT TO MAYNOOTH.

THE following is a letter which appeared in the *Times* in 1839. It deserves a very attentive perusal :—

“ Dear Lord Ashley,—I send herewith my first subscription to the National School Society. The lateness of this subscription is the result of circumstances purely accidental, and not of any change effected by recent publications, or by any other recent occurrence, in those opinions which induced me to take an active and public part in support of the society. Those opinions are contained in the following propositions :—

“ 1. That man is by nature a moral and religious as well as an intellectual being ; and that the cultivation of his intellect without a simultaneous development and direction of his moral and religious sentiment, would make his intelligence a source of evil instead of benefit to his race.

“ 2. That the endowment, that is to say, the establishment of a national religion, and the uniformity of religious observances and opinions, as far as it can be attained without violating the liberty of conscience, are very great public advantages.

" 3. That the church of England, independently of the advantage which it now possesses of being already established and moulded up with our civil institutions, is more tolerant, has a better foundation in truth, and is of greater utility, than any other form of religion that could be substituted in its place.

" 4. That the clergy of the church of England, already the authorized teachers of the national religion, are better qualified by their attainments and their high moral character, to be the teachers of every part of useful knowledge than any other class of persons who could be appointed for that purpose.

" 5. That though it is an essential part of toleration to permit those who dissent from the religion of the state to educate their children after their own fashion, there ought not to be any system of education at the national expense that does not comprehend as an essential part of it, instruction in the established religion. To tolerate is one thing—to cherish and to propagate quite another. The sower of good seed, though he may not separate or gather the tares before the harvest, is not enjoined to sow them with the good seed.

" 6. That the application of the national funds for the propagation of any but the national religion, is an exception from a general principle to be justified only by some obvious political necessity or expediency.

" The institution of Maynooth College, whatever effect it may have had in practice, was intended to prevent the inconvenience of a foreign interest being introduced among the Roman-catholic priesthood, which might tend to the dismemberment of the empire.

" The *Regium Donum* was proposed and justified upon the same principle of securing the interests of the protestant empire.

" 7. That the application of the national funds for the propagation of any other than the established religion merely to secure the political interest of a party, however it may be masked under the specious names of toleration and liberty of conscience, is, in effect, nothing less than treachery to the state and to the sovereign.

" 8. That no restraint or political exclusion should take place on account of any religious opinions or observances, except when they lead to the depravation of morals, or characterize some political hostility to our social institutions. The aberrations of conscience, when they turn upon the fashion of a button, or the form of a dialogue, are of no importance; but when they lead to the destruction of life, or property, or liberty, or take the form of avowed hostility to the state, they will justify, if they do not imperiously demand, exclusion from all political powers.

" These principles, formed in early life, and corroborated by the reflections and experience of maturer age, I think it my duty in the present times not only to avow, but steadily to act upon. I shall, therefore, endeavour to support the society with the most anxious wishes for its success.

" I am, my dear Lord, &c.,

" Abinger-hall, Oct. 1839."

" ABINGER.

BIRTHS, DEATHS, AND MARRIAGES.

(Concluded from page 447.)

As regards the deaths, we find that the average annual mortality of the English population in the five years 1838-42 was 2,209 per cent., or nearly 1 in 45. The mortality in 1842 was 2,167, or nearly 1 in 46. The aggregate mortality in England was nearly the same in 1841 and 1842; but this result was (says the report) the effect, not of the same uniform rate of mortality in each division, but of a sort of mutual compensation, by which the diminution in one part of the kingdom was counterbalanced by excesses in the other divisions. The mortality in Cheshire, Lancashire, Yorkshire, the metropolis, and

the northern and midland divisions, remained below the average ; whereas in the southern divisions of the island the mortality was higher than in 1841, and higher than the average of those divisions for 1838-42, which, nevertheless, had, in the 5 years, fewer deaths in comparison to their population than any other tracts of country of equal extent from which returns had been obtained. In 1842 the mortality under 5 years of age was somewhat lower, of persons at more advanced ages a little higher, than in the preceding year. The rate of mortality in England appears to be lower than in France, Prussia, Austria, and Russia ; but then neither Scotland nor Ireland is included in the estimate.

It further appears, that out of 3,884 violent deaths suffered by males aged 20 and upwards registered in the year 1840, 47 were caused by gunshot wounds, 30 by wounds with sharp instruments, 137 by horses, &c., 55 by carriages, &c., 340 by wagons, 110 by railways, 73 by machinery, 404 by falls of earth, stone, &c., 510 by falls, 339 by means not specified. This is the sum total of the deaths caused by mechanical injuries. 944 were caused by asphyxia, inclusive of 875 drowned. 237 deaths were caused by chemical injuries, including 102 by explosion, 87 by burns, 8 by opium, 5 by medicine improperly given, and 21 by poisons ; and of the miscellaneous deaths by violent means, 3 were occasioned by lightning, 28 by murder, 59 by manslaughter, 9 by the hands of the hangman, and 559 by accidents not specified. 441 of these deaths occurred in the metropolis. The violent deaths suffered by males under 20 years of age amounted to 3,268 ; those by females under 20 years of age, to 1,996 ; and above that age to 832. The gross total of males and females amounted to 9,980. The proportion of violent deaths to 1,000,000 persons living was of males 931 (or more than 1-11th per cent.) ; and of females 352, (or nearly 1-29th per cent.) The total deaths by drowning, including those returned as " suicides," " found drowned," and " accidentally drowned," amounted in the same year to 2,057—1,678 males, and 379 females. Of these deaths only 98 were ascertained suicides by persons upwards of 20 years of age.

There were 901 ascertained suicides registered in England in 1840—viz., 618 males, and 283 females ; 28 of the male and 35 of the female suicides were less than 20 years of age. The proportion of the male suicides to 1,000,000 persons was 80, and of the female suicides 35. Of these 901 cases of self-destruction, 45 were caused by gunshot wounds, 129 by sharp instruments, 18 by leaps from high places, 107 by drowning, 378 by hanging or strangling, 3 by suffocation, 19 by opium, 26 by arsenic, 3 by oxalic acid, 113 by other poisons, 24 *felo de se*, and 36 not precisely specified. 187 suicides occurred in London ; 101 in Chester and Lancaster ; 91 in Leicester, Rutland, Lincoln, Notts, and Derby ; 87 in Gloucester, Hereford, Salop, Worcester, Stafford, and Warwick ; 68 in Wilts, Dorset, Devon, Cornwall, and Somerset ; 47 in Essex, Suffolk, and Norfolk ; and 65 in Middlesex, Herts, Bucks, Oxon, Northampton, Bedford, &c. ; and 94 in Surrey, Kent, Sussex, Hants, and Berks. It will be seen that the national predilection of suicides is decidedly in favour of the national mode of executing capital offenders—viz., by strangulation and suspension. Amongst 690 suicides by males upwards of 20 years of age, we find 47 farmers and graziers, 12 husbandmen, 109 labourers (67 by hanging), 15 butchers, 20 publicans, 4 potboys, 5 bakers, 12 tailors, 15 shopkeepers, 14 bootmakers, 15 weavers, 32 carpenters and joiners, 15 smiths, 6 watch and clock makers, jewellers, &c., 25 artizans, 5 turners, 1 chemist and druggist (by poison), 13 domestic servants, 16 coachmen, grooms, cabmen, &c., 6 porters and messengers, two police and watchmen, 12 soldiers, 11 sailors, 16 noblemen and persons of property (chiefly by guns and sharp weapons),—not one clergyman—9 medical men (7 by poison), 20 clerks, accountants, &c., 1 lawyer, 3 pensioners, and 4 paupers.

The 248 suicides by females include 83 cases of hanging ; 50 of poisoning ; and 44 of drowning. 25 were widows, and 26 spinsters, and 34 domestic servants.

In the abstracts of deaths by violence some remarkable cases were given, showing that slight causes are sufficient to cause death, either through ignorance, inadvertence, or the want of proper precaution. Amongst others, we find a case of tetanus produced by a stick thrust up the nose; choking by a string; suffocation by substances intruding themselves into the windpipe; choking from a bullace; convulsions from eating hard peas; explosion of fire-works in the pocket, a knitting-needle piercing the hand; eating yew-berries; taking poisons by accident; an over-dose of tartar emetic; cantharides; oil of bitter almonds; incautious use of mercury; drinking aquafortis; eating berries of the dulcamara; inhaling the fumes of white lead; drinking spirits and spirits of wine; the bite of a pig, &c.

Our waning space warns us to leave off for the present: but there are so many other interesting particulars given in the blue-book now lying on our table, that we shall probably be induced to re-open it on a future, and not far distant occasion.

CASE AND OPINION RESPECTING THE PEWS IN THE PARISH, CHURCH OF WELLINGBOROUGH.

CASE.

THE parish church of Wellingborough, Northamptonshire, previous to 1814, contained twenty-two private pews, (some of which were called faculty-pews,) and many other incommodious pews and sittings; an ancient north gallery, said to have been faculty property; and a west and south galleries. With the general concurrence of all parties, a faculty, dated 22nd July, 1814, was obtained for new pewing, new paving, painting, &c.

The faculty authorizes the vicar and churchwardens to vacate and take away the old stalls, seats, and pews, in the body of the church; and in their stead to erect and build new seats or pews, according to the plan annexed, and to repair the side pews and galleries; to allot and award such new seats and pews to such of the parishioners and inhabitants whose seats are intended to be removed according to the aforesaid plan, and to such other of the parishioners and inhabitants as have not already convenient seats or pews, but who pay towards the repairs; to confirm the several pews on the sides and in the galleries (now standing, and not intended to be removed) unto their several owners, or to exchange them with consent of such proprietors; all which said several pews, seats, or sittings to be held and enjoyed by the persons to whom they are so allotted, awarded, or exchanged, their families and assigns, in exclusion of all others.

The pewing was accordingly done, but not in strict accordance with the plan: pews were placed where none were directed; the size of all alleys was much lessened; some alleys and doors closed up, and other deviations made; the side pews also were in some respects altered.

Although part of the expense was, perhaps, borne by the church-rates, or by voluntary subscription, the principal fund was obtained by the sale, as it was called, of 66 pews out of the 132 into which the body and sides were arranged. About 600*l.* was thus raised (partly paid at once, and partly by seven yearly instalments), being equivalent to about a two shillings and fourpenny rate at the then valuation of the parish. This fund appears to have been kept distinct from the churchwardens' books until 1817, when the balance then in hand was paid over to the churchwardens. In 1818, a new gallery was built, three-fourths of the money being raised by a church-rate, and the rest by voluntary subscription.

In 1815 the pews were allotted; sixty-six being sold, fifty-three given in exchange for former pews, and the remainder retained by the churchwardens, or given for reasons not stated. Small printed forms of allotment were given;

but whether with all or only with some of the pews, and whether or not with gallery pews, does not appear on the parish documents submitted to me. Since 1815, the pews generally, both by parishioners and churchwardens, have been considered as faculty-pews and private property. They have been bought and sold, looked upon as investments of money, and rented out by their owners. Some have passed through several hands; single parties have accumulated several by purchase or family succession, and now draw the rents. Parties who do not attend church, some who do not inhabit the parish, hold pews as property. The churchwardens appear to draw rents from some of the pews for paying the organist.

In 1840, the west gallery was built by subscription, (and, though somewhat close and incommodious,) is free, except a few seats, which, by the wish of the subscribers, are let out to obtain a fund for certain expenses not deemed chargeable on the rates.

The pews in general being in good order, have not required repairs; and of the disputed gallery, the fabric and passages are upheld by the churchwardens, the sittings and pews by their occupiers, who have in some cases divided them by unsightly partitions. Much space in the church is, by its position, not available for the purposes of hearing; and although much room might be gained by re-building the old, incommodious, unsightly, and perhaps unsafe, galleries, uniform with that of 1840, yet still, every practicable improvement would not provide seats for a fourth of the increasing population, and would leave without church room hundreds who profess to be church people.

There are constant complaints of want of church room, notwithstanding the free gallery. The poor cannot pay for sittings. Those who attend church ought not to be obliged to pay rent in their own parish church. The parties who subscribed for pews in 1815 have had thirty years' exclusive and even pecuniary advantage.

I cannot doubt the disposition and willingness of the inhabitants in general to acquiesce in whatever is right, so soon as it can be shewn to them as based upon right. Having at my visitation been consulted by the churchwardens on the complaints made respecting the pews and the want of room, and also upon the bearings of the faculty of 1814, I have prepared the present case, anxious, if possible, to prevent commotion and collision in the parish by taking the inquiry upon myself officially, though, of course, not without having obtained the consent of the vicar and churchwardens. May I therefore request the favour of your opinion on the following difficulties:—

1. Whether the faculty of 1814 is valid for granting, or empowering the churchwardens to grant, right of absolute property in pews, so as that they are assignable; or whether it is legally but the ordinary's sanction and warrant for removing existing pews, building new seating for the parishioners, and altering the distribution of them over the church and galleries.
2. Whether, if it legally creates assignable pews, such pews or parts of pews as are built otherwise than according to the specified plan (for instance, by filling up alleys or spaces left open in the plan) can be considered as assignable; and whether the departure from the plan has not vitiated the whole faculty?
3. Whether faculties existing before 1814 were or were not annihilated by the faculty of that date, be its efficacy greater or less as to creating assignable pews; and whether, if those faculties were left intact by it, they have not been since destroyed by the pews having been sold or rented out for pecuniary consideration?
4. Whether if the faculty of 1814 entitles owners of pews in 1815, their assigns, heirs, and executors, to sell or let them, the same rule holds equally whether the pews were allotted by purchase, by exchange, or by being confirmed, as in the sides and galleries?

5. Whether the churchwardens are acting illegally in acceding to the general wish of subscribers to the gallery of 1840, and letting out some of the pews in it for certain expenses ?
6. Whether, if the sales and lettings under the faculty of 1814 are invalid, the parties who paid to the expenses of erecting in 1815, under the name of purchase, or their representatives, can now claim reimbursement or compensation from the parish ?
7. Whether the faculty precludes the churchwardens from now altering the distribution of the inhabitants over the church and galleries, or from introducing parties of equal rank into large pews to share with those families who do not now require so much space as their pews contain ? Of course, the churchwardens would not wish to disturb any inhabitant attending church in the occupation of the pew to which he is accustomed, however he has acquired it ; but are only anxious to provide for the free accommodation of all the parishioners, so far as space will permit in the present want of church room.
8. Whether the churchwardens, with consent of the ordinary, can, notwithstanding the faculty of 1814, remove and rebuild the present unsightly and insecure galleries, without being obliged to provide assignable pews in lieu of those pews which would be so removed ?

(Signed)

ABNER W. BROWN, Rural Dean.

Pytchley Vicarage, 29th Nov. 1844.

OPINION.

1 and 2. It is stated, that previous to 1814 there were in Wellingborough church twenty-two private pews, some of which were called faculty-pews. These pews are pointed out in the plan of 1813 as in the body of the church. It is also stated that the north gallery was ancient, and said to be faculty-property, and that the seats in that gallery were repaired by their owners, and continue so to be. Nothing is stated as to the date of the gallery, nor by whom, or by what means, or under what circumstances, it was erected, and the seats appropriated ; and I therefore conclude that, so far as search has been made, there is no evidence in these respects. Looking, then, at the faculty of 1814, and giving it a liberal construction, in reference to such a state of things, I am of opinion that the parishioners who, in July 1814, were in the use and enjoyment of pews under a valid faculty, or by prescription, became entitled upon a re-arrangement of pews and seats in virtue of the faculty of 1814, to the substituted pews, whether by re-construction or by exchange, in as full and ample a manner as they could be considered to have legally held their previous pews. Upon a fair and equitable view of the terms of the faculty, I think all legal rights were sustained. But a claim to hold a pew, with a general and absolute power of assignment, is, I think, not tenable ; and I also think that a faculty purporting to convey such a power, or a power of sale or letting, would be pro tanto invalid. Beyond, then, a recognition of legal claims to pews, but without at all settling what claims were legal, and a provision for a continuance of such claims, I am of opinion that the faculty of 1814 is only farther valid, as regards pews, so far as it authorizes their re-construction and re-arrangement and appropriation to the parishioners in reference to their station and to their respective families. Thus much is, I conceive, within the scope and limits of the faculty ; but I apprehend that, where it purports to convey a power of assignment (save as to existing rights) it is invalid. See Burn's Eccles. L. vol. i., tit. Church Seat, § 7, par. 7, (citing Gibson's Cod. 197.) *Stocks v. Book*, 1 Term Rep. p. 432 ; "A faculty of a pew to a man and his heirs is not good," per Buller, J. ; and in *Stevens v. Woodhouse*, and *Harford v. Jones*, (in Notes to *Walter v. Gunner* and *Drury*, 1 Consistory Rep. 318,) assignments of pews and money dealings are held to be illegal. And it ap-

pears to me, that where at common law, as well as in the ecclesiastical courts, a faculty of a pew to a man and his heirs is bad, so would a faculty to a man and his assigns be also bad. I do not think the departure from the plan annexed to the faculty has vitiated the whole instrument; and I consider that the faculty, so far as it is in itself legal, sanctions and upholds that which was done in conformity with it, and is not affected by what has been done beyond its fair scope and authority.

3, 4, and 5. I apprehend that the sale of a faculty-pew confers no title on the purchaser, other than the purchase of the house in respect of which the faculty was granted. In *Walter v. Gunner and Drury*, (1 Consist. Rep. 319,) as Lord Stowell, then Sir William Scott, says, "if a pew is rightly appurtenant, the occupancy of it must pass with the house; and the individuals cannot by contract between themselves defeat the general right of the parish." And I conceive that a good faculty must at least be restrained to a man and his family being parishioners, and properly even more so by the words, so long as they continue inhabitants of a certain house. Letting for money would not, I conceive, avoid the faculty; but if the tenant of the lessor required to be seated, as occupying the house to which the pew was appended, his claim would, in my opinion, be paramount; and I suppose that the person living is an inhabitant of the parish in question; and that being so, and in the absence of a preferable claim, it would not be easy, or indeed, of advantage, so far as it strikes me generally, to attempt to inquire into and interfere with any private arrangement as to the occupancy of a faculty-pew. But the general law is thus stated by the late Sir John Nicholl, "*Pews in a church belong to the parish for the use of the inhabitants, and cannot be sold or let without a special act of Parliament.*" (*Wyllie v Mott and French*, 1 Hagg. Ecclesiastical Reports, 28-9.)

6. I am of opinion, that neither the original parties in 1815 nor their representatives can claim reimbursement or compensation from the parish. What valid rate could be made for such an expenditure?

7. Such a great number of years has elapsed since the arrangement of the sittings, (as partly growing out of the faculty of 1814,) and so long, perhaps, in many instances, has been the possession of particular pews by particular families, that I do not advise the churchwardens to alter such occupancy, or to attempt to dispossess such occupiers, without first submitting a well-matured plan to the diocesan, and receiving his directions in regard to it. A misapprehension, a sort of common error, seems for many years to have prevailed in the parish in regard to the tenure of pews and the mode of dealing with them. So much so, that, coupled with a long uninterrupted possession, it requires considerable delicacy and judgment, after a full examination into the various claims, aided by the highest authority in such a matter, before compulsory change is introduced.

8. A faculty may be applied for, for removing the present galleries and rebuilding them, when all parties interested will have an opportunity of resisting the grant; so that to obtain a faculty it will be necessary to arrange for a recognition of existing rights. The present owners of pews in the north gallery, for instance, would demand corresponding sittings in the projected new gallery; and it would be a question how far they could establish a legal right to resist the issue of a faculty. It would, I doubt not, in very many instances, be found that where a party is put upon proof of a legal exclusive claim to a pew, he would fail to show it.

It is difficult to contemplate a more embarrassed case for private adjustment than the present; but yet, when parties are once aware that they have no legal tenure in their sittings, as against the officers of the ordinary, and a fortiori against the ordinary himself, much may be effected by good judgment and good feeling, and conciliatory measures.

(Signed)

J. HAGGARD.

Doctors' Commons, Dec. 21, 1844.

LETTER FROM HIS GRACE THE ARCHBISHOP OF ARMAGH
TO THE MARQUIS OF DOWNSHIRE.

Armagh, March 18, 1845.

MY DEAR LORD,—I have received your lordship's letter, requesting me to give you my opinion as to certain changes introduced in the mode of performing Divine Service in your parish church, and expressing the dissatisfaction felt by yourself and by the parishioners generally at these alterations. My respect for your lordship's high station, and the kindness which I have ever received from you, lead me at once to comply with your wishes. I am not, let me premise, invested with any power to interfere, authoritatively, in this matter, nor is this expression of my opinion, which I freely give, at your lordship's desire, to be construed as an attempt at such interference. I cannot, however, refrain from saying how deeply I regret that dissensions upon questions of this kind should arise to interrupt the harmony that ought to subsist between a pastor and his flock. I lament it, because men's minds cannot be occupied in such controversies without drawing away their thoughts from the consideration of more profitable and edifying subjects, and also because the energy of the church, while thus engaged in strife about what is of comparatively trifling importance, will be slackened in those efforts for the advancement of true religion in this country, which require the hearty co-operation of all its members in order to be successful. That the laity of the diocese in which your lordship resides have not been hitherto indisposed to unite together in furtherance of those higher and nobler objects which are so much more worthy of the attention and the exertions of a Christian people, is manifest from the munificent contributions given within the last few years for the erection of additional churches, and from the persevering exertions which have been made to support the schools which are in connexion with the church. In the advancement of these great objects the counties of Down and Antrim have been foremost, and have set a laudable example to the rest of the country. It would pain me to think that such zeal was checked, and such charity interrupted, by disputes about matters of little moment, and that the wishes and predilections of persons who deserve so much respect, and have shown so great attachment to the church of their fathers, were not treated with the utmost possible deference by their ministers.

With regard to the introduction of changes in the manner of performing Divine Service, by restoration of customs or modes of celebration which had long fallen into disuse, the greatest caution and forbearance ought, in my opinion, to be observed. The effect of usage in setting aside the obligation of the letter of a law is admitted in the ordinary concerns of life.

A Christian is indeed bound, as the Apostle teaches us, to submit himself to "every ordinance of man," not only for wrath but also for "conscience" sake. Yet there are many "ordinances" in the statute-book of this realm which, through common consent and the allowance of the executive, have become so utterly obsolete, that no man's "conscience" impels him to obey them, and no magistrate's "conscience" would prompt him to enforce them. Several such statutes, your lordship will remember, were repealed only last year. In ascertaining whether any of the statutes of the land had fallen into this desuetude, and thereby ceased to be imperatively binding, a person would look, not to the wording of the statutes themselves, which are generally sufficiently clear and precise, but to the common opinion and the custom of the nation. In this way only could such a point be ascertained. The laws which regulate the peculiar ceremonies belonging to our national church, are, in my opinion, no more exempt from this effect of long usage than are the laws of the land. And if the rulers of the church have, for successive generations, allowed of that disuse, and do not now command a revival of them, I would hope that the peace of the church will not be distracted by attempts to return to

ancient customs, in cases where the feelings of the people are repugnant to them. The Archbishop of Canterbury, in his admirable provincial letter, lately issued, has justly observed, respecting the laity, that "in fairness to them we must allow that this dislike of alterations in the manner of worship to which they have been accustomed from their infancy—proceeding as it does from attachment to the ordinances of the church—ought not to be visited with unkindly censure; and we can hardly be surprised at any change being regarded with suspicion, when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our church."

At various times in my own diocese, clergymen have made changes for the purpose of bringing the performance of public worship into nearer conformity with the directions in the Book of Common Prayer. But in all such cases it was with the concurrence and good-will of the people. Had the lay members of the church manifested repugnance to such alterations, I would have, at once, recommended the minister to return to former custom; and I coincide with the opinion which the Archbishop of Canterbury has expressed, "that the service in our churches has in general been conducted, in conformity to the Apostle's direction, with order and decency; and, whether performed with exact regard to the letter of the rubric or with the variations established by general usage, will still be decent and orderly." With the Archbishop of Canterbury, I would say, "I am fully alive to the importance of uniformity in the celebration of Divine Service, but I think it would be purchased too dearly at the expense of lasting divisions;" and most heartily do I concur in the advice which the English Primate has given, in the following words, to the members of the church in the province of Canterbury—"What I would earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt to change, till some final arrangement can be made with the sanction of the proper authorities. In the case of churches where agitation prevails, and nothing has been definitively settled, it is not possible to lay down any general rule, which may be applicable to all circumstances. But is it too much to hope that those who are zealous for the honour of God and the good of His church will show, by the temporary surrender of their private opinions, that they are equally zealous in the cause of peace and of charity?" In compliance with this recommendation, the changes which had been made in the dioceses of London, Exeter, and Oxford have been given up. I had, for my own part, been rejoicing in the fact, for such I believe was the case, that in no part of Ireland was there uneasiness or dissatisfaction among the people on account of changes introduced, or attempted to be introduced, by any of the ministers. And most thankful I felt to Him, who is the Author of Peace, for having given such concord to His church in this country. Had it been otherwise, I should have felt it to be my duty to have sent forth the letter of the Archbishop of Canterbury through my province, with an earnest recommendation from myself that the advice conveyed in it, with all "the meekness of wisdom," might be attended to.

It has grieved me to hear from your lordship, and from some other quarters, that unpleasant feelings have been excited in a few parishes, by reason of changes which are unacceptable to the people. I would hope, however, that the paternal advice contained in the letter of the Archbishop, to which I have referred, and which has tended to restore tranquillity in England, will not be without good effect in leading to such concessions and arrangements, even if they be but temporary arrangements, as will heal these unhappy divisions in your neighbourhood. The course which his Grace has pointed out is manifestly that which good sense and kindness of feeling would dictate.

And now, my dear lord, having thus frankly and fully given you my sentiments on this subject, I will pray our Heavenly Father to give grace to us all, that we may endeavour earnestly, and in sincerity, to keep the unity of the Spirit in the bond of peace.—I remain, with much respect, your lordship's faithful servant,

JOHN G. ARMACH.

To the Marquis of Downshire.

THE BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

THE following is a copy of the instructions given by the King of Prussia to his Extraordinary Envoy, with respect to the establishment of the bishopric of the united church of England and Ireland in Jerusalem:—

“Should the government of Great Britain appear disposed, upon certain conditions, to enter with the King's Majesty into an engagement, from which the attainment of these objects may be rationally expected, his Majesty then entrusts his Extraordinary Envoy in this special mission with the following commission:—

“The Envoy shall, in such form as is approved by the English ministry, and is strictly confidential, by means of a conference with the Archbishop of Canterbury, as Primate of England, and the Bishop of London, as immediate head of the several congregations of the English church in foreign parts, endeavour to ascertain

“In how far the English national church, already in possession of a parsonage on the Mount Zion, and having commenced there the building of a church, would be inclined to accord to the evangelical national church of Prussia a sisterly position in the Holy Land.

“Inasmuch as an accord of this kind concerns the most delicate points of the national life of both peoples, and the subject itself is of such exceedingly high and holy interest, his Majesty considers it necessary, for the avoidance of all misunderstandings, to speak out plainly and openly the convictions by which he is guided.

“His Majesty, in the first place, proceeds on the conviction that evangelical Christendom has in the east, and particularly in the Holy Land, no hope of full and lasting recognition, nor of blessed and continued fruit and extension, unless it presents itself in those countries as much as possible as one united body.

“In the first place, both government and people in those countries have been accustomed to see those who acknowledge each other as co-religionists appear, and act together, in their spiritual affairs, as one body, with a common discipline and order. Thus Judaism presents itself. Thus, also, the corporations of the Latins, Greeks, and Armenians. If, therefore, protestant Christendom were to present itself by the side of these, and demand recognition as an English episcopal, a Scotch presbyterian, an evangelical-united, a Lutheran, a reformed, a baptist, or independent community, and such like, the Turkish government would certainly hesitate to grant such recognition, inasmuch as this act implies, for the heads of such recognised corporations, the highest political privileges. Thus, in the preceding month, the bishops of the various Christian communities of Syria, in Damascus, were summoned together, with the mufti and the cadi, to deliberate upon the future administration of government in the land; and to each it was granted to name five deputies, of his own confession, for the supreme administrative council of Syria. Before the Porte can resolve to grant, even provisionally, such a position and such power to the different evangelical congregations, it will first inquire after the number and condition of her subjects, who are members of each of the new corporations,

and after the guarantees which a community of the kind can offer for its continuance : for it is of natives, subjects of the Sultan, that those privileged corporations have been, and are still composed. But, at present, all evangelical communities together can point only to a few individual natives who have joined them. It is true, that of late years, in Armenia and Beyrut, several—and some natives of consideration—have expressed themselves inclined to come over to evangelical christianity, or to have their children educated in it; but have been prevented, chiefly, by the impossibility which the missionaries experience of granting to such persons protection and safety. And yet it is certain that equality with the ancient corporations must be demanded, without the power of exhibiting a sufficient number of persons of whom the new corporations are to be composed. But as to the guarantees, which they have a right to demand, what government could and would grant them for such a crowd of communities? And, in this unwillingness the Porte would, beyond all doubt, be confirmed by the solicitations of the already existing religious corporations. But, even looking away from this, to what disadvantage would evangelical Christendom, in such a state of division, appear beside the ancient churches? Whatever these latter may want in internal life, they form a compact body, holden together by church discipline, liturgy, and the apostolic-episcopal respect of their see, and operate, by the power of church unity, still more than by the advantage of immemorial possession.

“ Such are the political reasons which have brought his Majesty to the conviction, that, in this business, unity, in the first onset, must be the first, the indispensable condition of success for the evangelical church.

“ But the conviction of his Majesty that, on the present occasion, the evangelic church must come forward as one in faith, rests essentially upon still higher considerations. The shape which Turkish affairs have at present assumed—most certainly not without the over-ruling Providence of God, and especially the political position of England and Prussia, in reference thereto—have, for the first time, afforded evangelical Christendom the possibility of demanding, as equal child of the universal church of Christ, a position in the cradle of Christianity and in the Holy Land, by the side of the primitive churches of the east, and in the presence of the Roman church, which would secure for the gospel a free proclamation, and for the professors of evangelical truth free confession and equal protection. The present moment is an era in the history of the world; and accordingly as it is recognised and improved, the evangelical church will be judged by history and by the Almighty. His majesty entertains not a doubt that the evangelical church owes it to herself, and to her Lord, at such a moment, and on such a theatre, not to present the stumbling-block of her disunion and dividedness; but, on the contrary, the good example of her unity in faith, and her union in action. Her object in appearing there, beside the elder church communities, and in the presence of Jews and Mahometans, cannot be to persecute, to invade, to exclude; not to strive, to scatter, to dissolve; her wish cannot be to proclaim to the world her mission as a work of hatred and jealousy, but as a message of love, of peace, and of concord. How, then, can it be the will of her Lord that she should, for such a purpose, with such words in her mouth, on this her first appearance in the Holy Land, unfold the banner of internal separation and discord? Are not her missions already, besides being the pulse of her common life, so also a witness of the difficulty, in such a state of isolation and separation, of founding churches properly so called, and of forming and conserving Christian nations? And where would this internal disease be revealed more sadly than in that land, where all Christian opposites are crowded together—in the face of three patriarchates and the colony of rabbies—in sight of the mosque of Omar, and the foundations of the temple of Jerusalem? Is it not much rather in the purpose of God, that in their missions the feeling of the internal unity and concord of all the members of evangelical Christen-

dom should be kindled? May not, especially at the present moment, the favourite thought of the church's lord be this : that in the old land of promise, on the place of his earthly course, not only Israel should be led to the knowledge of salvation, but also the individual evangelical churches, built upon the everlasting foundation of the gospel, and upon the rock of faith in the Son of the living God—forgetting their divisions, remembering their unity—should offer to each other, over the cradle and the grave of the Redeemer, the hand of peace and concord?

“ His Majesty, for his part, will not hesitate, on this occasion, in full confidence, to hold out his hand to the episcopal church of England, which combines with evangelical principles, an historic constitution, and a church existence, significant of universality.

“ His Majesty, in accordance with apostolic catholicity, and in expectation of similar dispositions on the part of the English church, entertains no fear in expressing his readiness to allow the clergy and missionaries of his national church, in all mission lands, where a bishopric of this church exists, to unite themselves with it ; and, for this purpose, to obtain for themselves episcopal ordination, which the English church requires for an admission to an office. His Majesty will take care that such ordination shall always be acknowledged and respected in his dominions.

“ In the Holy Land, in particular, his Majesty is determined to do everything which can, on Christian principles, be required, in order that united labours may be possible. The English church is there in possession of an ecclesiastical foundation on the Mount Zion, and his Majesty considers it to be the duty of all evangelical princes and communities to join this foundation, as the beginning and central point of conjoined operations ; for his Majesty regards this as a ground of great hope for the futurity of evangelical Christendom. In the first place, their missions acquire thereby, throughout the extent of the whole Turkish empire, and in the primitive habitations of Christianity, a visible centre and a living lever, whose power, once set in motion, will soon make itself felt even to Abyssinia and Armenia. But beside this, another object of the utmost importance, and most earnestly to be desired, will also be attained. In the simplest manner possible, a Christian neutral-ground will be acquired, far removed beyond the bounds of narrowing nationality ; and upon which, with God's blessing, by the conjoined operations of believing love, a gradual union of evangelical Christians may be prepared with greater facility than under any other circumstances.

“ Of course it cannot be his Majesty's intention by such an union to sacrifice or endanger the independent existence of the national church of his country. According to his Majesty's view, an evangelic, true, and living representation of catholicity, is that only which supposes this unity to be upholden by the divinely ordained multiplicity of tongues and peoples, and in accordance with the individuality and historic development of each several nation and country. Every national church has, without doubt, like the people belonging to it, its own peculiar vocation in the great order and unfolding of the kingdom of God. Yea, every narrower, smaller Christian community in a Christian land, has undoubtedly, in like manner, the vocation and the duty to seek within the circle of the universal church, a peculiar sphere for the extension of love, and for which a particular opportunity and a particular blessing are given to her.

“ But especially his Majesty, as German prince and king of his country, is penetrated with the liveliest persuasion, that the evangelical Christendom of the German people is called to occupy an independent position in every representation of such evangelic apostolic catholicity as long as the Word of God is proclaimed in German speech, and his praise sung in the German tongue. His Majesty lives in the hope, especially, that in the present century the position of the evangelical Christendom of Germany, as soon as it becomes conscious of its vocation, will hold a position proportionate to the general intel-

lectual and political position of that people, from whom, three hundred years ago, the blessed work of the reformation of the church proceeded.

“In accordance with these convictions, the above-mentioned confidential conference must be governed by two leading principles. The one, the utmost possible unity of operation and labour in the Turkish empire, and especially in the Holy Land; the other, regard to the independent existence of the evangelical German church, and to the individuality of the German people.

“THAT THE ENGLISH CHURCH ERECT A BISHOPRIC OF ITS OWN at Jerusalem, the King's Majesty regards as first condition and beginning of combined operations. The foundation appears already laid, as it were, by a special Providence. The first fruits of the mission in Jerusalem warrant the fairest hopes. Its suspension and present melancholy condition* seem to render an episcopal arrangement in that place advisable and of urgent necessity. Nothing but episcopal superintendence and decision on the spot can be of any use: the subjection of the mission to a see at Malta would not appear to his Majesty either a satisfactory or a truly apostolic arrangement.

“The bishopric to be erected at Jerusalem would, therefore, connect itself with the foundation and buildings already begun on the Mount Zion, and comprehend all evangelical Christians willing to take part in it. The high-minded sentiments expressed very lately at a meeting of the friends of the church of England, at which the venerable Archbishop of Canterbury presided, appear to his Majesty a certain pledge, that the idea so truly Christian, and for the present times so necessary, of founding firm churches in mission countries, will in this matter also be realized in a manner worthy of the object. His Majesty is willing and disposed, when a bishopric of this kind is founded, to allow one or more clergy and missionaries of his subjects, for the sake of the Jewish converts who speak German, and for the benefit of the evangelical Christians of the German language, to join this episcopal arrangement. As a manifestation of his sentiments, his Majesty will readily allow such persons to obtain ordination from the English church. His Majesty especially desires to see this take place in Jerusalem itself.

“With respect to the position of the privy counsellor of legation, his Majesty herewith empowers him, under the before-mentioned conditions, to confer confidentially with the heads of the English church.

“With these instructions, the King's Envoy left Sans Souci on the 8th of June, 1841.”

LETTER FROM THE BISHOP OF DOWN AND CONNOR AND DROMORE TO HIS CLERGY;

TOGETHER WITH CORRESPONDENCE BETWEEN THE BISHOP AND THE LORD PRIMATE RELATIVE TO THE CELEBRATION OF DIVINE SERVICE.

I.

Circular Letter from the Bishop of Down and Connor and Dromore to each of his Clergy.

Dublin, March 24, 1845.

REV. AND DEAR SIR,—I beg your attention to the letters, copies of which are added to this, especially to that of his Grace my Lord Primate, of which I need hardly say that I trust you will give it that honour which is due to his Grace's eminent dignity, even more than to his personal virtues. His Grace, you will perceive, professes that he cannot give an authoritative sentence on the matters which I have brought before him; but in his affectionate advice,

* Alluding to the time when the British consul and others left Jerusalem in consequence of the war.

until an authoritative and permanent remedy can be applied, I trust there will be found a temporary sedative of existing differences. I pray Almighty God to promote in all things the spiritual welfare of yourself and your people; and I remain, rev. and dear sir, your very faithful servant and brother in Christ,

RD. DOWN AND CONNOR AND DROMORE.

II.

Copy of a Letter from the Bishop of Down and Connor and Dromore, to his Grace the Lord Primate of Ireland.

“ Dublin, March 20, 1843.

MY LORD PRIMATE,—I am honoured this day with your Grace's communication, relative to certain proceedings which have lately taken place in my diocese. However unreasonable, irregular, and censurable, such proceedings may have been in their promoters; however contumelious and injurious to the clergy who were the objects of them; and however offensive, as I believe, in God's sight, I shall abstain from troubling your grace with an analysis of their character, and will rather consider whether, under your Grace's auspices, I can be instrumental in applying a remedy to the existing evils. Your grace needs not, I trust, to be informed, that in endeavouring by God's help to discharge the functions of my episcopal office, I am actuated by the twofold principle of obedience to the law and deference to my ecclesiastical superior. In the former view I have “ given my faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same according to the commandments of God,” as I am enjoined and pledged to do by the church's ordinal; and when “ any parties have resorted to me, as the bishop of the diocese, for appeasing diversities, and for the resolution of doubts, concerning the manner how to understand, do and execute the things contained in the Book of Common Prayer,” I have “ taken order by my discretion,” as directed by one of the prefaces of that book, “ for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in that book.” This, my Lord Primate, has been my rule, in obedience to the laws of the church and of the realm. And, as opportunities have offered, I have said, as not long ago to the Marquis of Downshire, and more recently to the churchwarden of Ballyculter, my letters to whom I annex, that if either of them would be so obliging as to point out to me any instance of violation or disregard of the law in their respective parishes, I, as the bishop of the diocese, and charged with the superintendence and regulation of divine service therein, would endeavour to correct the error, or supply the defect, confident that in so doing I should have the clergyman's willing co-operation. No spirit, however, has been manifested in reply for upholding law and lawful authority; and thus no opportunity has been afforded me to interpose for good; whilst I have not chosen to incur the responsibility of submitting the church's “ godly discipline” to lawless and self-willed lay dictation. But the preface above cited goes on to say:—“ And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the archbishop.” My Lord Primate, I have not felt myself in a condition to make use of this permission for seeking your grace's archiepiscopal judgment, for I have not been “ in doubt” concerning the matters in question: such, for instance, as the appointed time and place for publicly ministering holy baptism in the church; the appointed time for singing during divine service; the use of the prayer for the church militant, “ if there be no communion; the delivery of the bread and wine to each communicant, one by one;” the use of the prescript form of baptism, without deviating from the church's order and language. To have had recourse to your Grace upon such plain matters as these, whereon, in fact, I was not “ in doubt,” would have been an unbecoming appeal to your Grace's judgment. Your Grace's communication, however, now received, appears to open

a way for such an appeal. Sensible, therefore, of the fallibility of my own judgment, although not conscious of error, I embrace the opportunity of seeking from my metropolitan a resolution of existing differences. Deference to my ecclesiastical superior has been already specified as one member of my principle of official conduct. The most sincere and profound personal respect comes in aid of my sense of professional duty. So that, whatever may be your Grace's decision, I am desirous of complying with it, so far as shall be in accordance with my conviction of the paramount and indefeasible obligation of the law. These, my lord primate, are my sentiments; and these I presume to be the sentiments of those of my clergy who, notwithstanding the tyranny, slander, and persecution by which they have been of late assailed, have borne testimony to their ecclesiastical allegiance, by holding fast the ordination promises which were demanded of them by the ordaining bishop, "in the name of God and of his church touching the same." For my own part, my lord, I cannot of myself counsel them to change their course, for I believe, and they know me to believe it to be the right one; and if I once let go the rule of liturgical uniformity under episcopal guidance, I know no other rule to substitute for the criterion of clerical ministrations. But I am prepared to submit my judgment to your Grace's superior authority: and should your Grace approve of honouring me with a reply, such as I may be at liberty to circulate, together with this letter, among the clergy of my diocese, I shall be willing to become your Grace's instrument for making known your godly admonitions and injunctions. That a wholesome discipline, and peace withal, and prosperity, may, by God's blessing, be maintained in his church, under your Grace's benign and prudent primacy, is the earnest prayer of, my Lord Archbishop, your Grace's dutiful servant and suffragan,

RD. DOWN AND CONNOR AND DROMORE.

III.

Copy of Letter from the Bishop of Down and Connor and Dromore to the Marquis of Downshire, (alluded to in the preceding.)

Dublin, March 12th, 1845.

MY LORD MARQUIS,—Some time ago I was honoured by your lordship's acknowledgment of my *Horæ Liturgicæ*. The domestic affliction with which it pleased God to visit my son about that time intervened so as to prevent me from immediately replying to your lordship. But as there was a particular sentiment in your lordship's letter, much at variance with my own judgment, I take the liberty of reverting to the matter, with a view to that particular topic. My lord, I allude to the expression of your lordship's wish for a change of some part of divine service as celebrated in the parish church of Hillsborough. If your lordship will be so obliging as to point out to my notice any particular in which the laws of the church or of the realm are deviated from, or not complied with, as bishop of the diocese, and as charged with the superintendence of the clergy, and with the regulation of the rites and ceremonies of the church, as prescribed by the Book of Common Prayer, I will endeavour to do my duty for correcting such deviation, and procuring such compliance. But if, on the other hand, the service be celebrated faithfully, as the laws of the church and the realm prescribe, I hold it my duty, and with God's help I will endeavour to maintain such celebration. My motives for this course are set forth in the little book which I had the honour of sending to your lordship. It would be superfluous, therefore, were I now to enter at large on a statement of them. Until I shall be convinced of the fallacy of the judgments there given, I trust in God that his grace will enable me to hold fast the conduct which ought naturally to result from those judgments. The principle upon which I act, your lordship will perceive, is the simple one of giving efficacy to the law in obedience to solemn stipulations,

prepossessions of their people, consistently with their sense of their own ministerial obligations, I am confident that they have been heretofore both ready and desirous to make. Your grace's kind interposition will, I am sure, strengthen that desire in them; and on my part nothing shall be wanting in co-operation with your grace's paternal admonitions. I have the honour to remain, my lord primate, your grace's very faithful and obedient servant,

RD. DOWN AND CONNOR AND DROMORE.

L A W.

BURIAL CERTIFICATES.

FROM recent circumstances, it would be useful to call the attention of the clergy officiating at funerals to the statute of the 6th and 7th William IV. chap. 86, which imposes upon them a penalty for performing the rites of burial, without a certificate of the registry of death. The 27th section of the Act of Parliament in question, not being generally known, it is here given in its precise terms:—

“And be it enacted, that every registrar (who is called a registrar of births and deaths in the district for which he is appointed) immediately upon registering any death, or as soon thereafter as he shall be required so to do, shall, without fee or reward, deliver to the undertaker or other person having charge of the funeral, a certificate under his hand, according to the form of schedule, [E]* to this act annexed, that such death has been duly registered, and *such certificate shall be delivered by such undertaker or other person to the minister or officiating person, who shall be required to bury or to perform any religious services for the burial of the dead body, and if any dead body shall be buried, for which no certificate shall have been delivered, the person who shall bury or perform any funeral or any religious service for the burial, shall forthwith give notice thereof to the registrar.*”

The section, however, provides “that the coroner, upon holding any inquest, may order the body to be buried, if he shall think fit, before registry of the death, and shall in such case give a certificate of his order in writing under his hand, according to the form of schedule [F]† to the Act annexed, to such undertaker or other person having charge of the funeral, which shall be delivered as aforesaid.” The section then concludes:—

“And every person who shall bury or perform any funeral or any religious service for the burial of any dead body for which no certificate shall have been duly made and delivered as aforesaid, either by the registrar, or coroner, and who shall *not within seven days give notice thereof to the registrar, shall forfeit and pay any sum not exceeding ten pounds for every such offence.*”

The 45th section directs that this penalty is to be recovered upon the information or complaint of any person, by summary proceedings

* The form will be as follows; the blank spaces being filled in according to the facts:—

“I ———, registrar of births and deaths, in the district of ———, in the county of ———, do hereby certify, That the death of ——— was duly registered by me on the ——— day of ——— 184—. Witness my hand, this ——— day of ——— 184—. (Signed by the ———, Registrar.)”

† The form will be in this case, the blank spaces excepted, thus:—

“I ———, coroner for the county of ———, do hereby order the burial of the body now shown to the inquest jury as the body of ———. Witness my hand this ——— day of ———, 184—. (Signed by the ———, Coroner.)”

before magistrates. The object of the legislature in this measure is to provide the means of a complete register ; clergymen, therefore, cannot be too particular in observing its requirements. Although additional and arduous duties may thereby be cast upon them, yet it should be remembered that it is for the general benefit of the community,—in insuring a faithful contemporaneous record of events, in the knowledge of which every member is, or may become, interested.

The Act expressly provides that nothing in it is to affect the registration of burials as existing under the ancient system of the parish register, or the right of any officiating minister to receive the fees usually paid for the performance or registration of any burial.

But notwithstanding this reservation, and it may be still most useful and proper to record the death in the parish register, it is *now*, however, necessary that all deaths which happen in England should be registered also according to the above Act of the 6th and 7th William, as amended by the 1st Victoria, chap. 22.

CHURCH MATTERS.

THE MAYNOOTH QUESTION.

THE subject which is so widely agitating the public mind at present, like most other subjects that divide the public, is less understood than it is desirable it should be, by those who feel called on, and in many cases, probably, are really obliged, to make up their minds, and express a decided opinion. And truly when one reads the interminable columns of speeches which have been delivered during the debate in the House of Commons, it seems surprising how very little information they afford, and in several instances, how little the speakers themselves seem to possess. To understand the position in which the Maynooth question now presents itself to the country, it is necessary to know something of the circumstances under which that institution was originally established and endowed by the legislature of Ireland, and probably a short statement of its earlier history may not be unacceptable to the readers of the British Magazine in this country.

Few persons will require to be informed, that, until the latter end of the last century, the Irish Roman Catholics were labouring under many disabilities, and in particular it was not lawful to found or endow a Popish college or school in Ireland. Until the breaking out of the French Revolution, the Irish Romanists had their secular clergy educated on the Continent, where considerable funds were supplied, and a large number of endowments were provided for their use. In the universities of France, Belgium, Spain, Portugal and Italy, there were endowments for scholars, and for masters to instruct them. Foundations called *burses*, or exhibitions, had been erected in the different colleges, in some instances “by the liberality of the respective governments, in others by private munificence.” More than two-thirds of these endowments were in the universities of France.

There were nearly 500 Irish students in the different foreign universities, and a number of masters (27) were provided for their instruction. The greater number of students, however, were supported by their own exertions. After they had received a rudimental education in the schools of their native country, they were generally ordained priests before they left Ireland; and some of them as chaplains, some, by the performance of occasional clerical duties, contrived to maintain themselves while prosecuting their theological studies in the university to which they had been sent. It is obvious that the effect of this system was not merely to confer on them the benefits of an enlarged and liberal education in a university, but to polish their manners, and give them those thousand advantages which result from foreign travel and a knowledge of the world. In consequence of these advantages, there were constantly found among the Romish priests and bishops men of real refinement and of considerable literary attainments. But this system produced another effect also, and one of no little moment to the tranquillity of the empire. It tended to attach the priests, not to the lower classes of their own communion in Ireland, but to the aristocracy and gentry. It did so, not merely by imparting to them such an education as made them welcome guests at the table of the man of rank—even among Protestants—or by giving them a distaste to low habits and associations, but also by uniting them to the upper classes by the ties of gratitude and obligation.

“As they were almost all descended from persons in the humblest circumstances, who could not afford the requisite means for so long and expensive a journey as they were thus compelled to take; it was usual for the Roman Catholic gentry to assist the son of a deserving tenant, not only by presenting him to a burse when in their gift, but by equipping him for his travels, and by smoothing his way, and advancing his interests through their acquaintance with persons of high station, and of their own creed, on the continent. The gratitude with which such kindness was repaid, formed a strong link of attachment between the Roman Catholic aristocracy and the clergy in those days. In some cases, where the young wanderer setting out for the continent was a general favourite in his own neighbourhood, a collection was made in the parish chapel, or in the chapels of several contiguous parishes.

“Such was the mode of obtaining clerical education, up to the period of the French revolution.”*—*Ibid.* pp. 5, 6.

How far the interests of truth and the welfare of the United Church in Ireland may eventually be promoted by the interruption of this system, it is not for human sagacity to conjecture. But, certain it is, that its being broken up by the French Revolution produced consequences of the utmost magnitude to the peace of the church and the empire. Nor were these consequences less serious to the Roman Catholics themselves; for whatever effect the establishment of Maynooth has had on their political circumstances, most disastrous have been its results to their moral and spiritual condition as a religious

* The Case of Maynooth College Considered. Dublin, 1836. pp. 5, 6. An excellent pamphlet, to which the writer of this article is happy to refer for the authorities on which several statements are here made.

community. For what greater misfortune can any church experience than to have a body of ill-educated, vulgar, political demagogues, placed over them as their spiritual instructors and guides, in the room of a race of refined and educated gentlemen, of moderate views in theology, and in many instances, of real and genuine, though, as we believe, mistaken piety?

The process by which this change was brought about is not a little remarkable. In the year 1793, an Act was passed, conferring on the Roman Catholics of Ireland certain privileges from which they had hitherto been debarred, and amongst others, the power to endow a college. It is important to notice the different motives which induced parties but little agreed on other points, to desire to take advantage of the permission given in this statute. The necessity of making a new arrangement of some sort was apparent to all. The French Revolution had destroyed the most of the colleges to which the Irish students were formerly sent, and had alienated their property; while the general confusion and the wars which disturbed the whole of Europe, rendered access to the continent difficult and unsafe. Hitherto, the Roman-catholic clergy and aristocracy in Ireland had been closely united, and all their fears and hopes led them to desire the maintenance of peace and a good understanding with the English government. Disturbance and rebellion could have no other than the most injurious consequences to their interests. The least symptom of disaffection on the part of the Irish Romanists, was sure to awaken the jealousy and suspicion of the government, and to threaten a further abridgment of their civil and religious privileges, which at that time could ill afford a diminution. As a body, therefore, the gentry and clergy were loyal. Gradually, however, a middle class had begun to arise among the mercantile men and traders, who, as they acquired wealth, acquired also a longing for political privileges and position. These yearnings after power and independence, together with the feelings excited by the penal laws, did naturally lead them to desire to obtain a more democratical form of government, and to effect a separation from England. In these sentiments the clergy and gentry did not participate; and consequently they desired to have a college at home for the education of the priesthood, not only because they had now no longer the accommodation and advantages of the foreign universities and endowments to resort to, but also because they had a real dislike to the doctrines of the French Revolution, both religious and political, and a real dread of these opinions being brought back by the younger clergy into Ireland. And in this latter view the government also participated; with the additional motive, that by educating the priesthood at home, they might free the state from the apprehensions it entertained, though probably without much reason, (for the Pretender was never very popular in Ireland,) of the connexion with the family of James II. being kept up, and Jacobite projects being aided and encouraged by a priesthood educated on the Continent. The government, therefore, were well disposed to entertain a proposal for providing a college for educating the Romish priests in Ireland. The republican party in Ireland were equally desirous to

have a domestic college established, though from a very different motive.

“ The leaders of the popular party, the democrats, the rebels, had their own deep reasons for wishing that the priests should be educated at home. For many years the Popish aristocracy and clergy had held back from taking any active share in politics; they were advocates for peace and submission to the existing laws; but a third class had risen up between them and the people, and became possessed of considerable and increasing influence; these were the successful merchants and shopkeepers. Persons, who having known by experience the pleasure of emerging from obscurity into importance, were anxious to push on to the acquisition of still greater power than the constitution at that time permitted them to enjoy. By these men the cause of emancipation was eagerly urged forward; by them the society of United Irishmen was organized: and many of them ultimately became ringleaders in the rebellion of 1798. The clergy had hitherto been attached to the party of the aristocracy, a party that discountenanced and stood aloof from these new aspirants to political leadership. It was in order to break off this union between the aristocracy and the clergy, that the democratic party were anxious to have the latter educated at home in the midst of their old low associates; and thereby prevent the wearing away of national prejudices, antipathies, and factious recollections, in the expansive range that was formerly taken through other countries, and a long sojourn far away from the bitterness of Irish politics. ‘ *This country will never be well,*’ observes Theobald Wolfe Tone, in his private journal, August 15th, 1792, ‘ *until the Catholics are educated at home, and their clergy elective. Now a good time, because France will not receive their students, and the Catholics are afraid of the revolution.*’ Hence it formed one of the designs of the United Irishmen, to found a national college.”—*Ibid.* pp. 7, 8.

From Mr. Tone’s journal it appears, that what the bishops at first contemplated was no more than diocesan seminaries, such as now exist in several parts of Ireland. The republican party, on the contrary, wanted to found a national college; and, when they had at last succeeded in bringing over some of the bishops to entertain that project, they found, that the prelates meant to receive money from the laity for the endowment, but to exclude them from all share in the management of the institution. After a time, however, the prelates gave an apparent approval of the plans of the laity—but it seems plain that they never cordially approved of it. They did not wish to have the clergy and laity educated together; nor did they choose to admit any one but themselves to a share in the government of the college. The democratical party wanted to have a university which should rival the university of Dublin, and which should be “subject to the joint control of the clergy and laity.” The bishops had no wish to identify themselves with the republican party—they desired rather to take part with government, and enjoy its protection—they wished to have a college for the clergy alone—and to have it exclusively under their own authority, and subject to no other control. This is the account given by Mr. Emmet of the views of his friends.

“ They hoped by its accomplishment to deserve, and probably to acquire to themselves and their fellow-labourers, the gratitude of their countrymen and of posterity, for a wise and comprehensive system of education, which should not only benefit the Catholic body, but also embrace the general civilization of Ireland; which, independent of its direct advantages, might, by the force of

emulation, awake the established institutions from their present torpor, and perhaps even excite the silent sister of the English universities into something like literary exertion. But while they were indulging their enthusiastic expectations, there is strong reason to believe that the Catholic hierarchy had privately stated these proceedings to administration, and given it the option either to permit the members of that religion to establish a popular system of education, which might not be conducted exactly to the satisfaction of the court, or to assist the prelates with its influence and resources to establish another, over which they having entire control, could so manage as to make it subservient to every purpose which government might wish to derive from such an institution. On these latter terms a bargain appears to have been concluded, in which the address to his excellency was to be part of the price for court protection. Certain it is, that after that address was presented, all co-operation and confidence between the prelates and the laity was destroyed, and the gentlemen who were preparing a popular plan, were assured they might desist from their labours, as an arrangement had been made for Catholic education, which should be solely conducted by the bishops, under the auspices of government and the sanction of parliament."—Ibid. pp. 12, 13.

Clearly the Roman-catholic prelates wished to recommend the establishment of a college to government, as a measure deserving of encouragement on political grounds—and on those grounds, doubtless, it was, that government gave them a far larger measure of encouragement and assistance than they had ventured to ask for. "On the 14th of January, 1794, the following Memorial was presented to the lord-lieutenant:—"—

" TO HIS EXCELLENCY, JOHN EARL OF WESTMORELAND, LORD LIEUTENANT GENERAL, AND GOVERNOR GENERAL OF IRELAND. THE HUMBLE MEMORIAL OF THE PRELATES OF THE ROMAN CATHOLIC COMMUNION IN IRELAND.

" MAY IT PLEASE YOUR EXCELLENCY,—Your memorialists beg leave with the greatest deference, to represent to your Excellency—

" That a great number of his majesty's subjects in this kingdom are attached to the Roman Catholic religion, insomuch that they have submitted to legal penalties rather than abandon it.

" That the duties of morality have been taught, and religious rites administered, in the manner most acceptable to this portion of his majesty's subjects, by a body of clergymen educated according to the discipline of the Roman Catholic church. The conduct of these clergymen has never suffered the reproach of disaffection or irregularity; on the contrary, they have been complimented, on many occasions, for assiduously instructing their respective flocks in the sacred precepts of charity, and *for inculcating obedience to the laws, and veneration for his majesty's royal person and government.* Memorialists humbly apprehend that *the labours of a body of men thus occupied are useful to the state, and that considerable detriment would ensue to the cause of religion, and to that of good order, which is connected with it, if the public were to be deprived of their services.*

" Under the laws which formerly existed, your excellency's memorialists were obliged to resort to foreign countries for education, particularly to the kingdom of France, where they had procured many valuable establishments. Four hundred persons were constantly maintained and educated therein, for the ministry of the Roman Catholic religion in Ireland. In the anarchy which at present afflicts that kingdom, these establishments have been necessarily destroyed; and even although lawful authority should be restored, memorialists conceive the loss to be irreparable; for the revenues would not easily be recovered; and as the profligate principles of *rebellion* and *atheism*, propagated by the faction which now rules that kingdom, may not be speedily

effaced, they would expose their youth to the contagion of *sedition* and infidelity, and their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists therefore are apprehensive, that it may be found difficult to supply the ministry of the Roman Catholic church in Ireland with proper clergymen, unless seminaries, schools, or academies be instituted for educating the youth destined to receive holy orders according to the discipline of their own church, and under ecclesiastical superiors of their own communion; and they beg leave further to represent, with all due respect to your Excellency's wisdom, that said institution would prove *of advantage to the nation at large*, and be a matter of great indulgence to his majesty's subjects professing the Roman-catholic religion in Ireland.

" Whilst sentiments unfavourable to the members of their communion prevailed, your Excellency's memorialists were discouraged from seeking the means of education in their native country; but conceiving that the demeanour of the Roman Catholics has removed such ill opinion, they humbly hope, that the moral instruction of a people who have been legally authorized to acquire landed property in this kingdom, and upon whom many other valuable privileges have been conferred under your Excellency's administration and auspices, may appear to his majesty's ministers a subject not unworthy of his royal consideration and bounty. *Your Excellency's memorialists are confirmed in this hope, by the opinion often and publicly expressed by respectable individuals of their Protestant fellow-subjects, that it would conduce to the public good to educate the Irish ecclesiastics of the Roman-catholic religion within his majesty's dominions.*

" Your Excellency's memorialists also beg leave humbly to represent, that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline, so indispensable in the character of a Roman-catholic clergyman, that without them he might become a very dangerous member of society.

" That a distinct place of education is also necessary, because the regulations of the Roman-catholic church enjoins that candidates for holy orders shall be proficient in certain branches of learning which are not included in the exercises of the University of Dublin. That even where the Roman-catholic is the established religion, candidates for holy orders are obliged to receive the most important part of their education in seminaries distinct from the public universities. That many persons who destine themselves to the Roman-catholic religion in Ireland are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is therefore the more necessary to provide literary instruction for them on more easy conditions: and although the liberality of the present heads of the university might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties; and many other inconveniences might arise, if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

" From these considerations, and conceiving that piety, learning, and subordination would be thereby essentially promoted, your Excellency's memorialists are induced to undertake the establishment of proper places for the education of the clerical youth of their communion. Being advised by counsel, that his majesty's royal licence is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation to our most gracious sovereign, that he will be pleased to grant his royal licence for the endowment of academies or seminaries for educating and preparing young persons to

discharge the duties of Roman-catholic clergymen in this kingdom, under ecclesiastical superiors of their own communion.

"JOHN THOMAS TROY, R. C. Archbishop of Dublin,

"For myself, and on behalf of the Prelates
of the R. C. Communion in Ireland.

"January 14, 1794."*

The language of this address is so plain, and the object is so distinctly advocated on the ground of its being the interest of the state to accede to the prayer of the memorial, that it seems self-evident to the writer of these remarks, that government in acceding to the memorial, and the legislature in giving the measure the sanction of law, did virtually enter into a compact with the Roman prelates, on the ground of advantages being guaranteed to both parties concerned. In giving the royal licence to the foundation, government undertook to connect the Roman-catholic clergy with the state, for the sake of the benefits the state was to derive from the connexion. And parliament sanctioned the connexion—the Irish parliament, a parliament composed exclusively of protestants. But parliament did more. All the Romish prelates asked for—at least, in their memorial—was the royal licence for the endowment of academies or seminaries, which they themselves were willing to undertake to establish. Parliament did more. It granted a large sum for the building of the proposed college; and a further sum of 8000*l.* for establishing the institution; besides repealing the Mortmain Act in its favour, to the extent of allowing the college to acquire lands to the value of 1000*l.* per annum. Besides this, government took an active share in arranging the details of the plan.

"The Rev. Thomas Hussey, (a very clever Roman-catholic clergyman, who had been employed by the British minister, in 1780, in some secret diplomatic negotiations with the court of Spain, and returned from that country to London as chaplain to the Marquis Del Campo, the Spanish ambassador, and was greatly in the confidence of the leading Roman Catholics of England,) was brought to Ireland under the protection of government, for the express purpose of preparing and superintending the plan of education."†—*Ibid.* p. 17.

To give the government a direct control in the management of the college, the chancellor, the four chief judges, and Dr. Hussey (who, as has been seen, was at that time in the confidence of government, and had been in its employment) were named in the act as trustees, (with certain of the Roman-catholic prelates and laity,) for the purpose of "*establishing, endowing, and maintaining*" the projected college. The Act also required the by-laws, made by the trustees, *to be subject* (except such as regarded religious matters) *to the approval of the Lord-Lieutenant*. It gave the trustees the power of appointing not only officers, but fellows and scholars, on the foundation. It gave them visitorial authority, and authorized them to fill up vacancies in their own body.

From this it is evident that, however defective the wording of the

* *Ibid.*, pp. 13—16.

† See Mr. Pelham's speech, in the 'Debates of the Irish Parliament,' February 26th, 1798."

Act may be to erect the trustees or the college into a corporation, the legislature did certainly connect the Roman-catholic church, as far as the education of its clergy was concerned, with the state, by making the chancellor and judges *ex-officio* trustees and visitors of the new college, and by subjecting the statutes and laws to the approval of the Lord-Lieutenant. And it is equally obvious, likewise, that it intended to give, and did really give, perpetuity to the foundation, both by the appointment of trustees, for the purpose of "maintaining" it, and also by empowering them to appoint fellows and scholars, and to fill up vacancies in their own body. Let it be remembered that this was not a college for the education of Roman Catholics in general, but for the clergy alone. And further, it was clearly understood that this connexion between the priesthood and the state was made for the benefit of the state itself, and for the express purpose of protecting it against the introduction of political principles dangerous to its stability and peace. Here, then, was a pledge and a compact; and on the faith of this pledge and compact, persons were invited to contribute land and pecuniary endowments. It is the fashion to speak slightly of compacts and engagements; and the manner in which the Roman Catholics have disregarded the pledges they were so ready to give, of abstaining from every attempt to disturb the property and rights of the Established Church, has given but too much ground for the arguments of those who consider that the Romish hierarchy in Ireland have forfeited all right to plead a compact in their own favour. But a compact there certainly was. The whole of the arrangements established by the Act of 1795 imply such a compact and pledge on the part of the state as should be deemed binding among honourable men. And certainly it is not on light ground, or any lighter plea than this, that the maintenance of the pledge then given is incompatible with the public safety, the state can now refuse to maintain the institution it thus established and endowed.

If it be urged, as it well may, that Maynooth has in no way answered the expectations of the State, or the hopes and inducements held out to Government at its foundation—if, instead of conducing to the public good, and protecting the population of Ireland from disloyal and seditious principles, it has proved but too plainly the reverse in both particulars—still it seems only just to inquire how far this failure is to be ascribed to the wrong conduct of the State itself. Persons will, no doubt, take widely different views of this question; but the writer of these observations has long been of opinion, that the faults of Maynooth, and they are great and flagrant, are to be attributed in no small degree to the manner in which it has been treated by the Legislature. When the Romish bishops asked for the sanction and licence of the Crown, in 1793, to enable them to establish a college for themselves, two courses were open to the Government. The one was, simply to grant them the licence prayed for, and to keep the Established Church and the State (at that time one and identical) wholly free from all connexion with the undertaking, either in the way of control, management, interference, or endowment. Had this course been adopted, it is most likely that the energies of the Roman

Catholic clergy and aristocracy would have been concentrated in the project, and a really respectable and efficient college gradually endowed and established. But if the Government thought fit, *for its own purposes and the benefit of the State*, to connect the State with the undertaking, and to retain power and control over its management, then it seems as clear as any proposition can be, that it was the duty of the Legislature to make the college a really respectable institution, and to spare no expense which might be necessary to make it effective for the attainment of the object proposed, of furnishing a body of educated scholars and gentlemen, in order to preserve the population of the country in principles of morality, loyalty, and subordination. If it was wrong to connect the State with the education and endowment of the Romish priesthood, Government should have had nothing to do with the scheme beyond giving the royal licence, which was the only favour the bishops asked for. If it was right to connect the State with the project at all, it should have been done effectively. Having then voluntarily and deliberately connected the State, the Legislature and the Crown, with the education of the Romish clergy in Maynooth, it was beyond all question the duty of the Legislature to provide ample funds, and to leave no reasonable methods untried which could render the Romish clergy at least as well educated, and as well fitted to be guides and instructors of their flocks, as they had been under the old system, before the French Revolution had destroyed their foreign endowments. And if this was a duty *then*, it has remained to this hour a duty, for to this hour has the connexion been maintained by the Legislature between the State and the education of the priesthood in Ireland. If, indeed, it be proposed to dissolve that connexion, and turn over Maynooth to the charity and voluntary contributions of the Roman Catholics, and if the State can justly, honourably, or honestly, take such a step, without ever having made one single effort to discharge the duties which devolved on it by the connexion which it voluntarily and deliberately and of its own mere motion entered into for its own advantage—if it be right to stop the grant to Maynooth altogether and for ever, let it be stopped at once. But if it wrong to do this, or even if it be impossible, then on what grounds of honour or justice can the State any longer delay to discharge the duties to which it solemnly and advisedly subjected itself half a century ago?

It will no doubt be asked—Can Maynooth receive this permanent addition to its endowment, without inflicting a blow on the United Church of Ireland? This is certainly a very serious question, and, it is to be hoped, will never be regarded in any other light by those who direct the counsels of the nation. Nor is it without much consideration, that the writer ventures to give an opinion on the subject. As far as the gratitude of the Roman Catholics is concerned, he cannot see any reason to reckon upon it. What is there within the boundaries of the Irish coast, which the imperial legislature could give them, that they do not look on as, in point of right, their own already? Give them any endowment you please for Maynooth, as a place for the exclusive education of their clergy, they will not be satisfied unless

you give them the University of Dublin also. Endow their clergy, they will not be satisfied unless you dis-establish the Church. Give them the rent-charge the glebes and churches, the cathedrals, and the see lands of the Irish Bishops—and they will demand a restitution of the forfeited estates. There are undoubtedly many Roman Catholics in Ireland who are satisfied and thankful already, and who are candid enough to speak of the Protestant clergy with the respect and affection which they feel for them, and who look with extreme repugnance and apprehension on any movement which, by destroying the established church and the English connexion, would consign the quiet and peaceable of their own communion to the tyranny of priests and agitators, and eventually set the whole population by the ears in a general quarrel about the title and ownership of the soil. But those who come before the British parliament, and the English public, as the Roman Catholics of Ireland—whether lay or clerical, will never be satisfied or content with anything short of the whole property, lay and ecclesiastical, being transferred from its present possessors to themselves. They may say that they have no such intention,—some of them may be unconscious that they have; but those who recollect their self-denying professions when emancipation was the object to be obtained, will not think it uncharitable to suppose that they may deceive themselves, and that each new privilege and concession serves but to open new prospects to their ambition and their hopes. Nor is there anything in the circumstances of the present gift, to compel their gratitude. Had it come from the hands of those who have all along been the advocates of their claims, they might have been grateful—at least for a time—for their emotions are not so lasting as they are lively. But, in the present case, it would be folly to imagine that any considerable number of them view it as anything else than a concession extorted by fear. It is of no use to show that such a notion is as unjust as it is ungrateful to their benefactor. This is, and will be, *their* view, just or unjust. The Maynooth professors, indeed, may write a letter overflowing with gratitude. In 1793, the Roman Catholics determined to erect a statue to George III., in order to commemorate their gratitude to that monarch, for his consenting to the relaxation of the penal laws. In 1829, also, they resolved at a public meeting to erect a statue to the Duke of Wellington, to perpetuate the memory of their gratitude “to the remotest generations;” neither of these statues, however, have been yet erected, nor does it appear that any further steps were ever taken in the matter. Of course, if on cooler reflection they considered that these concessions, or any similar ones, ought not to be received as favours, but as restitution, and as the re-payment of debts, which had been always withheld as long as they could be withheld with safety, (and this seems pretty much *their* view of all transactions of the sort) it might be unjust to reproach them with ingratitude. And that there is nothing in Ireland which they do not consider to be their own rightful property, seems certain, as far as the lower classes are concerned; and, to a great extent, it is not unlikely to be those of the clergy also.

On the whole, the gratitude of the Roman Catholics can never be

relied on, to give security to the Established church: yet, notwithstanding, the writer does believe that this measure will serve the church, will tend to its stability and ultimate increase, and what it may not be wrong to consider even more important than this great object, that it will tend to the promotion of truth and real religion among the Irish people in general. For, in fact, what is the question between us and the Romish church in Ireland? Is it not a question between truth and error? between the Catholic church and a schismatical body? Perhaps neither community can reasonably object to this way of stating the case; but, believing as we do, that *we* have truth and catholicity on our side, and believing that the Divine presence and power are promised to truth and catholicity to the end of the world, is it not plain that all the church in Ireland can now desire is, that the battle between truth and error should be fairly fought? Give the church in Ireland gentlemen and scholars, and men who are sincerely pious in their own religious creed—give it such men as these for its antagonists, and the truth will find its own way, and prevail over every opposition. The truth fears not learning, nor morality, nor piety; it breathes more freely when it has such opponents to contend against; it finds itself at a disadvantage when opposition is clothed in the garb of ignorance, and vulgarity, and scurrilous ridicule, and political secularity and violence. Against such antagonists it knows not how to aim its weapons; and besides this:—make the Roman-catholic clergy scholars and theologians, and you at once force upwards the tone and standard of theological attainment in the church; divines who appeared learned beside an almost illiterate and half-civilized priesthood, must dig deeper into the foundations of their own theology, when they are to stand side by side with scholars and gentlemen. The more learning the church of Rome brings against the doctrine of our Reformation, the more will it bring to light, and detect the shallowness of its own pretensions, and the feeble sophistry of its defences. The more learned and scholar-like its attacks on us, the more does it compel the highest class of intellects among us to devote their minds to the confirmation and defence of truth. The whole experience of the reformed church of England proves this. Whenever her antagonists have been learned and accomplished, then have her own clergy best understood her principles, and most ably defended them; and the truth, thus defended and illustrated by profound learning and unanswerable argument, has made way, and carried conviction to the public mind. The writer, therefore, sees in an improved education of the Roman-catholic clergy anything but an injury to the church of Ireland. He is persuaded that *if* their education be really improved,—if they be made such theologians as Bellarmine and Bossuet, truth, and the church which has truth and the Word of eternal truth on its side, will have no reason to lament the change.

But besides this: this measure may reasonably be expected to benefit the church in another way, though indirectly. The greatest difficulty with which the church in Ireland has to contend at present, arises from the determined resistance of the present and preceding administration to the applications made by the prelates and clergy for

a grant to assist them in educating the children of the church in its own principles. To every application there has been but one answer:—No regard whatever can be paid to your religious scruples. You shall have no assistance from parliament, unless you will receive it on terms which you say are irreconcilable with the dictates of your conscience, your sense of duty, and your vows and obligations as ministers.—This is substantially, and in effect, the answer which the prelates of the church in Ireland have received to all their applications and remonstrances. Now, it is quite impossible such a state of things can go on much longer. If there be common sense and common justice in England, (and there is abundance of both,) the gross injustice and partiality of this procedure will force itself on the public mind. Here is Maynooth—a place which has, for nearly half a century, been raising up a body of men who really act as if they felt it their chief duty to disturb the public peace, to propagate sedition, and rend asunder the ties which unite the two countries. Obviously, Maynooth might be abolished as a nuisance, and exhibitions and endowments might be created by parliament, which would enable the Roman catholics to educate their priests in the university of Dublin. What more natural proposition to emanate from the advocates of a mixed and (so called) united education? Mr. Lewis, who is certainly not unfriendly to the claims of the Roman catholics, has urged the adoption of such an arrangement, as the best for the priests themselves.

“The most desirable course with respect to the higher education of Ireland, probably would be to open Trinity College* to all persuasions, and to organize it on the footing of a German and Scottish university: in which case the rising generation of both persuasions might be educated together, and the candidates for orders in the Roman-catholic church would be saved from the narrowing influence which is produced on the mind by an exclusively ecclesiastical education.”†

But the Roman-catholic prelates have scruples against allowing their clergy to be educated along with other young men; and their scruples are respected. And so Maynooth must be permanently re-endowed, even against the wishes of the great majority of the people of England. Now, it is not of their scruples being respected, one would complain. But if *their* consciences are to be treated with a tenderness so considerate, why are the consciences of the prelates and clergy of the church to be treated with contempt? Why are they *the only persons in the community to whose religious scruples the government pay no attention?* This state of things cannot last. Deference to the Romish clergy, and disrespect to the prelates of the church, form a combination to which the good feeling of England cannot long sanction.

But when one reflects that the great mass of the population of Ireland are Roman Catholics, is there not another question which presses on the mind? A great deal of ignorance prevails in this country as

* Mr. Lewis can only refer to its fellowships and scholarships. For any one, even a Jew, may be educated there, and take any degree except one in divinity.

† Lewis on Local Disturbances in Ireland, p. 431.

to the present state of the church in Ireland. Great pains have been taken to mislead the public mind on this point; and clever shallow writers are continually retailing the misrepresentation, until everybody seems to take it as an admitted fact, that the Roman-catholic church is continually gaining on the established church in Ireland, and the church as continually dwindling away. Any one who is acquainted with Ireland, knows that these representations are contrary to fact. The church in Ireland is continually receiving an accession of converts, quietly and without noise passing over from the sects with which it is surrounded, and uniting themselves to its communion. But still, whatever should become of the church, whether it should continue to increase as it has done, or whether it should dwindle away and ultimately disappear, the great fact remains, that the church of Rome in Ireland numbers millions in its communion. Is that church ever to reform itself? Is it ever to renounce its errors and corruptions of faith and worship? And if it should, is it to reform itself wisely, prudently, and on the model of antiquity? or is it to start off into some wild and mischievous extravagance, and the last state be worse than the first? If the church of Rome is to renounce its present errors, what reason is there to suppose that it will not exchange them for more pernicious ones? In its present debased and secularized condition, the only probable change which could be expected, in a church where the clergy almost to a man are political demagogues, must be in the direction of infidelity. Will any one ask himself, What does he suppose would have been the case, if the clergy of the sixteenth century had been as ignorant and uncivilized as the priests who pass through Maynooth? Would the Reformation (humanly speaking) ever have taken place at all? If it had—to confine oneself to this country—would it have been such an one as the English reformers effected? Men of learning may be the advocates of error. They may even be sincere in their advocacy. There are prejudices and difficulties not easily overcome. Nor is it every man, whatever may be his learning, who has moral courage to pursue an inquiry which, if it should end in a certain way, will involve important practical consequences, and the necessity of taking what the purest and most disinterested mind must regard as the most serious step a man can take in this world. But, make the clergy of the Roman-catholic church learned, and reformers will arise among them; and the better you educate them, the greater reason is there to hope that they will eventually reform themselves by the rule of the Holy Scripture, and that, wisely, dispassionately, and with a sound and cautious discretion, returning to that primitive antiquity which in an evil hour they abandoned.

Believing, then, that the state is bound by its own voluntary act to give the Roman-catholic clergy such an education as will render them, in point of literature and manners, fit to be the instructors of the laity of their own communion; and believing, further, that by educating them properly, real benefits will be conferred on the church in Ireland, and the cause of truth itself be furthered, the chief difficulty that presents itself to the writer is this, that he cannot see what security there is that Maynooth will

be improved by the changes proposed, or that the money granted for the augmentation and endowment of stipends and exhibitions will be spent in the manner intended by the legislature. With regard to the latter of these points, it is certain that former grants have not always been appropriated as the legislature had intended or understood.

The debates in Parliament have made the public pretty familiar with the name of the Dunboyne establishment. In the year 1813, on an application from the trustees, an addition of £700 a year was made to the usual grant, for the purpose of enabling the Dunboyne fund to support twenty students, who were to remain three years in the college beyond the usual time; and yet, although this was the express condition on which the grant was made, and the estimate was *annually* sent in to government, praying for a grant to enable the trustees to support twenty students, yet, after a lapse of thirteen years, when the commissioners inquired into the state of the establishment, they found that there were but eleven students supported on this foundation, and the balance of the annual grant had been habitually expended on another purpose. It may seem very invidious to talk of securities, but really, if parliament grants large sums of money on the condition of their being devoted to particular and specific purposes, it does seem desirable that the country should have some satisfactory proofs that the money is not diverted into other channels, and the education in Maynooth left in as inefficient and disreputable a state as formerly.

But there are other particulars in which Maynooth requires improvement. At present the students are not suffered to study except in common, in a sort of school-room. This is believed, in great measure, to arise from that suspicion and distrust which shows itself in so many ways in the regulations of the whole establishment, and in the constant system of espionage to which the students are subjected; but such a system as this will never produce gentlemen. The students should have each a sitting-room as well as a bedchamber. The whole of the text-books used in the college require likewise to be revised. It is a Roman-catholic college, and therefore it is of course the theology of Rome which is to be taught there; but there seems nothing unreasonable in parliament refusing to allow those who are to be educated at the public expense, to be imbued with principles and maxims injurious to morality, destructive to society, and dangerous to the safety of the State.

There can be little doubt that for many years the political and religious principles inculcated in Maynooth have been those of ultramontane Jesuits. The doctrines—that ecclesiastical superiors have the power of dispensing with oaths—that heretics may be put to death—that Protestants and other schismatics are subject to the church, and may be punished as deserters whenever the church can exercise its power—that theft may be committed without losing the favour of God or at all risking the salvation of the soul, provided it be regulated according to a certain scale, graduated to the rank and circumstances of the party robbed,—these doctrines, and others with which these pages must not be defiled, are taught in the plainest terms in the text books used at Maynooth; and certainly it seems but

a poor compliment to the morality of the Roman-catholic prelates to suppose that they would refuse, at the request of government, to adopt some more Christian-like system of ethics in the education of their clergy. But, whether they are disposed to do so or not, it is surely rather unreasonable to expect a Christian country to submit contentedly to be taxed for the propagation of such demoralizing doctrines.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS APPOINTED.

Bishop of London, Sunday, May 18, at London.

Bishop of Gloucester and Bristol, Sunday, May 18, at London.

Bishop of Salisbury, Sunday, May 18, at Wells.

Bishop of Hereford, Sunday, May 18, at Westminster.

Bishop of Worcester, Sunday, May 18, at Worcester.

Bishop of Exeter, Sunday, May 18, at Exeter.

Bishop of Lichfield, Sunday, May 18, at Eccleshall.

Bishop of Lincoln, Sunday, May 18, at Lincoln.

Bishop of Chichester, Sunday, May 18, at Chichester.

Bishop of Kilmore, Sunday, May 18, at Cavan.

Bishop of Winchester, Sunday, July 13, at Winchester.

Bishop of Norwich, Sunday, Aug. 24, at Norwich.

CONFIRMATIONS AND VISITATIONS APPOINTED.

The Archbishop of Canterbury purposes holding confirmations throughout his diocese in June next.

The Lord Bishop of Exeter has fixed to commence his visitation at Exeter, on Monday, the 2nd of June. To visit at Honiton, Tuesday, June 3; at Tiverton, Wednesday, June 4; at Southmolton, Thursday, June 5; and at Barnstaple, Friday, June 6. His lordship proceeds thence to visit at Torrington and Okehampton, and to visit and confirm throughout the archdeaconry of Cornwall, concluding with the visitations at Plymouth and Totnes, the latter end of July.

The Lord Bishop of Hereford intends to hold confirmations throughout his diocese, immediately after his ordination on Trinity Sunday. The triennial visitation will also be held at the usual places.

DIOCESE OF LLANDAFF.—The Venerable Thomas Williams, M.A., Archdeacon of Llandaff, has appointed his vernal visitation to take place at Cowbridge, on Tuesday, April 22, and at Llandaff, on Thursday, April 24.

The Lord Bishop of Salisbury will hold his Triennial Visitation for the Dorsetshire division of his diocese, at the usual places, in the early part of the month of May next. The new church at Dorchester will be consecrated by the Right Rev. Prelate, on the 7th of that month.

The Lord Bishop of Winchester will hold confirmations in the county of Surrey throughout the months of May and June.

PREFERMENTS & CLERICAL APPOINTMENTS.

The Very Rev. Thomas Turton, D.D., Dean of Westminster, to the Bishopric of Ely.

Airy, Rev. Wm., of Trin. Coll. Camb., to the R. of Swineshead, Hunts, to be held by dispensation from the Abp. of Canterbury, with the V. of Keysoe, Beds.

Ansley, Rev. John Geo., to the C. of Hertford.

Ashley, Rev. G. P., to the P. C. of Holme, Burton-in-Kendal, Westmorland.

Austin, Rev. Wiltshire Stanton, to the R. of Aber-Edwy Llanvarith, Radnorshire.

Aylward, Rev. Augustus Anthony, to the P. C. of Trinity Church, Hinckley,

- Leicestershire, vacant by the cession of Rev. W. St. George Sargent.
- Baker, Rev. Thos. Feilding, to the R. of Little Cressingham, Norfolk.
- Baker, Rev. Geo. Augustus, to the Curacy of Ibstone, Oxfordshire.
- Barton, Rev. Thos., to the R. of Sutton Bonnington, St. Ann's, Notts; pat., the Lord Chancellor; also to the P. C. of Kingston-upon-Soar; pat., Edw. Strutt, Esq., M.P.
- Bateson, Rev. John, late C. of the Parish Church, Oldham, to the Incumbency of Laithkirk, Yorkshire.
- Beaumont, Rev. John, to the C. of St. John, Blackburn, Lancashire.
- Bird, Rev. Thos. Hugh, to the P. C. of Moreton Jefferies.
- Blackall, Rev. H., of Ch. Ch., Oxford, to the P. C.'s of North and South Littleton, Worcestershire.
- Bond, Rev. Richard, to the C. of Pulham St. Mary the Virgin with St. Mary Magdalene annexed, Norfolk.
- Boucher, Rev. J., C. of Lesbury, to the P. C. of Horton, nr. Blythe, Northumberland.
- Bowyer, Rev. Jas., late Missionary of the S. P. G. F. P., in Bengal, to the C. of Little Wigborough, Essex.
- Braddell, Rev. H., to the R. of North Leigh, Devon.
- Bryan, Rev. Guy, B.A. of St. Peter's Coll., Camb., to be Chaplain to H.M.S. "*Melampus*."
- Buckham, Rev. John, to the C. of Melchbourne, Bedfordshire.
- Bull, Rev. Alfred Nicholas, to the Chaplainship of the Infant Orphan Asylum at Wanstead.
- Bull, Rev. Thos., to the P. C. of Gt. Oakley, Northampton, vacant by the death of the Rev. James Hogg; pat., Sir A. Capell de Brooke, Bart.
- Butler, Rev. Wm. James, to the V. of Tubney, Berks.
- Butson, Rev. Chr. G. H., to the V. of Clonfert, Galway; pat., the Bp. of Killaloe.
- Campbell, Rev. Colin, C. of Gainsborough, to the Incumbency of St. Thomas's Church, Lancaster, vacant by the resign. of the Rev. J. N. G. Armytage.
- Carlisle, Rev. F., formerly Student in St. Bees' Divinity Coll., to the P. C. of Wray, in the parish of Malling, Cheshire.
- Carroll, Rev. C. R., to the C. of Folkestone.
- Chave, Rev. Edward W. T., formerly of Worc. Coll., Oxfd., to the R. of St. Pancras, Exeter; pats., Dean and Chapter.
- Colenso, Rev. John Wm., of St. John's Coll., Camb., to be Junior Dean, in the room of the Rev. John H. Howlett, B. D., resigned.
- Cooper, Rev. Joseph, formerly of Queen's Coll., Oxford, to the Chaplaincy of H.M. ship "*Rodney*."
- Cope, Rev. R., to the C. of St. Thomas, Birmingham.
- Cox, Rev. Wm. Lamb, of Magdalen Hall, to the District Church of Quarry Bank, in Kingswinford, Staffordshire.
- Crosthwaite, Rev. B., to the Incumbency of the new church of St. Andrew, Leeds.
- Davey, Rev. Chas. Raikes, of Balliol Coll., Oxf., to the P. C. of Burcombe, Wilts.
- De Moleyns, Rev. William B., C. of Trowbridge, Wilts, to be Domestic Chaplain to the Right Hon. Lord Ventry.
- Dealtry, Rev. W., D.D., Chancellor of the Diocese, Canon of the Cathedral Church of Winchester, Prebendary of Southwell, and Rector of the parish of Clapham, Surrey, has been appointed by the Lord Bishop of Winchester to the Archdeaconry of Surrey, void by the elevation of the Venerable Samuel Wilberforce to the Deanery of Westminster.
- Dowding, Rev. Wm., of Merton Coll., Oxford, to the C. of Westbury, Wiltshire.
- Easter, Rev. Chas., to be Head Master of the Grammar School, Beverley, Yorkshire.
- Edwards, Rev. Rich., formerly of St. Peter's Coll., to the Curacy of Slaidburn, Yorkshire.
- Edwards, Rev. Edward, of Corpus Christi Coll., Camb., to an Honorary Canonry in the Cathedral Church of Norwich.
- Evans, Rev. John Bowen, to the V. of St. Harmon's, Radnorshire.
- Evans, Rev. Thos., to the C. of Llangoldmawr, Cardiganshire.
- Fletcher, Rev. Matthew, of St. Edmund Hall, Oxford, to the C. of Witton, Northwich, Cheshire.

Forge, Rev. Chr., to the Incumbency of Goxhill.

Gardiner, Rev. T. W., to the P. C. of Ashenden and Dourton, Bucks.

Galaher, Rev. Geo. Fitzgerald, to the Incumbency of the District Church of St. Mark, Horsleydown.

Gardiner, Rev. Thos. Woodward, to the V. of Stanford, Norfolk.

Gillmore, Rev. Clothworth, to the V. of Dartford, Kent.

Gillies, Rev. Jas., to be a Chaplain for the purpose of giving instruction and advice to the labourers employed upon the Lancaster and Carlisle railway.

Gilpin, Rev. Bernard, to the V. of Stanwick, St. John's, Yorkshire.

Golding, Rev. Thos., to the C. of Bridport, Dorset.

Gould, Rev. A. B., to the P. C. of Drypool, Yorkshire.

Grant, Rev. Fras. Bazett, to the R. of Shelton, Staffordshire.

Greenlaw, Rev. Richard Bathurst, Incumbent of St. Germain's Chapel, Blackheath, to be Domestic Chaplain to the Lord Bishop of Rochester.

Griffith, Rev. Edw., to the C. of the Church in the Woodlands, Frome, Somerset.

Groom, Rev. John, C. of Padiham, to the C. of St. John's, Liverpool.

Haddon, Rev. T. C., of St. John's Coll. Camb., to the C. of Freethorpe, Norfolk.

Harvey, Rev. H., Prebendary of Bristol, to the R. of Halberton, near Tiverton, Devon.

Havergal, Rev. W. A., lately instituted to the Living of St. Nicholas, Worcester, to be one of the Honorary Canons of Worcester Cathedral.

Hawker, Rev. John Manley, to the Incumbency of the District Church of St. John the Apostle and Evangelist, at Tipton, Ottery St. Mary, Devon; pat., Rev. Dr. Cornish.

Hawkins, Rev. Geo. Cæsar, to the R. of Honington, Suffolk.

Hayne, Rev. John, to the V. of Rad-dington, Somerset; pat., Rev. W. Darch.

Heafield, Rev. Richd. Jewsbury, to the C. of St. James's, Manchester.

Hey, Rev. Sam., formerly of Corpus Christi Coll., Oxford, to the V. of Sawley with Wilne P. C. and Long Eaton C., in the Diocese of Lichfield.

Holthouse, Rev. Chas. Scrafton, to the P. C. of Hellidon, Daventry, Northamptonshire.

Hook, Rev. Dr., V. of Leeds, to be Chaplain to Leeds Union Workhouse.

Hoskyns, Rev. John Leigh, to the V. of Aston Tirrold, Berks.

Houlbrook, Rev. W., to the P. C. of Wike, in Birstal, Yorkshire.

House, Rev. Thos. Hammond, to the C. of Steeple, with Tyneham, Dorset.

Hudson, Rev. G. T., to be one of the Domestic Chaplains of her Majesty the Queen Dowager.

Hudson, Rev. Joseph, C. of Chatten, to the P. C. of Hexham, Northumberland; pat., H. S. Le Strange, Esq.

Hugo, Rev. Thos., late of Walton-le Dale, to be C. of Chidwall, near Liverpool.

Hutchins, Rev. H., to the C. of Colwich, Staffordshire.

Iley, Rev. Sam., jun., C. of Mugginton, to the R. of Sawley, Derbyshire.

Johnstone, Rev. W. H., to be Chaplain of the Hon. East India Company's Military Seminary, Addiscombe.

Jones, Rev. W. H., C. of St. Martin's in the Fields, Westminster, to the P. C. of St. James's, Curtain-road, Shore-ditch.

Kingsmill, Rev. J., to be Chaplain of the New Model Prison, Pentonville.

Kirby, Rev. H. Thos., of St. John's Coll., Camb., to the V. of Mayfield, Sussex.

Kerrich, Rev. R. E., of Christ's Coll., Camb., to the V. of Pampisford, Cambridgeshire.

Kitson, Rev. T. F., C. of St. Antony, Cornwall, to the Vicarage thereof; pat., W. H. P. Carew, Esq.

Lamb, Rev. Robt. G., to be Assistant Chaplain to the English Church at Cape Town in the settlement of the Cape of Good Hope.

Law, Rev. Wm. Hussey, to the C. of Witham, Essex.

Layng, Rev. W. late C. of Strubby, Lincolnshire, to the C. of Overstone, Northamptonshire.

Leatham, Rev. Moses, to the Living of Upper Langfield, in the diocese of Derry and Raphoe.

Leir, Rev. Chas. Marriott, to the R. of Charlton Musgrove, Somerset.

Ludlow, Rev. Wm., to the Living of St. Botolph, Aldgate, London.

- Massey, Rev. 'Thos., late C. of St. James's, Manchester, to the Incumbency of Rowley Regis, Staffordshire.
- Melville, Rev. Edmund, to be Chancellor and Canon in the Cathedral Church of St. David's, vacant by the d. of the Rev. Wm. Hewson, D.D.
- Mereweather, Rev. H. Robt., to the C. of St. Mary, Reading.
- Minton, Rev. S., to the P. C. of Penk-hull, Stoke-upon-Trent.
- Nunn, Rev. Thos. P., of St. Mary Hall, Oxford, to the C. of Deane, Bolton-le-Moors, Lancashire.
- Nuttall, Rev. Wm., to the C. of Exhall, Warwickshire.
- Owen, Rev. Fras., to the Incumbency of St. Thomas's Church, Crookes.
- Page, Rev. Vernon, of Ch. Ch., Oxf., to the P. C. of Maiden Bradley, dio. of Sarum.
- Penrose, Rev. Chas. T., to be Head Master of Sherborne School.
- Philpott, Rev. H., Fell. and Tutor of Catherine Hall, Cambridge, to be examining Chaplain to the Bp. of Ely.
- Phillipotts, Ven. Archdeacon, to the V. of St. Gluvias-cum-Budoch, Cornwall.
- Polwhele, Rev. Edw., C. of Twydarreath nr. Lostwithiel, to the P. C. of St. Stephen's, nr. Launceston.
- Poole, Rev. Thos. Eyre, to be Colonial Chaplain at Sierra Leone.
- Pulleine, Rev. Robt., C. of Spennithorpe, to the R. of Kirkby Wisk, Yorkshire; pat., Lord Prudhoe.
- Pye, Rev. Wm., R. of Sapperton, to be Chaplain to the High Sheriff of Gloucestershire.
- Ralph, Rev. J., to the R. of St. John's, Horsleydown.
- Saulez, Rev. Theophilus, to the C. of Alton, Hants.
- Savile, Rev. Fred. Alex., C. of Holy Rood, Southampton, to the R. of King's Nympton, Devon.
- Scott, Rev. Robt., R. of Duloe, Cornwall, to be a Prebendary of Exeter Cathedral.
- Sheepshanks, Rev. T., of Trin. Coll., Camb., to the P. C. of Christ Church, Harrogate, dio. Ripon.
- Sheldon, Rev. John, to the C. of Rattlesden, Suffolk.
- Shute, Rev. G. B. H., to the C. of Brightwell-Salome, Oxon.
- Sinnett, Rev. John, to the C. of Lampeter-Pont-Stephen, Cardiganshire.
- Smythies, Rev. Wm. Yorick, to the V. of Shillbottle, Northumberland.
- Spencer, Rev. Woolley, late R. of St. Michael's, Stamford, to the Confraternity of Brown's Hospital (or the Bede House), in that town.
- Stevenson, Rev. H. J., to the V. of Grimley-cum-Hallow, Worcestershire.
- Stone, Rev. G. John, to the C. of Sutton Courtney, Berks.
- Sturmer, Rev. Fred., to the R. of Heapham, Lincoln.
- Surridge, Rev. Jas. Edw., to the R. of Graystead, nr. Bellingham, Northumberland; pats., the Governors of Greenwich Hospital.
- Sutton, Rev. J., to the V. of Kirton, Lincoln.
- Sympson, Rev. Chas. John, to the R. of Kirkby Misperton, Yorkshire; pat., Lord Feversham.
- Temple, Rev. Wm., to the R. of St. Alphage, with St. Mary North V., Canterbury.
- Thomas, Rev. W. B., to to the R. of Johnstone, Pembrokeshire.
- Till, Rev. J., to the C. of Swinerton, Stafford.
- Vaughan, Rev. Edw. Thos., of Christ's Coll. Camb., to the V. of St. Martin's, Leicester, vacant by the resign. of the Rev. C. J. Vaughan; pat., the Queen.
- Wallace, Rev. Arthur Capel Job, to the R. of Monks Eleigh, Suffolk, vacant by the cession of the Rev. Henry Carrington.
- Wallis, Rev. Arthur Wellington, late Boden Sanscrit Scholar at Oxford, to be Principal of the College of the Holy City of Benares, on the river Ganges, India.
- Waltham, Rev. J., to the P. C. of Bosley, Cheshire.
- Wanton, Rev. Joseph Atherton, to the C. of Heddington, Worcestershire.
- Wilberforce, Ven. Saml., to the Deanery of Westminster.
- Willoughby, Rev. J. E. Rook, to the C. of Bentham, Yorkshire.
- Wilson, Rev. John, Second Master of St. Peter's Collegiate School, Eaton-square, to be Chaplain to the Right Hon. the Earl of Ripon.
- Wilshire, Rev. Edw. Chapman, to the C. of Chester-le-Street, Durham.
- Wright, Rev. H. Press, to the Incumbency of St. Mary, Leeds, and to the

Chaplaincy of the New Burial Ground, Quarry Hill, Leeds.
 Wroth, Rev. Wm. Bruton, V. of Edlesborough, Bucks, to be Rural Dean of the Deanery of Mursley, Bucks.
 Yorke, Hon. and Rev. Grantham Munton, R. of St. Philip, Birmingham, to the Canonry of Sawley, in the Cathedral Church of Lichfield.

CLERGYMEN DECEASED.

Breedon, Rev. Henry, R. of Pangbourne, Berks.
 Badeley, Rev. Clement, D.D., Vicar of Horncastle and Stickford.
 Cook, Rev. Theophilus Charles, at Staindrop, nr. Darlington, Durham.
 Colston, Rev. T. E., V. of Broadwell, Oxfordshire.
 Eade, Rev. Thomas French, R. of Thrandestone, Suffolk.
 Gidion, Rev. James, of Lympstone, Devon.
 Graham, Rev. James, M.A., T.C.D., Senior Curate of the Londonderry Cathedral, and Surrogate of the Diocese.
 Groome, Rev. John Hindes, R. of Earl Soham and Monk Soham, Suffolk.
 Hordon, Rev. David, R. of Bicton and Merton, Devon.
 Hird, Rev. Joshua Simon, Incumbent of the District Church at Sunningdale, Berks.
 Jackson, Rev. David, at Chacewater V.
 Jones, Rev. B. F., R. of Cheriton.
 King, Rev. John, R. of Bisley, Surrey.

Mayston, Rev. John, R. of Great Orton, Cumberland.
 Madely, Rev. Clement, B.D., V. of Horncastle and Stickford, Lincolnshire.
 Moises, Rev. E., formerly many years Head Master of the Royal Grammar School, and Master of the Virgin Mary's Hospital, Newcastle-upon-Tyne.
 Mountfort, Rev. John, at Old Kington.
 Oakeley, Ven. Sir Herbert, Bart., Archdeacon of Colchester, Dean and R. of Bocking, and Prebendary of St. Paul's.
 Owen, Rev. Chas., C. of Latchingdon, Pace, Rev. W., R. of Rampisham and Wraxall, Dorsetshire.
 Pigott, Rev. John Dryden, R. of Edgmond and Habberley, Shropshire.
 Salter, Rev. Edward Montagu, R. of the united parishes of Woodnorton-cum-Swanton Novers, Norfolk.
 Thomas, Rev. Wm., R. of Llansadwrn, Anglesey, and of Orlestone, Kent.
 Thompson, Rev. Josh., Incumbent of Marfleet, Yorkshire.
 Tweed, Rev. John H., Chaplain of her Majesty's ship *Penelope*, off Sierra Leone.
 Vernon, Rev. Robt., R. of Heythrop, Oxon, and of Grafton Flyford, Worcestershire.
 Watson, Rev. Thomas, P. C. of Cossey and Hardley, Norfolk.
 Westmorland, Rev. T., V. of Great Sandall, Yorkshire.
 Waller, Rev. Ernest Adolphus, of Tachbrook, Warwickshire.

UNIVERSITY NEWS.

OXFORD.

April 2.

In a Convocation held this day, the nomination of the Rev. C. Daman, M.A., late Fellow of Oriel, to be a Public Examiner in *Literis Humanioribus*, and that of W. Fishburn Donkin, M.A., late Fellow of University, to be a Public Examiner in *Disciplinis Mathematicis et Physicis*, were unanimously agreed to.

In a Congregation held at the same time, the following degrees were conferred:—

Bachelors in Divinity—Rev. S. H. Russell, Fellow of St. John's; Rev. J. A. Hessey, Fellow of St. John's.

Masters of Arts—Rev. C. F. Wyatt, Ch. Ch., Grand Comp.; Rev. W. R. Eyton, Ch. Ch., Grand Comp.; Rev. J. Tunnard, Exeter, Grand Comp.; Rev. C. Cox, Exeter; Rev. G. J. Ford, Exeter; Rev. Clement Moody, Magdalen Hall; Amelius J. Ten-Brocke, Magdalen Hall; Rev. J. Coventry, Magdalen Hall; H. Gardiner, Magdalen Hall; Rev. J. Smith, Magdalen Hall; Rev. J. G. Watts, Balliol; Rev. J. Pendrid Scott, Balliol; G. H. Proctor, Balliol; Rev. F. W. Ryle, Fellow of Brasenose; Rev. H. Milne, Brasenose; G. Buckle, Fellow of Oriel; G. J. Stone, Oriel; Rev. R. C. Dickerson, Worcester; H. G. J. Parsons, Fellow of Magdalen; Rev. G. Woodfield

Paul, Fellow of Magdalen; Rev. G. Hunter Fell, Demy of Magdalen.

Bachelors of Arts—T. Hullah, Brasenose; R. Hope Hooper, Lincoln; E. Victor Lewis Houlton, Fellow of St. John's; Stratford Leigh, St. John's.

April 5.

The Proctors of the preceding year having resigned their office, after the usual procuratorial speech by the Senior Proctor, the new Proctors were presented: the Senior by Dr. Daubeney, of Magdalen College; the Junior by the Warden of Merton College.

The new Proctors are :—

The Rev. Thomas Harris, Fellow of Magdalen College; John Thomas H. Peter, Esq., Fellow of Merton College; who, having taken their accustomed oaths, and made the parliamentary declaration, were severally admitted by the Vice-Chancellor.

The Two Proctors then nominated their Pro-Proctors, or assistants in office, for the year—viz.,

Rev. G. A. Browne, Chaplain of Magdalen College; Rev. T. Harding Newman, Demy of Magdalen College; Rev. Wm. Andrews, Fellow of Exeter College; Rev. F. M. Knollis, Fellow of Magdalen College.

April 10.

In a Convocation holden this day, the following gentlemen were nominated by the Proctors to be Delegates of Privileges for the present year :—R. Hussey, B.D., Student of Ch. Ch.; W. Morgan, M.A., Fellow of Magdalene; G. Maule, M.A., Student of Ch. Ch.; W. Palmer, M.A., Fellow of Magdalene; J. Heathcote Brooks, M.A., Fellow of Brasenose.

In the same Convocation the Rev. Cornelius Hart, M.A., of Christ Church, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred :—

Bachelor in Divinity—Rev. H. P. Guillemard, Fellow of Trinity.

Masters of Arts—Rev. J. Murray Holland, Fellow of New College; Rev. G. Shand, Queen's; Rev. J. T. Foster Aldred, Lincoln; Rev. F. Hugh Deane, Fellow of Magdalene; Rev. C. Mills Skottowe, Fellow of Jesus; Herbert Parsons, Balliol; Rev. W. Robins, Worcester.

Bachelors of Arts—J. Arrowsmith,

St. Edmund Hall; H. Wyndham West, Ch. Ch.; G. Streynsham Master, Brasenose; Gilbert Henderson Philips, Brasenose.

In a Convocation holden in the afternoon, the proposed "Regulations for Sir Robert Taylor's Institution" were submitted to the house, when the portions relating to the Curators and Library were adopted by the house. The portions specifying the appointment and duties of the Professor of Languages, of the Assistant Librarian, and of the Teachers of the French, German, and Italian languages, were rejected by considerable majorities.

The Examiners for the Johnson Scholarship have awarded the Theological Scholarship to Alfred Pott, B.A. Demy of Magdalene, and the Mathematical Scholarship to Hugo Daniel Harper, B.A., Scholar of Jesus.

April 11.

In a Congregation held this day, the following degrees were conferred :—

Doctor in Civil Law—The Venerable W. Broklehurst Stonehouse, Brasenose, Archdeacon of Stowe, Grand Comp.

Bachelor of Arts—S. E. Lyon, Wadham.

In a Convocation held this afternoon, it was unanimously agreed to affix the University seal to a petition to both Houses of Parliament, praying for a repeal of so much of the Act passed in the 6th and 7th years of King William IV., c. 77, as provides for the union of the ancient sees of St. Asaph and Bangor.

April 17.

In a Congregation holden this day, the following degrees were conferred :—

Bachelor and Doctor in Divinity by Accumulation—The Ven. S. Wilberforce, Oriel, Grand Comp.

Masters of Arts—H. Boothby Barry, Michel Fellow of Queen's; Rev. Shadwell Morley Barkworth, Worcester.

Bachelors of Arts—Theophilus H. Puleston, Brasenose, and W. Stephenson Preston, St. John's, Grand Comp.; H. Mullens Sandham, W. J. Alban, and Edward Leigh Pemberton, St. John's; C. P. Paul Jodrell, H. Macdougall, and W. Dry, Brasenose; J. Morgan, Scholar of Jesus; P. Pain, C. J. Morgan, and C. Farnsworth Nixon, Lincoln; W. Cumby, R. Kennet Dawson, and Josiah Turner Lea, University; J. J. Lea, Pembroke; W. Malpas, Scho-

lar of Pembroke; and F. G. Bernard, Oriel.

April 26.

In a Convocation holden on Thursday, the Rev. Barrè Phipps, M.A., St. John's, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred :—

Bachelor in Civil Law—E. David, St. Mary Hall, Grand Comp.

Masters of Arts—Rev. R. Owen, Scholar of Jesus; J. Fuller Maitland, St. Mary Hall; Markby J. Thornton Boys, Wadham; R. Roope, Wadham; Philip Le Maistre, Pembroke; A. Barret, Worcester.

Bachelors of Arts—H. T. Glyn, William Morgan Williams, and G. Routh Howard, New Inn Hall; J. Hardie, St. Mary Hall; F. Burrige, St. Mary Hall; J. E. Gladstone, Magdalene Hall; R. Wilson, Magdalene Hall; C. Travers, Queen's College; F. Wickes, St. Alban's Hall; E. Whateley, Ch. Ch.; Mervin Herbert Nevil Storey, J. W. Marsh, E. Burke Venables, and H. Walcot Simcoe, Wadham College; C. St. Barbe Sydenham, and R. Bartholomew, C. Gravey, Exeter; Wadham Pigott Williams, Lincoln; J. Walcot, Lincoln; J. Parker Harris, Brasenose; J. R. Davison, Corpus Christi; D. Mapleton, St. John's; A. G. J. Bishop, Trinity; H. R. Young, Trinity; J. Simpson, Worcester; W. Macdonald Honyman, Worcester; E. Muckleston, Worcester.

The following requisition, signed by upwards of 540 Members of Convocation, was laid before the Hebdomadal Board on Monday; and it is understood that that body will take it into consideration on Monday next. The total number of signatures in condemnation of Tract 90, amounts to 660, as stated in a former *Herald*.

REQUISITION TO THE VICE-CHANCELLOR.

“We, the undersigned Members of Convocation, finding that the University of Oxford has been precluded, by the intervention of the Proctors, from publicly expressing its opinion on this day, deem it our duty to state our deliberate conviction, that a formal Act of the University, on the subject of the Ninetieth ‘Tract for the Times,’ which was

proposed for consideration, is imperatively required.

“And we hereby respectfully request, that at the earliest opportunity which may seem to you fitting, you would be pleased to lay before the Board of Heads of Houses and Proctors this our earnest entreaty, that, notwithstanding the temporary obstruction which has occurred through advantage taken of the form of our academical constitution, the matter may be again submitted to Convocation.”

CAMBRIDGE.

April 11th.

At the Congregation just held, the following degrees were conferred :—

Hon. Master of Arts—Hon. F. S. Grimston, Magdalene; Hon. C. C. Neville, Magdalene.

Masters of Arts—W. B. Hewson, St. John's; W. H. Mackinnon, St. John's; J. Griffith, Christ's; J. D. Raven, Magdalene.

Bachelors of Arts—R. S. C. A. Alexander, F. B. B. Arthur, J. H. Knight, W. F. Northey, J. L. Williams, Trinity; J. Coleridge, C. D. Crofts, D. F. Jarman, G. H. Spurrien, St. John's; J. Penruddock, St. Peter's; W. A. Lewis, Caius; H. J. Frere, Corpus Christi; W. Davis, J. Godson, T. R. Pine, Catherine Hall; T. Brailsford, Christ's; J. L. Wigglesworth, Magdalene; F. Bourdillon, Emmanuel.

Masters of Arts—(*Ad eundem*)—F. Balston, Ch. Ch., Oxon; F. Webb, Trinity Coll., Dublin.

April 16th.

The Heads of Houses met in the Senate House, at nine o'clock this morning, to prick for two persons to be returned to the Senate as candidates for the office of Librarian to the University, when the Rev. J. Power, M.A., Fellow of Clare, and late Fellow and Tutor of Trinity Hall, and the Rev. J. J. Smith, M.A., Fellow and Tutor of Gonville and Caius College, were nominated. J. M. Kemble, Esq., M.A., Licencer of Plays, and J. Edleston, Esq., M.A., of Trinity, were the other candidates.

MAYNOOTH GRANT—The Heads of Houses, in reply to the requisition which has been addressed to them calling upon them to convene a meeting of the Senate, for the purpose of petitioning against the

Maynooth grant, have stated, we understand, that it would be inexpedient to comply with the wish of the requisitionists.

At a Congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts—R. Lea Allnutt, (grand comp.,) St. Peter's; E. Olmius Morgan, Trinity; G. Baugh Allen,

Trinity; H. Cadogan Rothery, St. John's; R. Inchbald, St. John's.

Bachelors of Arts—H. J. Sheldon, Trinity; H. J. Wilkinson, Trinity; J. Brame, St. John's; E. Huxtable, St. John's; E. John Nixon, St. Peter's; A. Atkinson, Clare Hall; G. Copeman, Clare Hall; Skinner Chart Mason, Catherine Hall; H. J. Huntington, Christ's; W. Beckford Faulkner, Sidney Sussex.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Addison, Rev. J. A., V. of Mytton, Yorkshire.
 Blofield, Rev. T. J., Drayton R., Norfolk.
 Bradley, Rev. Chas. Jun., at Burnet Common P.
 Burney, Rev. Hy., Queen-square Place, Westminster.
 Burgess, Rev. Wm. J., Aston Clinton R. Bucks.
 Coles, Rev. J. Stratton, at Shepton Beauchamp, Somerset.
 Davis, Rev. B., Barbourne-terrace, Worcester.
 Ferris, Rev. T., at Godmanstone, Dorset.
 Hill, Rev. J. R., King-st., Scarborough.
 Houlditch, Rev. Henry, Holcombe Burnell V.
 Hall, Rev. W. Craddock, Torquay.
 Hicks, Rev. W., at Coberley R.
 Iliff, Rev. Dr., at Liverpool.
 Johnson, Rev. Samuel, Atherton P. near Manchester.
 Kennedy, Rev. Dr., at Shrewsbury.
 Mann, Rev. W. H. G., at Bowdon V., Cheshire.
 Osborn, Rev. W. C., at Bath.
 Pope, Rev. John, at Kingston, Upper Canada.
 Pike, Rev. J. C., at Winbeach.
 Pratt, Rev. Chas. Jun., at Packington, Leicestershire.
 Poln, Rev. John, at Kingston, Upper Canada.
 Rigand, Rev. Stephen, Tutor and late Fellow of Exeter Coll., Oxon.
 Richards, Rev. Edw., at Farlington R.
 Rawes, Rev. W. F., 2, Somers-st., Oxford-terrace, Hyde-park.
 Surridge, Rev. J. E., Greystead R., Northumberland.
 Steel, Rev. Thos. Hy., at St. Ippolyt's V., Herts.
 Stamer, Rev. Hugh, at Crich, near Chesterfield.
 Vincent, Rev. John, of Jacobetow, Devon.
 Webster, Rev. Edw. Bullock, at Hyde P., Luton.

OF DAUGHTERS—The Lady of

Burmester, Rev. Geo., at Little Oakley R. Essex.
 Brook, Rev. Wm., at Bishop's Waltham R.

Browne, Rev. R. L., the Grove, Old Windsor.
 Crewe, Rev. Hy. R., at Breadsall R.
 Clements, Rev. Francis, Tartaraghan R.
 Foster, Rev. Hy. B., at Cola Rogers R., Gloucestershire.
 Griffiths, Rev. J., Domestic Chaplain to the Lord Bishop of Madras, at Stockdale Gardens, Kilpauk, Madras.
 Hutchinson, Rev. — Hilderstone P., Staffordshire.
 Hough, Rev. Thomas G. P., Cottishall, Norfolk.
 Lyall, Rev. Alfred, at Godmersham V., Kent.
 Pedder, Rev. Wilson, at Wells.
 Spranger, Rev. R. J., Merton-street.
 Sandys Rev. J., Incumbent of St. Paul's, Islington.
 Turner, Rev. A., Whitchurch V., Bucks.
 Worsley, Rev. Pennyman W., at Little Ponton R., Stamford.

MARRIAGES.

Braithwaite, Rev. William, to Laura Elizabeth, y. d. of the late Commissary-Gen. Pico, of Noirmont.
 Bethune, Rev. G. C., R. of Worth, Sussex, to Julia, eld. d. of the Rev. Geo. Hole, R. of Chumleigh, and Prebendary of Exeter.
 Bennett, Rev. John, C. of Ibbstock, Leicestershire, to Selina, only d. of Thomas Bradley, Esq., of the same place.
 Brereton, Rev. John, V. of Poddington, Bedfordshire, to Eleanor Davis Poole, eld. d. of the late Capt. Parker, formerly on the Staff in Canada, and Private Secretary to H.R.H. the Duke of Kent.
 Buckler, Rev. Wm., R. of Ilchester, to Mary Anne, relict of Robert England, Esq., Hambury House.
 Carey, Rev. Chas., of Peasemore, Berks, to Louisa, eld. d. of Sir Geo. Hewett, Bart., of Freemantle park, Hants.
 Cartwright, Rev. W. H., V. of Dudley, to Harriet, only d. of the Rev. J. Rogers, M.A., of the Home, in the county of Salop.
 Congreve, Rev. John, of Harbro Magna, near Rugby, to Louisa Dorothea, y. d. of Chas. Greenaway, Esq.
 Chatto, Rev. Robt., to Maria Anne, only child

of the late Joseph Farrington, Esq., Newcastle-upon-Tyne.
 England, Rev. S. S., of Royston, to Sarah, widow of Charles Jameson, Esq., of Denmark-hill, and fourth d. of Thomas Butler, Esq., of Witham.
 Farish, Rev. Hy., of St. Mary's, Sheffield, to Margaret Prime, third d. of the late James Upton, Esq., of Great Russell-st., Bloomsbury.
 Hawtrey, Rev. J. W., to Frances, d. of the late Lieut-Colonel Procter, of Sandhurst.
 Hickman, Rev. Chas., of Leytonstone, Essex, to Sarah, niece of the Rev. Edw. Stallybrass, formerly Missionary to Siberia.
 Hughes, Rev. Maurice, Incumbent of Dolwyddelan and Capel Curig, Carnarvonshire, to Sarah, d. of the late James Royal, Esq., of Cilcewys, Denbighshire.
 Jervia, Rev. John White Jervia, B.A., of Trin. Coll., Dublin, to Mary, third d. of Thos. Mossa Alsager, Esq., of Queen-square, Bloomsbury.
 Lyon, Rev. S. J., B. A., Assistant C. of Saint Andrew's, Manchester, to Anne Rice, y. d. of the late E. C. Kemp, Esq., of Calcutta.
 M'Gill, Rev. G. Hy., of Brasenose Coll. Oxford, to Frances, y. d. of the late John Champion, Esq., of Edale, Derbyshire.
 Money, Rev. Kyrle Ernle Aubrey, son of the Rev. K. E. Money, V. of Much Marcle, and Prebendary of Hereford, to Mary Ann Smith, second d. of H. Smith, Esq., of Dulverton.
 Morton, Rev. T., late C. of St. Andrew's, Plymouth, to Elizabeth, eld. d. of the late J. P. Knight, Esq., of Stow-on-the-Wold.
 Pain, Rev. J. D., to Louisa Ann, d. of R. J. Wells, Esq.

Porteus, Rev. Bailby, V. of Edenhall, nr. Penrith, to Mary, second d. of the late Francis Aglionby, Esq., of Nunnery, nr. Carlisle, and M.P. for the Eastern Division of the county of Cumberland.
 Reynolds, Rev. James Jones, C. of Abbotsham, nr. Bideford, to Eliza Sophia, eld. d. of Lieut.-Col. Hatherly.
 Rudd, Rev. Leonard Hampson, P. C. of Ruscombe, Berks., to Elizabeth, y. d. of the late Rev. W. A. Pruett, V. of Snitterfield.
 Seaman, Rev. Dr., to Mary, y. d. of Wm. Broadhurst, Esq., of Edwardstone, Suffolk.
 Thomas, Rev. Dunckley, late C. of St. John's, Newport, to Jane Caroline, eld. d. of Dr. Keele, St. Nicolas-house.
 Wawn, Rev. William H., B.A., Curate of the Parish Church, Halifax, to Elizabeth Hill, only daughter of the late Wm. Dunning, Esq., of Hull.
 Ward, Rev. W. George, Fellow of Balliol Coll., Oxford, to Frances Mary, y. d. of the late Rev. John Wingfield, D.D., Prebendary of Worcester.
 Watkins, Rev. H. G., Jun., Incumbent of St. John's, Potter's Bar, Middlesex, to Sarah Lea, eld. d. of C. P. Bousfield, Esq., of Camberwell.
 Williams, Rev. John, R. of Wigginton, Oxon, to Christian, d. of Thos. Gill, Esq., M.P., of Buckland Abbey.
 Wolley, Rev. T. L., to Emily Frances, y. d. of the late Jas. Willis, Esq., of Hampton Court Palace.
 Wright, Rev. J. Booth, R. of Broughton, Lincolnshire, to Henrietta Louisa, eld. d. of Charles B. Luard, Esq., of Blybrough Hall, Lincolnshire.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

The inhabitants of Sutton Bonnington and Kingston-upon-Soar, have presented to the Rev. Thomas Barton a handsome piece of plate, as a testimony of esteem and affection towards him, for the faithful discharge of his ministerial duties during twenty-one years.

Rev. Wm. Bateson, M.A., formerly of Queen's College, Cambridge, by the congregation attending the chapel of ease at Hambleton, with a silver cream jug

Rev. John Charlesworth, late rector of Flowton, with a timepiece and purse of 100*l.* from his friends and parishioners.

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Rev. J. W. Downes, late lecturer of St. Philip's Church, Birmingham.

Rev. John Holroyd, minister of Christ's Church, Leeds.

The parishioners of Chatton have testified their approbation of the services of their late curate, the Rev. J. Hudson, on his removing to the Incumbency of Hexham, by presenting him with a handsome silver salver.

Rev. John Phelps, from the parishioners of Burcombe, Wilts, with a very elegant and costly silver tea-service, enclosed in a mahogany case, to testify to him their esteem and affection, and their deep regret at his removal.

Rev. Fred. Geo. Hughes, late curate of Tredington, and present chaplain to the Shipston-on-Stour Union.

Rev. John Clark Knott, late curate of Lyth, near Whitby.

Rev. Dr. Lyon, with a silver epergne, by those of his pupils who have been recently under his care, on the occasion of his resignation of the Head Mastership of the King's School, Shereborne.

Rev. R. J. Meade, with a handsome silver tea-service, in value about 100*l.*, as a token of esteem and regard, on his removal to the living of Castle Cary, from Christ Church, Frome.

Rev. W. Morgan, Incumbent of Christ Church, Bradford, Yorkshire.

On Saturday week, a deputation from the congregation of St. Paul's Church, Leeds, waited upon the Rev. Thomas Nunna, M.A., formerly of St. John's College, and presented to him an elegant time-piece, a silver basket, and silver salver, upwards of seventy guineas in value, on the occasion of his resigning the incumbency of the above church.

The Rev. John Swaby Oxley, curate of the parish church, Leeds, has been presented with a very elegant silver pocket communion service, by the poor of the district in which he labours.

The parishioners and friends of Mr. Archdeacon Phillpotts have presented him with a substantial memorial of their strong attachment and thorough good-will. Previously to his leaving Hallow they forwarded to him sundry articles of plate, amounting in value to nearly 70*l.*

The Rev. Horace Roberts, curate of St. Botolph, Colchester, a splendid *candelabrum*, with three shields and three branches, elegantly chased, weighing upwards of 87 ounces, the cost of which was between 40*l.* and 50*l.*, by the parishioners of Saint Botolph, Colchester, as a grateful testimony of their esteem and regard for the valuable services rendered by him in the various offices of his ministry.

The congregation of St. Philip's Church, Birmingham, have presented to the Rev. Benjamin Spurrell, their late curate, a handsome silver inkstand, together with a purse of sovereigns, in testimony of their respect for his services in the parish for a period of seven years.

The Rev. Henry Press Wright, B.A. (1841), of St. Peter's College, curate of Guiseley, has been presented with an elegant silver pocket communion service, by the teachers of the Sunday schools, as a token of their love and gratitude. The rev. gentleman was also presented with a handsome picture by the Foresters of Guiseley, as a testimony of their esteem

and respect and gratitude for the lasting benefits he had rendered to the court.

A statue of the late Bishop Butler is about to be erected to his memory in St. Mary's, at Shrewsbury. The figure is of fine statuary marble, of life size, and weighs upwards of three tons. The bishop wears his episcopal robes, which flow gracefully and naturally around him. He is in a sitting posture, with his head resting on the fore-finger of his left hand, while his right arm hangs by the side of his chair, and he has the appearance of being absorbed in deep meditation. The statue is by Bailey.

BERKSHIRE.

ST. GEORGE'S CHAPEL.—This sacred edifice has just been embellished with two additional splendid stained glass windows, executed by Mr. Willement, of London. These windows are in the north aisle of the chapel, immediately under the Royal closet, and facing the back of the tomb of King Edward the Fourth, and his Queen Elizabeth Wydville. In the two centre compartments of one of the windows, are full-length figures of Edward and his queen, attired in their robes of state, in devotional attitude, over the sacred volume. The two outer compartments contain the armorial bearings of that monarch, and also of his queen. The other new window adjoining, is to be called the "Rutland Window," and contains the arms of Ann, daughter of Richard Duke of York, Thomas Earl of Rutland, Richard Duke of York, Richard Earl of Cambridge, and Ann, daughter of Thomas St. Ledger. Mr. Willement has also filled up the three compartments left in one of the new windows fronting the Royal closet with the arms of the King of the French, the Duke Saxe Coburg and Gotha, and Philip Earl de Grey, the three newly-installed knights of the most honourable and noble Order of the Garter.

Prince Albert has forwarded a handsome sum of money to Dr. Elvey, organist of St. George's Chapel, for the purpose of being presented to the choir of that chapel for their services in attending at the Castle, and performing several of his Royal Highness's sacred compositions.

CHESHIRE.

Earl Somers and the Hon. and Rev. J. S. Cocks have provided land on one side of the town of Droitwich, and J. S. Pakington, Esq., M.P., has taken active measures recently to effect the same purpose on the other side of Droitwich, with the view of establishing field-gardens on a

scale adequate of giving a quarter of an acre of land to every labouring person within the town and neighbourhood.

CORNWALL.

ILLOGAN.—On Sunday, 13th of April, the Rev. Geo. Treweek, rector of Illogan, preached the last sermon in the parish church, which is about to be taken down and rebuilt on a scale suitable to the greatly increased population of the parish. The text was taken from 2nd Kings, ch. xxii. and 4, 5, and 6 verses. A very large concourse of parishioners attended to worship for the last time in the church of their fathers. Lady Basset has given 1,600*l.* towards the rebuilding.

A very handsome pulpit cushion and hanging, of the richest crimson silk velvet, with gold and silk fringe and tassels, and the monogram embroidered in gold, has been presented to Truro church, by a few ladies of the congregation.

DEVONSHIRE.

The subscriptions towards the proposed Cathedral in New Brunswick, and testimonial to the bishop-elect, so far as they have been yet received, amount to about 1,400*l.* Her Majesty the Queen Dowager has contributed the munificent sum of 25*l.* The consecration of the bishop-elect is appointed to take place on Sunday, the 4th May, and the testimonial will be presented at the College Hall, Exeter, on Friday, the 9th May, at two o'clock.

OFFWELL, NEAR HONTON.—At a vestry meeting recently held in this parish, the following resolution was unanimously agreed to:—"That the thanks of this meeting be given to the Bishop of Llandaff, for the many great benefits his lordship has conferred on this village; and at this time especially for his munificent decorations of the church."

The Rev. Lewis Gregory, formerly curate of St. Petrock, Exeter, is to succeed the Rev. Dr. Medley, bishop-elect of New Brunswick, as vicar of St. Thomas, in that city.

The Bishop of Exeter has contributed 50*l.* towards the new church proposed to be built at the hamlet of Whitleigh, Tiverton, and likewise has given 500*l.* towards supplying churches and schools, in the destitute districts of his diocese.

The annual meeting of the Incorporated National Society for Promoting the Education of the Poor, the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, and the Society for Promoting the Employment of Additional Curates in

Populous Places, was recently held at the Royal Hotel, Plymouth. The attendance was numerous, and consisted chiefly of ladies. The Venerable Archdeacon Froude presided on the occasion.

In reporting the proceedings at the annual meeting of the Exeter Diocesan Church Building Association, there appeared, in the observations that fell from the Rev. Dr. G. Barnes, a statement relating to the new church now approaching completion at Sowton, near this city, which Dr. Barnes said was building "solely at the expense of one individual." This is John Garratt, Esq., of Bishop's Court, who, in his munificence and anxious desire for upholding the national church, is (again to quote the language of Dr. Barnes), erecting this structure "in a church-like style." The cost of this, we understand, will be upwards of three thousand pounds. There were previously three bells—in the new tower there will be six. The parishioners, while fully appreciating, and having a just sense of what is so handsomely and generously doing for them, yet still considered there would arise contingencies which in fairness it would be for them to discharge; and impressed with these feelings, a few days since the parish officers waited upon Mr. Garratt, for the purpose of forming a judgment of what these might be, in order that the necessary amount might be provided. They were received with all courtesy, and told the only thing requisite from them was to make provision for the salaries of the clerk and sexton, as every other expense would be discharged, and whatever is necessary provided by him! "We say to those whom God has blessed with the means, 'Go and do likewise,' and then will the Established Church of England stand in an attitude the most important and imposing, since it will be built up in the hearts and best affections of the people."—*Exeter Flying Post.*

The Rev. W. Blunt, of Helston, has published the following corrected version of the story connected with the Freemasons at Helston, and the refusal to allow them the use of the parish church:—

"In the course of last summer there was a meeting of the freemasons at Falmouth, for the installation of the Provincial Grand Master, on which occasion they went in procession to the church of that town. At that time I mentioned, in conversation, to several of my parishioners, my opinion, that the church had nothing to do with such matters, and that her services ought not to be mixed up in them. This, my opinion, was known;

and, therefore, as soon as it was decided there should be a meeting here next summer, a friend was deputed by the lodge in this town to ask me whether I would allow the use of the church on the occasion. My answer was, that I had a great objection to it; but that, as I had never received from the bishop any intimation of his opinion on such matters, and as it had been permitted here before, and in many other towns in the diocese, I did not feel it right to give a positive reply, without a previous reference to his lordship; and I requested that a formal application might be made to me in writing, in order that I might transmit it to him immediately. This application was made the same evening, and was sent by me to the bishop, with a letter in the following terms:—‘I have received the enclosed application, which I beg leave to refer to your lordship. I cannot feel myself at liberty thus to lend one of your lordship’s churches without a distinct permission from your lordship, especially as I fear that the use of the masonic badges on the occasion may be forbidden by the eighty-eighth Canon.’

“To which his lordship answered—‘On more than one occasion, when similar applications have been made to me, I have found it my duty to decline giving my consent. The church knows nothing, and individually I know nothing, of the distinctive principles of the Society of Freemasons; therefore, I cannot assent to the fitness of divine service being mixed with the recognition of such a body. In saying this, I wish it to be understood as not implying, nor indeed as entertaining, any doubt of the honourable character of the society.’”

ESSEX.

STANWAY AND LEXDEN.—On Tuesday, April 8, the district church of All Saints, built for the convenience of a portion of the inhabitants of Stanway and Lexden, was consecrated by the Lord Bishop of London, attended by nearly sixty of the neighbouring clergy. By the erection of this church, a population of 500, who were far removed from their respective parish churches, have now the means of religious worship brought to their own homes. The thickly-studded village, adjoining the sacred edifice, lies principally in the parish of Lexden, and this part of the population has arisen, within the last few years, in consequence of the enclosing of Lexden-heath. But with regard to Stanway, in which the church is situated, a breach has been restored which has existed since the

period of the civil wars. At that time the fanatics in power unroofed and desolated the church provided for the southern part of the parish, which has ever since remained in ruins and passed with the manor; whilst the inhabitants have been compelled, either to travel from three to four miles to the other church of the parish, or to seek the means of grace elsewhere. The new church is built in the early decorated style, and will seat 300 people. His lordship, who was preceded by a committee of the principal inhabitants of Stanway and Lexden, first perambulated the building, and then entering at the west door, was conducted by them to his seat within the communion rails. The other ceremonies being then solemnly performed, the bishop preached a most impressive sermon, in which his lordship pointed out the great importance of providing a parsonage-house for the residence of the minister, and intimated that the collection made at the offertory would be appropriated to that purpose. The sermon was listened to with close attention by a crowded congregation and upwards of 120*l.* was collected. Mrs. E. Papillon, of Lexden Manor, who has contributed most largely to the erection and endowment of the church, acting upon his lordship’s recommendation, has since subscribed 100*l.* towards the building of the parsonage-house.

GLOUCESTERSHIRE.

At a recent meeting of the subscribers to the fund for restoring Redcliffe Church,

The Rev. W. Seaton read the following report:—“The committee report, that during a period of more than two years they have used various means to obtain subscriptions for the purpose of restoring that noble fabric, St. Mary Redcliffe Church, which, as guardians of the edifice, they felt it to be their duty to effect. They have spared no expense in making the case known, and have adopted a variety of plans which they considered most likely to induce their fellow-citizens and the admirers of ecclesiastical architecture throughout the country to assist them in the undertaking proposed. From the estimates of the architects employed to survey the church, it appeared that an outlay of 40,000*l.* would be required to complete the restoration; but, after mature deliberation, the committee were of opinion that they might with perfect prudence commence the work when 7000*l.* should be subscribed. Accordingly it will be found that to their general appeal issued in January, 1843, resolutions were appended to the effect that

when such a sum was obtained, plans and estimates should be submitted to a meeting of the subscribers, for their approval. In January, 1844, the amount subscribed was 4,700*l.*, and at a public meeting then held, the committee requested an extension of time for obtaining subscriptions—a request which was complied with, on condition that a similar meeting of subscribers should be convened early in the year 1845. Appeals for further subscriptions to the object were immediately renewed, and the committee engaged the assistance of an efficient secretary, in order to make personal application for contributions, and to attend to the general business of the undertaking. After all the efforts made, the committee deeply regret that they are under the necessity to report that the subscriptions have not reached the proposed amount of 7,000*l.* by about 1,600*l.*, notwithstanding the sum of 2,000*l.* was voted by the vestry, and upwards of 1,000*l.* has been subscribed by the committee themselves. The subscriptions obtained were solicited under a full impression that if the whole sum stated to be required for the restoration were not provided, the sum of 7,000*l.* (the amount which it was deemed would justify a commencement of the work,) would be without much difficulty procured; but as the committee have not been able to realize their hopes in this respect, they now feel it incumbent on them to give the subscribers the opportunity of considering the position in which both themselves and the committee are placed, and to ask the subscribers for their determination as to the course to be pursued.

“In procuring a survey of the edifice by architects of acknowledged talent, obtaining plans, drawings, illustrations, the publication of reports relative to the state of the building, the issuing of appeals and circulars, and the putting forth of advertisements, expenses have necessarily been incurred; and although the committee have observed the utmost economy the nature of the undertaking would allow, yet they find, from its attendant difficulties and the length of time over which their efforts have extended, the total amount of those expenses is considerable—being about 200*l.* more than was stated in the last report. These expenses will be defrayed out of the amount arising from the 10 per cent. on the subscriptions authorized to be called in by the last meeting, together with what may be produced by a further call of 5 per cent., which the committee now recommend this meeting to sanction. The necessary de-

ductions being made, it is found that there remains only about 4,600*l.* strictly applicable to the objects for which contributions were given,—a sum, it is quite clear, wholly inadequate to the accomplishment of the design, so far as complete restoration is concerned. It would appear now, therefore, to be the duty of the committee to return to each subscriber the proportionate balance of the contribution paid by him, and to ask those who have not yet paid their subscriptions simply to contribute their proportion of the expenses. But as the residue in question is sufficient to effect much of that substantial repair most needful to be done, and would secure permanence and stability to the fabric for a long series of years, as well as a new arrangement of the pews, thereby affording increased accommodation to the inhabitants of the parish—objects which cannot possibly be accomplished by any other means—the committee cannot but feel they would be wanting in their duty relative to the conservation of this sacred and venerable structure, and also the feelings of the subscribers, if they forbore to state this fact, and did not give them an opportunity to effect these truly desirable objects, by signifying their individual approval of such an application of the balance of their subscriptions. The committee trust they have now fully discharged their duty in laying before the contributors a plain statement of the facts of the case, and in recommending to them the alternative of securing the solid and permanent repair of the church. Should this alternative be embraced, the subscribers may depend on the utmost care, vigilance, and economy being observed by the committee.”—*Felix Farley.*

HAMPSHIRE.

About 1,000*l.* has been already contributed towards the re-building of Bembridge Church, Isle of Wight.

HERTFORDSHIRE.

The New Church, at West Hyde, Rickmansworth, will be consecrated by the Lord Bishop of London, on Saturday, the 24th of May, instead of May the 6th, as first arranged.

KENT.

Lady Grey de Ruthyn, Lady Montresor, Miss Bagot, Sir Brook W. Bridges, Bart.; Hon. and Rev. W. Eden, Hon. D. Finch, and a large assemblage of the local and neighbouring nobility and gentry, were present at the re-opening of St. Martin's Church, Canterbury. The Bishop of Oxford officiated on the occasion. A pro-

cession of the clergy, with the choristers and attendants, was formed to precede the right rev. prelate from the vestry-room, and the service was commenced by singing the old 100th psalm. The officiating clergymen were the Rev. O. Chesshyre and the Hon. and Rev. W. Finch. At the close of the service the collection at the Offertory amounted to near 70*l*.

Proposals are in circulation for the establishment of a missionary college at Canterbury, principally in connexion with the Society for the Propagation of the Gospel in Foreign Parts; and his Grace the Archbishop has given his sanction to the scheme, upon the understanding that it is to be "conducted in all respects on the principles of the Established Church, and to be under the superintendence of the Archbishops of Canterbury as visitors."

The beautiful tombs of the Black Prince, and King Henry IV., in Canterbury cathedral, are to be restored at the expense of the government.

LANCASHIRE.

NEW CHURCH AT LONSIGHT.—On Friday, the 28th of March, the first stone was laid of a new church, about to be erected, by the Manchester and Eccles Church Building Society, where the want of a church has long been felt, the only one in the neighbourhood being the small chapel at Birch, and there being no other church nearer than St. Saviour's, or St. Thomas's, Ardwick. The land has been given by Mr J. W. H. Anson. Towards the erection of the church, Miss Marshall has contributed 700*l*., and Mrs. Marshall, 250*l*.; the funds to be provided by the Manchester and Eccles Church Building Society will probably amount to 3,000*l*. Miss Marshall also gives 1,000*l*. towards the endowment.—*Manchester Courier*.

LINCOLNSHIRE.

Two new churches are about to be built in the parish of Gainsborough, for the hamlet of Norton, and for the hamlets of Walkerith and East Stockwith, the former of which is a mile, and the latter three and a half miles from their parish church, and all three are entirely destitute of buildings for religious worship, except dissenting meeting-houses. The population of Norton is 620, and of Walkerith and East Stockwith together about 350. The sites for the churches are given by H. B. Hickman, Esq., the lord of the manor, and Mr. E. Sandars. The design has the full approbation of the Lord Bishop of the diocese, and is otherwise deserving of support, as the parishioners about two years since

built an additional church at Gainsborough, which has 8,000 inhabitants.—*Derbyshire Courier*.

MIDDLESEX.

The Bishop of London preached on the 20th at St. Paul's, before the Judges, Lord Mayor, &c., as usual on the first Sunday after Easter Term.

TEMPLE CHURCH.—The following notice appears on the Temple Church:—"Divine service will be performed daily in this church, at nine o'clock, until further notice."

THE SAILOR'S CHURCH.—A piece of ground for an Episcopal Church for the sailors of the port of London, has been obtained in the new street near the London Docks. The situation is admirably selected, as the church will be seen from the vessels in the docks, and the greater number of our neglected seamen, those who are employed in the distant foreign voyages, reside in this locality; the sittings are to be entirely free.

The Lord Bishop of Peterborough has consented to preach at the fourteenth anniversary of the Society for the Propagation of the Gospel in Foreign Parts, which is to take place at St. Paul's on May the 20th.

The Committee appointed by his Grace the Archbishop of Canterbury to conduct the arrangements for the Festival of the Sons of the Clergy, give notice, that, at the ensuing celebration of the festival in St. Paul's Cathedral, there will be, as last year, a full choral service, accompanied only by the organ. The festival will be celebrated on Thursday, the 8th of May, when it is expected that his Royal Highness Prince Albert will honour the festival with his presence for the second time; and after the conclusion of Divine service at St. Paul's, the friends of the charity will dine together, as usual, at Merchant Tailors' Hall, where, as well as after the service, there will be a collection in aid of the funds. The Rev. Dr. Jelf, Principal of King's College, will preach the sermon.

CHRISTCHURCH, ST. GILES'S.—This neat little Gothic structure is sufficiently advanced towards completion to allow of its being opened for divine worship on Whitsunday next. The Lord Bishop of London has signified his intention of performing the ceremony of consecration on Friday, the 9th of May.

The Rev. Dr. Wolff, who has just returned from Bokhara, preached in Trinity Church, Gray's Inn Road, on Sunday morning, April 20, for the Society for the Propagation of the Gospel in Foreign Parts.

The Committee of the Church Education Society for Ireland, have received an anonymous donation of 1,000*l*.

ST. PAUL'S CATHEDRAL.—The porticoes of the western entrance of this cathedral are about to undergo a thorough cleansing and scraping, with a view to removing the incrustation that has settled on the stone-work arising from smoke and dirt. On Tuesday the scaffolding under the lower portico was erected, and the workmen commenced their operations. It has not, however, yet been determined whether the whole of the western front, as also the other outer portions of the building, will be scraped and cleansed, the lower part being tried first by way of experiment; if successful, the whole of the western front, which forms the principal entrance to the cathedral, and the elegant design of which has been universally admired, consisting of twelve lofty Corinthian columns below, and eight of the composite order above, surmounted by a handsome pediment, on the tympanum of which the Conversion of St. Paul is represented, will undergo the same operation.

The Rev. Mr. Benson has resigned the Mastership of the Temple.—*Morning Ch.*

THE REGISTRATION ACT AND CHURCH BURIAL.—On Tuesday, 25th March, the Rev. Thomas Wharton, of the Cemetery Parsonage, St. John's-wood, Marylebone, attended before Mr. Rawlinson upon a summons, which had been issued upon an information, which ran thus:—"Whereas information hath this day (17th of March) been laid before me, John Rawlinson, Esq., one of the police magistrates of the metropolis, sitting at the police-court in Marylebone, within the metropolitan police district, by Henry Pope, of St. John's-place, Camberwell New-road, in the county of Surrey, tailor, that you on the 23rd day of February, in the year of our Lord 1845, at the burial-ground at St. John's-wood, in the parish of Marylebone, in the county of Middlesex, and within the metropolitan police district, did bury and did also perform the funeral service for the burial of the dead body of James Holland, for which no certificate that the burial of the said James Holland had been ordered by any coroner was at any time delivered to you, the said Thomas Wharton, being the minister so officiating at the said funeral, and did not within seven days after so burying or performing the funeral service on the body as aforesaid, or at any other time give notice thereof, and that no such certificate had been delivered as aforesaid to Charles Berson Breary, who then was,

and for three months before that time, and ever since has been, and now is the registrar of the All Souls' district, in the said parish of Marylebone, within which district the said James Holland died."—Mr Gell attended, agreeably to instructions received by him from the Registrar of All Souls' district; the latter of whom was acting under the direction of the Registrar-General, to support the information. —The neglect to register in due time was not disputed by the rev. defendant.—Mr. Gell said, that in the laying of the information no other object was sought, than that of showing the rev. defendant that he had acted wrong, and that he might see the necessity of being more circumspect, as to the registering burials in future.—Under all the circumstances there was no penalty inflicted, and Mr. Gell consented to the summons being considered as withdrawn.

NORFOLK.

LYNN.—On the 19th of April the Lord Bishop of Norwich laid the first stone of the new Church. There were supposed to have been about 6000 persons present.]

OXFORDSHIRE.

Sir Walter and Lady Farquhar, Sir H. and Lady Willock, Hon. and Rev. H. A. Napier, and Mr. Thos. Bennett, have contributed towards enlarging Nettlebed Church, near Henley-on-Thames, and building a Sunday-school in that hamlet. Mrs. Thomas Bennett's donation, in furtherance of that object, amounted to the sum of 300*l*.

SOMERSETSHIRE.

St. Stephen's Church, Beacon-hill, Bath, was opened for divine service on Wednesday, the 2nd of April, on which occasion a sermon was preached by the Rev. S. H. Widdrington, rector of Walcot, and the splendid organ which has been erected by Mr. Sherborne opened by Mr. G. Field.

STAFFORDSHIRE.

At a meeting of the general committee of the Lichfield Diocesan Church Extension Society, held at Lichfield, on the 26th of March, the bishop of the diocese in the chair, the undermentioned grants in aid were made in the following places:—Burton-upon-Trent, 50*l*. (additional); Market Drayton, for the church, 75*l*. (additional); Ditto for a parsonage, 50*l*. (additional); Little Dawley, for a parsonage, 200*l*.; Christ Church, stone for enlargement of church, 40*l*.; Pensnett in Kingswinford, for a new church, 910*l*.; Hartshorne and Ashby, a consolidated chapelry, 150*l*.; Tansley for a parsonage, 200*l*.

SUFFOLK.

REMOVAL OF "PEWS."—A vestry meeting was recently held in St. Margaret's Church, Ipswich, for the purpose of considering the propriety of removing the present inconvenient pews, and substituting open benches. The Incumbent, the Rev. G. Murray, took the chair. W. C. Fonnereau, Esq., of Christ Church, moved that the pews be done away with, offering a donation of 200*l.* to effect the change. An amendment was moved, but only five hands were held up in its favour. The present occupiers of pews are to have seats allotted them in the nave, and the rest of the nave and the two aisles to be declared for ever free, and the benches to have "Free" legibly written upon them. In all cases where the present occupiers of pews die, or leave the parish, or from any cause discontinue attendance, the seats thus vacated are also to be free. The expense beyond Mr. Fonnereau's donation is to be defrayed by subscription.

SURREY.

THE NEW CHURCH AT CAMBERWELL.—The unsightly buildings which have been so long unoccupied, but were formerly the grammar school at the east end of the church, are about to be pulled down, and the materials sold, by order of the Court of Chancery. At present they entirely destroy the view of the eastern part of this beautiful edifice and its singular tower, which, when they are removed, will be fully seen almost from Peckham.

On Sunday morning, the 13th of April, the Lord Bishop of Chichester preached a most eloquent sermon in the church of St. John, Waterloo-road, on the part of the necessary funds for completing another new church in the densely populated parish of Lambeth, at present building in York-street, Lambeth-marsh. His Lordship arrived shortly before eleven o'clock, when he was met at the middle entrance by the Rev. Dr. Doyley, the Rev. Mr. Irvine, curate of St. John's, the Rev. Mr. Johnstone, minister, and other parochial authorities.

WARWICKSHIRE.

Mr. W. Stratford Dugdale, M.P., has given 500*l.* towards erecting a new Church at Badderley, near Ensor.

WILTSHIRE.

The Lord Bishop of Salisbury consecrated a new Church at Broad Town, on Saturday, the 12th of April, in presence of a large number of clergymen and a very full congregation.

THE SWINDON STATION.—His Royal Highness the Duke of Cambridge, accompanied by Lord Barrington, one of the directors of the Great Western Railway Company, recently visited the beautiful new Church lately erected at the Swindon station, from the design of Messrs. Scott and Moffat, calculated to hold about 1,000 persons. A church has been much needed at this spot, from the circumstance of its being the place where all the works connected with the locomotive department of the railway are carried on, a population of about 1,200 souls having suddenly sprung up. The Great Western Company and some private individuals liberally contributed to build a church; and it is expected that the consecration of it will take place next month, although the funds are yet deficient to meet the expenditure, and a considerable sum be required before the beautiful edifice can be completed. His Royal Highness was greatly pleased with the handsome yet chaste style of architecture, which was displayed, not only in the church, but in the unpretending mansion for the resident minister, and the schools for the children of the workmen. His Royal Highness having been graciously pleased to express his sense of the attention which had been shown him by the officers of the railway, left by a special train for the seat of Lord Barrington, who gave the same evening a ball, to which the leading gentry of the neighbourhood had the honour of an invitation.

WORCESTERSHIRE.

MALVERN LINK.—The Queen Dowager has recently subscribed 20*l.* towards the building-fund of the intended district church at Malvern Link, Worcestershire.

NOTICES TO CORRESPONDENTS.

THE Editor is perfectly ready to allow Mr. Hearn to answer the charge brought against his work. But the letter he has received is written in such a manner as to be wholly inadmissible.

"E. W." received.

THE
BRITISH MAGAZINE.

JUNE 1, 1845.

ORIGINAL PAPERS.

MODERN HAGIOLOGY.*

NO. VIII.

IN the introduction to his translation of the Life of Bonāventure, Mr. Oakeley has touched on one point, which is so curious, and so curiously handled, that it will deserve a little more than a passing notice. The reader of these papers will recollect that Mr. Oakeley professes his work to be “newly translated for the use of members of the Church of England,” the truth being, that it differs in several respects from the translation in use among the Roman catholics. Mr. Oakeley, however, acknowledges that what he has done amounts to something more than mere translation, and that the work, as he gives it, is intended to be in such a state as should give no reasonable offence to members of the Church of England. His words are as follow:—

“The Meditations now laid before the English reader have been adapted to the presumed wants of our church under that conflict of feelings which all who have been engaged in the same kind of task will fully appreciate; on the one hand, of a desire to omit nothing which might profit, on the other, to retain nothing which might offend and perplex. The same parties will also understand the extreme difficulty which besets the attempt to act upon the latter of these wishes; offence in some quarters being the necessary condition, under actual circumstances, of edification in others. Again, it needs but little experience in such trials to know the absolute impossibility of anticipating the course, still more of obviating the tide, of objection; depending as it does upon the incalculable varieties of feeling under which books are read by an indefinite number of readers.”—p. xxviii.

Now, giving Mr. Oakeley as much credit for sincerity as he can desire, does not this passage betray a most extraordinary degree of infatuation and self-delusion? What are the facts already laid before the readers of these papers? They are simply these: that this work, as it comes from Mr. Oakeley’s hands, contains, not only additions

* Numbers I.—VII. have been reprinted as tracts for distribution.

to the text of Holy Scripture, but even direct and deliberate contradictions of the sacred text. Has Mr. Oakeley really deceived himself into believing the Church of England to be in such a state, that any considerable number of her children think it lawful to treat the word of God in such a manner? Is he so ignorant of the feelings and principles of the most respectable and truly-pious persons in the community, as to speak seriously of his having been guided in the preparation of such a book, by a desire "to retain nothing which might offend and perplex?" As to many persons being perplexed by his writings, there seems no likelihood of any such result, little, if any, weight being attached to them beyond the immediate circle of his admirers, and the party of which Mr. Newman is the head. But the idea of his talking of adapting this volume to the wants of our church, and desiring "to retain nothing which might offend," is so incomprehensible that one can scarcely imagine him to be serious. God forbid that this church should ever be reduced to such a state of spiritual blindness as that the majority of earnest and conscientious persons should not be shocked and disgusted with any such irreverent tampering with the text of Holy Scripture. Before all considerations of the particular errors and superstitions which Mr. Oakeley has set himself to propagate, the good sense and good feeling of Christians turn with disgust from the presumptuous hand that dares to say what God has left unsaid; and, by the dreaming vagaries of an ill-governed and licentious imagination, to fill up details which the infinite wisdom of the Author of inspiration has deemed it safer to conceal from his creatures.

When Mr. Oakeley states that the angel spoke to the blessed Virgin *twice* before she answered his salutation, and when he attempts to pervert the plain and obvious meaning of her words by putting into her mouth a declaration that she had taken "a vow of perpetual virginity," people *are* offended,—all, namely, whose opinion is worthy of consideration—and that, not so much by the disingenuous attempt to compel the Holy Scripture to teach the superstitions of Rome, as by the attempt to compel it to teach anything whatever; for, whatever be the pharisaical notion of humility advocated by this school, the humility of faith honesty and the love of truth, is a spirit that trembles at the word of God, and dares not to add or to subtract a syllable when the Almighty has spoken what he has seen fit to reveal. And so likewise is it true, that a spirit of genuine, affectionate piety, unless the understanding be disordered, can have no desire to imagine what God has not revealed, simply because He has not revealed it; for if it be impossible for a devout mind to suppose, that any absence of detail in the sacred narrative can be unintentional, no less certain is it, that he who loves God confides in His love not less than in His wisdom, and is satisfied to remain ignorant and in the dark where revelation has left him without light and information—not merely because he relies on the wisdom of his Almighty instructor and physician, but because he knows it is the voice of his Father and his Redeemer that speaks, and that it is impossible His love could conceal

what it were more profitable for his child to know, or leave untold those details which, if disclosed, would have added to his happiness, or tended to promote his assimilation to the Divine image. One is almost ashamed to make observations which might almost pass for truisms ; but yet, if Mr. Oakeley imagines, that persons of real piety and devotional habits are not likely to be offended by what he thinks proper to retain in this mischievous book, it is right to assure him that they *are* offended, and most deeply, by seeing such liberties taken with the word of God, and that with such a total absence of delicacy and propriety. The mysteries of the incarnation, the nativity and the agony of the Lord, are too sacred for angels to intrude into.

The aim and object of these tamperings with Holy Scripture are here purposely kept out of view, because it would be totally contrary to the writer's design, and a great misrepresentation of his own judgment in the matter, were he to lead his reader to suppose, that he considered the moral of Mr. Oakeley's fables the point of *primary*, or even *secondary*, importance. Mr. Oakeley, of course, as well as Mr. Newman and the writers of the "Lives of the Saints, mean to advocate Romanism, or, more truly speaking, Popery. This is their object ; they make no secret of their intention ; and, however plainly irreconcilable with common honesty and their obligations as clergymen of the United Church, their conduct and principles appear, still one has no desire whatever to forget, even for a moment, that they have a Master to whom alone they must give account of their treatment of their conscience. The Romanizing tendency and object of the movement is now fully developed, and Mr. Oakeley's practical mode of handling the sacred narrative is only the result of a theological system, of which he openly avows himself the advocate. But this is scarcely a secondary point : that which it is really of primary importance to notice is, the want of regard for truth, which, whenever it comes to meddle with religion, is sure to take liberties with the text of Holy Scripture, whatever be the particular system or opinions it is employed to advocate. And by want of regard for truth is not meant an intention to deceive, or an habitual preference for falsehood, but simply a negative—a want, a want of perception of the preciousness and sacredness of truth itself, and the consequent confusion as to the nature and importance of truth and falsehood, which is the material of which Jesuitism is made. Much allowance, no doubt, should be made for the habits of interpretation and explanation both of the Bible and the formularies of the church, which the leaders of this movement brought, to the investigation and defence of what they called Church Principles, from the theological school in which they were educated. And indeed, without allowances of this sort, the simplicity with which Mr. Oakeley speaks of his desire "to retain nothing which might offend," must be wholly incomprehensible.

Mr. Oakeley proceeds :—

"We live, too, it needs not to be said, in days, of which criticism and suspicion (whether with good, or with evil, design and effect) are even characteristic. We have lost, *from circumstances*, that temper which some feel so essential to goodness as well

as to happiness, the temper of *confidence*. Our own church, which we *long to love* with the most devout affection, and to confide in with the most unreserved submission, *will not allow us*, so far as she comes before us in her actual bearings, *to trust her*; and, without trust, love must ever languish. The necessary condition of confidence in the children is oneness in the mind, and harmony in the tones, of the Mother. The Church of England, our Mother, (as she comes before us, not as we might conceive of her,) is of many minds and many, nay, contradictory voices. Hence they who cannot live without trust, are driven upon reposing their trust elsewhere than in the existing, energizing system; whether in the idea of the ancient church, or in *the living church as elsewhere manifested*, or in the Saints of the church collectively, or in *some particular Saint*, or, again, some living teacher, or model of sanctity, who may seem to be especially commended to their confidence. Yet the process of *unsettling* which the course of recent circumstances has necessarily brought with it, although not without its compensations and its remedies, has undoubtedly given a shock to the mind of our church, the effects of which are obviously and experimentally apparent. Many of us, perhaps, are tempted to trust some one object, be it system, or theory, or individual, with too little care to adjust the relative claims of many, and thus, while confiding in spirit on the whole, are apt to be critical and suspicious, where we ought rather to confide. And if the confiding be in danger of the spirit of criticism, they (and such there are) who make a merit of confiding implicitly on nothing, will be even wholly swayed by it. Such, then, are the difficulties with which we have to contend, if we will not, as we cannot, sail with the stream. —pp. xxviii. xxix.

Now, really, when one recollects the claims Mr. Oakeley has made in a letter to his diocesan which he has thought proper to print,—when one recollects the principles advocated by Mr. Newman in his acknowledged works—and, above all, in the Tract No. 90, when one finds Dr. Pusey undertaking to bring out, for the benefit of the English church, such books as Surin, and the Spiritual Exercises of Ignatius Loyola, to say nothing of the mystery in which Mr. Newman chooses to involve his degree of connexion with the Lives of the English Saints,—when one recollects these things, and innumerable others, of a similar sort, it is rather extraordinary to find Mr. Oakeley talking of *suspicion* as if it were part of the degeneracy of the age. Matters have gone rather beyond *suspicion*. That might have been very proper and natural a few years ago. Those who were then *suspected* are now *known*. And if this movement had produced nothing more than the non-natural system of subscription, it must have subjected every one connected with it to most grave *suspicion*—and must have placed the sanity of any one who did not suspect them in a very questionable position. If men *will* trifle with truth and honesty they must pay the penalty in loss of character. And really, it is too late *then* to deprecate suspicion. “We have lost,” says Mr. Oakeley, “*from circumstances*, that temper which some feel so essential to goodness as well as to happiness, the temper of *confidence*.” But is it possible he can be so blind as not to know that it is the party of whom he is so active a member, who have done more to destroy that “temper of confidence,” than any other set of men in existence—that it is the dishonest shifts and evasions and subterfuges of his party, which are the real circumstances that have done so much to bring the principles of the Church of England into disrepute, and to involve in suspicion every one who holds the doctrines of the church, as if he sympathized with a movement which he regards with the regret it

could not fail to excite in every true and faithful son of the church. And yet Mr. Oakeley talks gravely of "the process of unsettling which the course of recent circumstances has necessarily brought with it"—just as if the suspicion and heartburnings and distrust which his party have created, were to be attributed to an earthquake or some other natural disturbance. But men soon become adepts in the arts of self-deception; if it were not so, how could one explain the phenomenon of a clergyman of the Church of England, complaining of suspicion and want of confidence, at the very moment he is talking of longing to love the church, and accusing the church he calls his mother of not allowing her children to trust her—and driving them to repose their trust "in the living church as elsewhere manifested"—in other words, charging the Church of England with the guilt of their secret or avowed apostasy to Rome? Who may be the "particular saint" in whom these people repose their trust, Mr. Oakeley has not explained; but when once people have forsaken the paths of truth and uprightness, it is no wonder if they place their trust in some confidence of their own devising.

And yet, while Mr. Oakeley himself proves that his principles are not to be depended on, and his language towards the church is dictated by such a spirit of crimination as no true and loyal son of the church could use, he goes on in the same strain of injured innocence, as if his fidelity to his principles as an English clergyman were beyond suspicion.

"Individual writers, or editors, whose acts, without their protestations, and in spite of their laments, should in all fairness protect them against the charge of undutifulness towards their own church, must still put up with such charges, or violate their consciences by expressing reverence where they cannot feel it, or withdrawing confidence where they cannot but repose it."—p. xxix.

In other words—if clergymen of the Church of England will express such confidence in Rome as no one can be expected to profess except an ultra-montane Jesuit, and will speak of the English church and Reformation in such terms and such a spirit of bitterness and malignity as are an outrage upon decency, it is very hard that their protestations and laments should not "protect them against the charge of unfaithfulness towards their own church." But what do these people want? and what are their Church Principles? Nothing, in truth, but a self-willed and eclectic sectarianism, which will make them restless and dissatisfied and untractable in whatever church they are placed either by circumstances or by choice. But Mr. Oakeley proceeds—

"Well indeed may they bear with such reproaches, (especially when tempered with so much more of confidence and kindness in other quarters than they have any right to expect,) since even the Saints themselves are objects of jealousy and suspicion, or, at best, of what, though far more reverent, is perhaps even less intelligible, than more open animadversion, a kind of patronizing and apologetic tone of criticism, as "men better than their system," or the like. And yet the Saints were certainly either more or less than this tone of modified animadversion seems to presume; more, and so to be venerated, or less, and so to be denounced. Their characteristics at least are not equivocal;

their holiness was either the most glorious of works, or the subtlest of counterfeits; their devotion, the nearest approach which earth admits to a perpetual 'conversation in heaven,' or a deliberate and systematic infringement of the honours due to God alone. And whatever the Saints were, it was the church who made them what they so were; her honour or disgrace is intimately and inseparably bound up with theirs; they imbibed her lessons with the most devout reverence, yielded to her authority with the most implicit submission; they were cradled on her lap, 'sucked the breasts of her consolations,' were sustained through her Sacraments, died in her arms. Was ever mother more absolute? Were ever children more dutiful? What pretence then for discriminating between her and them? If she had played false to her Lord, (*alas, that we should be driven upon the discussion of hypotheses, which can hardly be even so much as imagined without pollution!*) then were they nothing else than 'children of the sorceress.' But if they were a holy generation, yea, the holiest among the holy, then was she *nothing less than the chaste and immaculate Spouse of Christ.*"—pp. xxix. xxx.

Now, it is really waste of time to discuss this infinitely absurd passage, which goes altogether on the supposition that those who are reckoned saints by the Romish church must be taken to be so on the sole authority of her dictum. Any one (and this is not the least remarkable feature of the case) who was even moderately acquainted with the theory of Canonization would know, that this is a notion which would find no entertainment among Roman theologians or canonists. They conform to the offices of the saints in submission to the authority of the church. But they consider the decree and sentence of canonization to rest solely on legal evidence of matters of fact—they admit that such evidence may be false—and that the character or merits of the candidate for canonization may be mistaken or misrepresented—and therefore that, besides all the other precautions which they boast of taking, the Pope protects himself from compromising his infallibility by a protestation beforehand; and consequently, whether the Pope was deceived with reference to any particular saint, the truth of his miracles—the genuineness of his writings—the sanctity of his character—the facts of his history—or even his existence—are open questions: and therefore a defence or criticism of the conduct or character of any particular saint would not seem so very shocking or irreverent to well-educated Romanists, as these writers affect to consider it. Does any one living pretend to possess any infallible criterion to detect hypocrisy? If not, it need be no accusation against even the Roman church, to question the sanctity or wisdom of one whom she has canonized. How Roman catholics contrive to reconcile their prayers to any of the saints, with the admission that they are not necessarily required to believe him to be a saint at all, it is needless here to explain, though they do take some trouble to reconcile this difficulty. But that they are compelled to treat such matters as open questions is absolutely certain, and, indeed, is unavoidable, and that from the simplest of all reasons, that it is not impossible to show the most egregious historical blunders in papal bulls of canonization. However, it is more important at present to proceed with this quotation from Mr. Oakeley:—

"Still, whatever the difficulty of selecting, it has been felt imperative to admit nothing into the following pages which, after the most anxious endeavours to strike a

balance between what seemed conflicting claims of duty, was thought on the whole less likely to edify than to startle. The object of the work not being historical nor literary, but immediately practical; not to record facts, which are as they are, and which it may be a duty to exhibit in their true colours, however unacceptable, nor to discharge an office of editorial fidelity, (what is given being intended, not to suggest certain conclusions only indirectly practical, but to supply a manual for devotional use,) it was felt right to introduce nothing which the Editor could not recommend to all others, as well as receive himself. The consequence has been, that passages have been here and there omitted, not on doctrinal grounds, (which do not come into question in this particular work,) but as somewhat more extreme instances of the principle, now sought to be vindicated, than, it was felt, would carry their own justification with them, at least till the principle itself be more generally understood and recognised. And perhaps it may without presumption be hoped that the blessed Saint with whose work these liberties have been unwillingly taken, will acquit, at least of all intentional irreverence towards himself, this seeming act of it: hazarded, as it is, at all events in that spirit of charity which he illustrated, and with the hope of furthering those sacred ends of unity and peace, to which, as we cannot doubt, he would desire to contribute."—p. xxxi.

To one who recollects the liberties which this Life of Christ takes with the word of God—and in this extract Mr. Oakeley has fully and deliberately committed himself to them all—this last sentence will appear so extraordinary as to make one question whether the writer can be sane. For how any Christian of sound understanding could write so concerning such a work, is wholly inexplicable. However, Mr. Oakeley has spoken candidly; and whatever may be the opinion which other Christians shall entertain of the book, in the translation he has introduced nothing which he "could not recommend to all others, as well as receive himself." What he has left out, it seems, has not been omitted "on doctrinal grounds . . . but, as somewhat more extreme instances of the principle [of meditation] now sought to be vindicated, than, it is felt, would carry their own justification with them, at least till the principle itself be more generally understood and recognised"—which it is sincerely hoped it never may. But what must Mr. Oakeley have omitted, if he has left out things more improper and shocking than what he has retained? And, what is not a little remarkable, there is another passage in this introduction which looks as if he were not quite satisfied with resting the defence of everything in this book on the theory of meditation. The passage is well worth transcribing as an illustration of the manner in which this school misapply the promises of Holy Scripture to suit their present purpose:—

"Why should it seem a thing incredible to us, who know that the Holy Spirit is straitened in His communications of Divine Truth by nothing but our want of faith and holiness, that, in ages of greater faith than our own, points other than those expressly recorded in Scripture, though illustrative of them, should have been even supernaturally imparted to men of mortified lives, such as our author, giving themselves up wholly to prayer? But if this appear to some too hard a saying, then let us consider whether we have any settled confidence in such promises as 'If any man will do My will, he shall know of the doctrine;' or, 'Blessed are the pure in heart, for they shall see God;' or, 'God will reveal even this unto you.' Or, to take the lowest ground, and treat the question as one of mere secondary causes and effects, I suppose that habitual and reverential study of Holy Scripture, such as we know that men like St. Bernard, or St. Bonaventure, practised, will be allowed to give them, and such as they, a strong claim upon our respectful and attentive hearing in any views

which they may have propounded upon the hidden meanings of the inspired text, or the probable, though unrecorded, words and actions of Him, who, as we know, both said and did more than the very world itself would contain, besides all which we have been expressly told in Scripture concerning Him."

Now really it would be very sad to think that many persons could be imposed on by such wretched sophistry. If there be such thing in the world as truth, and if falsehood be wrong and criminal—to alter any historical document, to invent facts and supply words and actions at the caprice of one's own imagination, is a violation of truth and a sin. And to speak plainly, without saying or thinking uncharitably, it does look but too like the way a man goes on when he is endeavouring to argue with his conscience, this attempt of Mr. Oakeley's to mystify his reader and himself by saying—how do we know that these things were not supernaturally imparted to St. Bonaventure?—and why are we not to attend to such men as Bonaventure and Bernard, when they propounded views on the hidden meanings of the inspired text, and "probable though unrecorded words and actions"? Now, to all this the answer is plain, that their "unrecorded words and actions" are not propounded as views or as supernatural discoveries, but as meditations and flights of imagination; and to adopt such explanation in this apologetic tone seems to betray a secret consciousness that these arts of meditation are not quite so laudable, or even so easily justified, as their advocate would fain persuade himself. As to the application of such promises as "If any man will do my will, he shall know of the doctrine;" "Blessed are the pure in heart, for they shall see God;" and "God shall reveal this to you"—it is such a palpable and gross perversion of Holy Scripture that it cannot be considered as anything short of great irreverence and a very flagrant violation of truth, even if it had not been resorted to merely to serve a turn, and justify conduct which common sense and conscience must condemn.

Yet, although the words last cited would look, as if Mr. Oakeley was not altogether satisfied with his theory of meditation, a subsequent passage written, seems as if he had succeeded in persuading himself into a belief of the lawfulness of the pursuit. It is deserving of quotation, as showing the extraordinary methods by which these people contrive to impose on themselves.

"How often do the inspired writers, or rather He who speaks in and through them, strike as it were some two or three chords of a sacred theme, and then leave to the spiritual student the delightful task of framing the entire harmony for himself, at once guiding and guarding his devout invention, without forcing and ruling it! Why in such cases does Scripture go so far in its disclosures without going farther? Why so far, if it be not to prompt holy musings? why no farther, except there be some especial value in the freedom and spontaneousness of those musings? It is the very method of Scripture to teach by hints, which are lost upon the thoughtless, but eloquent to the wise; which they therefore are pretty sure to turn to a good account, who turn them to any; the devotion which is real enough to use them at all, being for the most part instructed enough to use them aright. This, however, does not make guidance in so delicate a process the less acceptable to humble and serious Christians, who naturally desire to perform so solemn an exercise, not only well, but in the most perfect manner which their circumstances admit."

One might have thought that any one who cared to ask—"why in

such cases does scripture go so far in its disclosures without going farther?"—might have discovered a more satisfactory answer to his question. Mr. Oakeley's illustrations of his meaning, however, do not give much reason to suppose that he was likely to prefer the *true* to the *ingenious*.

"One or two instances will serve to clear our meaning. The holy Evangelist relates, that the Blessed Virgin, when she went to visit her cousin St. Elizabeth, travelled 'with haste.' Why was this? It was out of keeping with her usual calm deportment and orderly movements. St. Bonaventure offers a reason, which, whether the true one or not, supplies a very beautiful and appropriate ground of meditation: 'She was loth,' he supposes, 'in her great modesty and love of retirement, to be seen long abroad.'"

Just so. Very beautiful and appropriate, whether it be true or not! Yet, if truth is the only source of comfort to a soul really desirous of salvation, and hungering and thirsting for righteousness, such an one could see little beauty in that of which it knows not whether it be true or not. And certainly the text of the Evangelist would seem to suggest a reason fully as beautiful, though not quite so far-fetched. It is proper, however, to lay before the reader the passage in *The Life of Christ* to which Mr. Oakeley here refers.

"She went *with haste*, not wishing to appear long in public. *Nor was she, like other women in her condition, in the least encumbered by the Divine Infant she bore within her; for the Lord Jesus was no burden to His Mother.*"—p. 16.

Of course, if Mr. Oakeley thought this less likely to edify than to startle, he would not have retained it, but left it out, and trusted to the blessed saint to forgive the liberty he had taken with his writing, which, considering the liberties the saint himself was in the habit of taking with the Bible, seems not a very unreasonable expectation. But will Mr. Oakeley and his admirers please to consider what effects such fancies and meditations are likely to have on the faith of their disciples touching the verity of the Lord's human nature? A little farther on, Bonaventure describes the birth of St. John.

"When Elizabeth's full time was come, she was happily delivered of a son, which our Lady received in her arms, and swaddled with becoming care. The infant, as if conscious of the majesty of his nurse, fixed his eyes stedfastly on her, so taken with her beauty, that, when she delivered him again to his mother, he still looked towards her as if he could take delight in none but her; while she, on the other hand, continued graciously playing with him, embracing him, and cherishing him with her heavenly lips. What excess of honour was this for St. John! What pure mortal, besides himself, was ever blessed with such a nurse! Yet this is not the only great privilege he enjoyed. Many others might be named, were they not foreign to our present purpose.

"On the eighth day the child was circumcised, and called John. Then was the mouth of Zacharias opened, and he prophesied, saying, '*Blessed be the Lord God of Israel,*' and the rest. Thus were the *Magnificat* and *Benedictus*, those two canticles of matchless beauty, composed in this house. In the mean time, while the latter was singing, our blessed Lady, virgin-like, to avoid being gazed on by the men who were present, on account of the ceremony, kept apart in a secret recess of the chamber, where, unseen, she could hear what passed, and there devoutly listened to the prophecies uttered concerning her Divine Son: carefully and wisely depositing the whole in her heart."—pp. 17, 18.

This may be very beautiful and very appropriate. The writer ventures no opinion on such a question. But though Mr. Oakeley

scorns such considerations, he cannot help asking, whether it be true or not. St. Luke certainly gives no countenance to the idea that the Virgin remained with Elizabeth till John was born. But how do we know that Bonaventure was not inspired to correct St. Luke? Just so. How do we know? And so, in a short time, we may expect to be uncertain whether we know anything. Indeed, Bonaventure himself sometimes gives authorities for his meditations. In the foregoing number, we have seen that he attributes his disgusting fable of the circumstances of the Lord's nativity to a brother of his order, who, he says, he believes to have been supernaturally inspired; and, in a subsequent chapter, he says :—

“ We have already seen how many were the afflictions He suffered, together with the great poverty, privation, and distress He underwent at the time of His sacred birth. But among other things was this, which has not hitherto been mentioned. His blessed Mother, when she had laid him in the manger, having no pillow with which to raise His head, made use for that purpose of a stone, which *it is not unlikely* she might have covered with hay. This I had from a devout brother, who saw it in spirit; and *to this day the same stone appears, a visible memorial of the fact.* A cushion or a pillow, *we may piously imagine*, would much rather have been her choice, had she possessed one; but, having nothing more proper to answer the end, to the great affliction of her tender heart, she was compelled to make use of a stone.”—pp. 31, 32.

So that the process of Meditation seems sometimes to require some adventitious aid. But does Mr. Oakeley really wish it to be believed that this stone is still to be seen? But to return to the passage in Mr. Oakeley's introduction, where we left off.

“ Again, we read, that the wise men offered our Lord in His infancy ‘gold’ among other produce of their country; and *we gather from intimations that it was very considerable.* May we not innocently and profitably reflect upon the use to which these treasures were applied? What became of all this gold? For we cannot suppose that what was offered in such sort was thanklessly cast aside. Yet there are, as we know, but two sacred uses to which such gifts of Divine bounty are applicable; the service of the Sanctuary, and the benefit of the poor. But when the Lord of the Temple was in the holy tabernacle of his flesh, there was no need of ‘temples made with hands’ to enshrine His glory, nor of the gold which those Temples sanctify, to symbolize the riches of His mercy. Our Saint then devoutly imagines that these consecrated treasures supplied to the Blessed Mother of our Lord the means of discharging that one duty from which the estate of poverty is precluded—bountiful almsgiving.”—p. xiv.

Now, as the virgin was poor, if gold in any quantity was given, it might not be unreasonable to suppose (if one must suppose anything) that it served to support her in her necessities during her flight into Egypt. Bonaventure, however, (could Mr. Oakeley be ignorant of this?) adapts the story, as he has done elsewhere, to suit the notions of voluntary poverty adopted by his order. This is his account of the transaction :—

“ The three kings, therefore, being come to Bethlehem, *with a great multitude of people, and a noble retinue*, stopped, as the star directed them, at the little shed in which our Lord Jesus was born. The blessed Virgin hears a confused noise of people at the door, and snatches up her Divine Child. At the same instant the three kings enter the little dwelling, fall on their knees, and worship the Child Jesus, their Lord, with all reverence. They honour Him as their King, and worship him as their God. Reflect how great must have been their faith! What was

there, as far as appearances went, which could have moved them to believe that this little Infant, whom they found in the arms of a mother as poor as Himself, so meanly clad, so miserably housed, without company, attendants, or other signs of dignity, could be in truth a King, and Very God? Yet they believed both. Such are our guides to the feet of Christ, such the great originals it befits us to copy. Behold them still on their knees before Him. And now they begin to converse with the holy Virgin, and ask many questions concerning her beloved Son, which they might do, either by the help of an interpreter, or of themselves, since they were men of great learning, and perhaps versed in the Hebrew language. They inquire of her the particular circumstances relating to the wondrous Infant. *Our Lady tells them all*, and they readily believe all she tells them. Consider them well, how reverently they speak and listen, as if in the presence of royalty. Consider our Lady, too, how she shrinks from conversing; and how she speaks and hears what is necessary, *with a blush on her cheek, and her eyes fixed on the ground*. Yet the Lord gave her more than usual strength on this great occasion, and enabled her to support her dignity before these princely worshippers, who represented the whole future Church. Consider, once more, the Child Jesus, who, though not as yet pleased to speak, comports Himself with a sweet gravity beyond his years, as gifted with Divine intelligence, and gently smiles as He looks on them; the while they are wondrously delighted with Him, and gaze upon Him not only with their bodily eyes, but, as it were, with the eyes of the mind, as catching somewhat of His illumination, and being drawn towards Him, who was fairer than all the children of men. At length, full of joy and consolation, they open their coffers, and spreading a carpet at the feet of our Lord Jesus, kneel down before Him, and devoutly offer Him gold, frankincense, and myrrh, of which the gold far exceeded the rest in abundance. For had their offerings been but small, and of little value, they need not have 'opened their treasures,' as the Gospel says they did, since more scanty and insignificant gifts might have been easily conveyed by the hands of their attendants.

"Then they reverently cast themselves on the ground, and devoutly kissed His sacred feet. And why may not we piously imagine, that the blessed Infant, full of Divine wisdom, the more to comfort them, and settle their affections on Him, stretched out His little hand for them to kiss, and blessed them with it? After this, they bowed themselves once more, and, taking their leave, retired with joyous and peaceful hearts, and returned by another way into their own country.

"But what, think you, did the blessed Virgin do with *all this quantity* of valuable gold? Did she, think you, hoard it up for her own or her Divine Son's use, or put it out to usury? Did she lay it out in the purchase of houses, lands, or vineyards? No, she was too great a lover of poverty for that. In her zeal for that blessed estate, and with her intimate knowledge of her Son's will, both revealed to her within, and exhibited by infallible tokens without, (*since, perhaps, He turned away His eyes from the gold as if with aversion,*) she expended the whole, as I judge, in the course of a few days, for the use of the poor. For it was distressing to her to have such a sum in her possession, or to devise means for laying it out upon herself. How, indeed, could any such private use have been found for it by her, who, when she went into the temple at her Purification, had not so much as a single lamb to offer for her Son, but was forced to buy turtle-doves or pigeons? It is reasonable, then, to suppose both that the offering of the wise men was costly, and that our Lady, studious of poverty, and full of charity, bestowed it upon the poor.

"You have here, gentle reader, before your eyes, the truest and best encomium of poverty: observe, then, the two following points. First, the Child Jesus, and His holy Mother, the blessed Virgin, *disdained not to receive alms like needy persons*. Secondly, they were so far from being anxious to obtain riches, or hoard them, that *they would not so much as keep what was liberally bestowed upon them, increasing daily in the love and desire of poverty.*"—pp. 37—40.

Is there any error, any heresy, any superstition, which cannot be extorted out of the word of God by a process like this? And is it not evident, from this and other passages, that these writers, in their licentious abuse of their imaginations, are reducing the incarnation to the level of a myth, and fable, and a poet's dream?

A similar observation will apply to the account given of the Puri-

fication, where, to say nothing of the variety of fictitious circumstances introduced into it, the Lord is represented as acting in a manner inconsistent with his condition as an infant a few weeks old.

"Now when the fortieth day was come, as prescribed by the Law, our Lady, with the Child Jesus and St. Joseph, set out from Bethlehem on her way to Jerusalem, about six miles distant, there to present her blessed Son to the Lord as it is written in the Law. Do you in thought go with them, and *help the sacred Virgin to carry her Divine Infant*; and fix your mind, as if present, on all which is now to be said or done, for it is a subject of the most exalted devotion.

Thus then do they bring the Lord of the temple to the temple of the Lord. At the entrance they buy a pair of turtle-doves, or two young pigeons, to offer to God for Him, as was the custom of other poor people. But as they were poorer even than most, we may rather suppose, that their offerings consisted only of two pigeons, which were of less price than the doves; and for that reason are mentioned the last in the Law. And the holy Evangelist takes no notice here of a lamb, which was the usual offering of the rich. At this time the holy Simeon, who was a man both just and devout, came with haste into the temple to see Christ the Son of God, whom the Holy Ghost had promised that he should see before his death. He no sooner beheld the Divine Babe, then he knew Him by the spirit of prophecy within him, and pressing towards Him, fell on his knees and worshipped Him in His Mother's arms. *The holy Infant blessed him; and looking earnestly upon his Mother*, bent forward, in token that He desired to go to him. This His Mother understanding, gave Him to Simeon, who with joy and reverence received Him in his arms; and then arose, and, blessing God, said: *Lord, now lettest Thou Thy servant depart in peace*, and the rest; prophesying many things concerning His Passion. And holy Anna, the prophetess, came up at that instant, and, worshipping Him, also spoke many things relating to Him. But Mary, wondering at all these things, kept them close in her heart. At length, *the Child Jesus stretching forth His arms towards His Mother*, was again received by her. After this, they advance towards the altar, in the manner of a procession, which is annually represented throughout the church on Candlemas-day. First went the two venerable old men, Joseph and Simeon, hand in hand, singing with transports of joy: *O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. The Lord is righteous in all His ways, and holy in all His works. For this God is our God for ever and ever. We wait for Thy loving kindness, O God, in the midst of Thy temple.* These were followed by the sacred Mother herself, bearing in her arms Jesus the Infant King, with Anna by her side, she pouring forth her soul in thanksgiving beyond expression, in which her companion joined her. These, then, were all who formed this procession, which, though consisting of few persons, represented great mysteries; for these were but the first-fruits of an innumerable company of every sex and every state, youth, celibacy, marriage, and widowhood. When they were come to the altar, the holy Mother knelt down, with all reverence and devotion, and offered her dearest Son to His heavenly Father, saying: 'Vouchsafe, O most sovereign Lord, to receive this Thy beloved Son, whom, according to the commandment of Thy Law, I here offer unto Thee as the first-born of His mother. But I beseech Thy mercy, most gracious Father, to vouchsafe to restore Him again to me.' And then rising, she laid him upon the altar. O great God, and most merciful Lord, what a precious and most acceptable Offering was this! such surely as had never before been made from the beginning of time, nor shall ever be made again.

"Consider each point attentively. The blessed Infant Jesus quietly remains upon the altar, like any other little child, and *with a look of intelligence beyond his years, fixes his eyes upon his mother, and the rest who stand about him, humbly waiting with patience, to see what more is to be done.* The priests enter solemnly with their attendants, and the Sovereign Lord of all things is redeemed like a slave at the low price of five pence, or five small pieces of coin called shekels, the sum given for other poor children. After Joseph had paid them to the priest, the blessed Mother joyfully received him again into her arms. Then taking from Joseph the above-mentioned pair of pigeons, she knelt down, and lifting up her eyes devoutly to heaven, offered them, saying: 'Vouchsafe, most merciful Father, to accept this

offering, the first little gift which Thy beloved Son, of his extreme poverty, this day presents unto Thee!" Then *He, stretching forth His hands towards the little birds, raised his eyes to heaven, and though He said nothing, yet signified by His gestures that He offered them together with His Mother.* And so she left them upon the altar.

"Consider here, Christian reader, and diligently contemplate the great dignity and majesty of those who make this offering: the blessed Virgin Mother, and her Divine Son Jesus. Could such an offering, think you, though a little one, be rejected of God? No; rather may we devoutly suppose it to have been carried up to heaven by the hands of Angels, and there presented by them, and to have been most graciously accepted, at the Eternal Throne, amidst the joyful thanksgivings of the whole company of blessed spirits.

"The offering having been duly made, the holy Virgin quitted Jerusalem, on her return home to Nazareth. On the way, she stopped at the house of St. Elizabeth, wishing to see St. John before she left the neighbourhood. Do you accompany her whithersoever she goes, and in devout meditation *assist her to carry the Babe.* When our blessed Lady and St. Elizabeth met, they were extremely overjoyed at the sight of each other, but more especially in beholding each their blessed sons Jesus and John, *who, with no less tokens of joy, lovingly congratulated one another;* and St. John, as conscious of the dignity of His sacred Guest, behaved towards Him with the utmost submission and respect. Do you also reverently receive the child John, for he is great in the sight of the Lord, and *haply he may give you a blessing.*"

Besides its other peculiarities, this passage contains a covert contradiction of the Holy Scripture. For the turtle-doves or young pigeons were not an offering from the child, nor was the mother to lay them on the altar, but they were an atonement for the mother, and she was commanded to bring them to the door of the tabernacle, and to deliver them to the priest, who was to offer them before the Lord, the one for a burnt offering, and the other for a sin offering, and make an atonement for her. But this account of the matter would not suit with the notion of the immaculate and sinless purity of the Virgin. And so the Scripture narrative is falsified, and the turtle-doves or pigeons, which in reality were offered by the priests as a burnt-offering and a sin-offering, for an atonement and purification for the mother, are here represented as being offered as a gift by the Son, together with his mother. One would be glad to believe that Mr. Oakeley was not aware of the purpose with which the story is made to contradict the Scripture; but whether he was or not, the crime of doing violence to the Word of God remains the same.

Now, this is an exceedingly remarkable passage, when one recollects that Mr. Oakeley informs us he has made alterations in the text of his author where he conceived the matter was less likely to edify than to startle, and where Meditation was carried further than the mind of the public is yet prepared for. And what makes this passage more worthy of notice is, that Mr. Oakeley has, in the place referred to, expressly guarded against his reader supposing that the passages he has omitted seemed objectionable to him on account of the doctrine they contained. On the whole, therefore, it would seem that the only explanation to be given of his retaining this account of the Purification is this, either that he does not understand it, which is hardly credible; or, that he does not feel any objection to altering the sacred text, in order to make it square with the doc-

trines he has adopted with regard to the sinless nature of the Virgin Mary. For Bonaventure maintains, that the Virgin had no need for purification, and that she submitted to it voluntarily, as to a law "made for others;" and this passage Mr. Oakeley *has* retained, (p. 41.) Now, this error of her immaculate perfection is confuted by the mere fact of her having a burnt-offering and a sin-offering offered for her atonement and cleansing; consequently, as the Scripture account of the transaction will not consist with the doctrines of this school, the sacrifice of the Purification is represented as a little gift laid on the altar by the Virgin, and presented by the Lord to His Heavenly Father, conjointly with His mother. Would it not be more decent—it would be folly to say, more reverent—to have composed this "Life of Christ" as a pure fiction, without any reference to the Sacred Text, than in this unblushing manner to do violence to the Word of God. It is very easy to say, "Whatever be the truth on this subject, it is one on which I find it especially sweet to meditate" (p. 28); or, "Though it is uncertain whose marriage it was that was celebrated at Cana of Galilee, let us, for meditation's sake, suppose it to have been that of St. John the Evangelist" (p. 103); though one cannot understand why any right-minded person should find any especial sweetness in meditating on anything in religion which he acknowledges may be false and contrary to fact—to say nothing of his stating that the Lord commanded St. John to put away his wife, while acknowledging that he knows not whether it was St. John's marriage of which the account was given. These, however, appear trifles compared with the present deliberate and intentional contradiction of the Sacred History.

And yet the steps are easy by which men arrive even at such impiety. If men begin with trifling with truth, they do not feel it so difficult as some imagine to take liberties with Holy Scripture. How easy is it to find illustrations in abundance, from the expositors of prophecy and the commentators—to say nothing of those who adopt an imaginative and poetical style in preaching. Truth is a very sacred deposit, and revealed truth is the life of the human soul; and it seems a law in our being, that, if men have not an inward love and preference for truth, for its own sake, they will lose their perception of its relative value and expediency—and so go on in the deteriorating process of mental obliquity and confusion, until they have exposed the unsoundness of their principles by overt acts of dishonesty and falsification. And no less true is it, that all this may co-exist with a certain species of devotional feeling and zeal, so that it is anything but impossible for a man even to lay down his life in defence or maintenance of certain truths, who has no love for truth itself, and is utterly ignorant of what it is and what its value. And hence the mischievous effects of such movements as the present. If the leader of such a movement as this can have so little notion of the distinction between truth and falsehood as to teach men that "it is not more than an hyperbole to say that, in certain cases *a lie is the nearest approach to truth*," is it any wonder that his disciples should adopt the maxims of

the Jesuits in their dealings with mankind, and falsify the Scripture itself when it stands opposed to their errors and superstitions? For, in truth, falsehood soon comes to be mixed up with their devotions, and even their humility is at best fanaticism—a false estimate of themselves. If this seem too strong language, let any one consider the first principle of the humility they inculcate. For example, here is a passage from Dr. Pusey's preface to Surin :—

"Happy, at least it is, if they who think they hold most accurately the corruption of nature, can even understand the language of the self-abhorrence of the saints. Take his, who being asked, 'Who were the sheep?' said, 'I know not; *I only know that I am of the goats;*'* or his, who even prayed *that his sins might not bring the vengeance of God on the towns where he preached,*† or of those who wept for their sins, until sight was impaired;‡ or his, who, having renounced all the riches and glories of this world, habitually accounted *his only fit dwelling to be hell,* or BRING SPIT UPON ALL NIGHT, COUNTED NO PLACE FITTER THAN HIS OWN FACE;§ or hers, who, having followed God's leadings since she heard His Name, confessed, '*All my life has been nothing but darkness,* but I will hide myself in the Wounds of Jesus crucified: I will bathe myself in His Blood, which will wash off all my sins;|| or his,¶ who, being asked, to pray for the continuance of a life spent in winning souls, answered, 'I am an unprofitable servant, whom neither God nor His people needeth;' or that which has been *the common maxim and first principle* of all saints, that they are to account themselves 'the chief of sinners,' not professing it only with their lips, but on each occasion acting instantaneously upon it, wishing thus to believe it, bearing all reproach patiently, glad to be evil spoken of untruly, acutely pained at any hint of praise, confounded at the mention of any good in them."—p. xx.

And yet, does it never occur to those writers that, as *all* persons—to say nothing of all *saints*—cannot *all* and singular of them be the chief of sinners, a vast deal of such humility as this must consist in pure self-deception; and, how deception of any kind can be a virtue and a grace, they would do well to inquire. But certainly, when self-deception is reckoned an act of sanctity, it is no wonder if, from deceiving themselves, such saints should fall into the habit of deceiving others.

On this passage Dr. Pusey has added the following as a note :—

"All these tests of deep humility may be verified to any extent in the lives of the Saints, not as the results of reflection, but as part of themselves.

"The following instances are given by Nouet, *L'homme d'oraison, Conduite dans les voies de Dieu*. Ent. xi. St. Francis Borgia having employed much time every day in acquiring knowledge of himself, reduced the principles of self-knowledge to these. (1.) I was formed from nothing. (2.) I shall return to nothing.

* "I think one of the Eastern Anchorites"

† "St Dominic. The like is related of St. Catherine of Sienna, that she thought *all the chastisements of Divine justice, which desolated the provinces in her time,* to be the miserable effects of her unfaithfulness. Nonet."

‡ "The largeness of the gift of tears continually recurs in the Lives of the Saints."

§ "St. Francis Borgia. St. Alphonsus Liguori gives this as one of the preparations of any mental prayer (and so of his own):—'1. My God, I believe Thee present within me, and I adore Thee from the abyss of my own nothingness. 2. O Lord, I ought now to be in hell, on account of my sins; I am sorry for having offended Thee; pardon me in thy mercy.' (Quoted by Mr. Ward, p. 350.)" Alphonsus Liguori was not always considered a safe guide by Dr. Pusey.

|| "St. Catherine of Sienna."

¶ "St. Francis de Sales."

(3.) I know not what I am. (4.) If I know any thing, my only knowledge is, that *hell is my [fitting] home*. (5.) Of myself I do no good work. St. Theresa being warned one day to take heed of vain-glory, answered, 'Vain-glory! *I know not why, knowing who I am; it is much for me not to despair:*' and in her life, 'it seems as if, even would I try to have vain-glory, I could not. For I know clearly through the grace which God giveth me, that of myself I can do nothing. On the contrary, God makes me see my miseries, and discovers to me so many unfaithfulnesses, that whatever time I could employ thereon, I should never see so many truths, as I see of them in an instant. Besides, I know not how I could attribute to myself the good which is in me, seeing that a little while ago I was entirely bare of the virtues I possess, which also are the fruits of the mercy of God, and His free gifts, wherein I am, and can do nothing, no more than a painter's canvass, in that, on my part, I can do no more than receive the grace of God, without rendering Him any service. For certainly *I am the most useless person in the world*; I am ashamed to see what progress every one makes, except myself *who am good for nothing*. What I say is *not humility, it is truth*. *I do not believe that there is in the world a creature worse than myself*, and when I consider the little profit I make of the graces I receive, I sometimes come to fear that I have been deceived.' The B. Angela de Foligna said with unspeakable ardour, 'O unknown nothingness! O unknown nothingness: I tell you in all truth, that the soul can have no richer knowledge than that of its nothingness.' And to St. Catherine our Lord said, 'Knowest thou well, who I am and who thou art. Happy wilt thou be, if thou understand it well. I am HE who IS, and thou art she who is not.' 'In this [Divine] light St. Ignatius looked upon himself AS AN ULCER CONTINUALLY DISCHARGING PUS; Alphonso Rodriguez compared himself to *graves of dead, putrid carcasses, sewers and sinks of vessels where all defilements collect*.' [Comp. our own Bp. Andrewes" (what would "our own Bp. Andrewes" say if he could see himself paraded in such company?) "Morning Devotions, 'Despise me not, an unclean worm, a dead dog, a putrid corpse.'] 'St. Ignatius used to say that *he did not believe that another could be found*, in whom there was so much ingratitude joined with so many graces and favours which he had received of God; whence *he prayed our Lord to deprive him of his spiritual consolations*, in chastisement of his unfaithfulness, to make him more careful and faithful for the future. St. Francis cried out from time to time, 'Lord, keep, if it please Thee, the treasure of the graces Thou hast deposited in my soul. For I am a thief who rob thee of Thy glory.' St. Gertrude thought it *one of the greatest miracles that the earth should endure her, seeing there was no one who did not deserve the favours of God better than herself, and did not employ them better*.' See also St. Vincent Ferrier and St. Catherine of Genoa, below, p. 105. 'St. John-of-God, when accused to the Archbishop of Grenada of harbouring dissolute people in his hospital, said, 'The Son of God came to save sinners, and we are bound to labour and pray for their conversion. I am unfaithful to my calling that I neglect this; and I confess that *I know no other bad person in my hospital but myself*,' &c. Butler."

What others may think or say of all this, the writer does not pretend to anticipate. Such humility appears to him nothing less than fanatical self-deception; and, to speak plainly, to be far less deserving of the name of humility, than of an intolerable pride and self-importance, in which *self* occupies the entire field of vision. But this comes of tampering with truth.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

THE MAYNOOTH QUESTION.

SIR,—I have read with much pleasure your observations on the Maynooth question in your May number, and fully concur in the sentiments you have expressed. Let the church of Ireland only have fair play, and we have nothing to fear from anything that may tend to increase the learning, or improve the education, of the Romish clergy.

But, will this be the effect produced by the present proposed increase of the grant to Maynooth? Will the enlarged fund be spent in improving the education and the *tone* of the college? or is there not some reason to fear, lest it may not rather be expended, merely in doubling or trebling the supply of just such priests as have hitherto been produced in that seminary?

This is, in fact, as you have very well said, the real question, which ought now to be considered and provided for by the legislature; and I would beg leave to state, in connexion with it, a fact in the present constitution of the college of Maynooth, which I do not remember to have seen alluded to in any of the debates on the subject, and which must tend, I think, to diminish any hope that might otherwise be entertained of the good effects of the proposed measure.

The college of Maynooth is not open, like our colleges, to every student who can win its honours and endowments: a young man of talent and acquirements cannot go up to Maynooth as he can to our universities, and alone and unfriended present himself for examination, and be elected into an exhibition or a sizarship. In Maynooth no student is admitted except such as can obtain the favour of the Romish bishops. Practically, therefore, the young men who are sent there are those who have recommended themselves, by whatsoever means, first to the priest or priests of their parish, and then, through the priest to the bishop; and thus Maynooth has acted as a means of increasing and extending amongst the people the power and influence of the hierarchy.

This power the enlarged grant to Maynooth will vastly multiply. The Romish priests and bishops in Ireland, by the patronage they will thereby enjoy, will possess the greatest instrument of power that can be put into the hands of any human being. They will possess the power of raising a young man from the lowest ranks of the peasantry, of the *Irish* peasantry, and of giving him, at the expense of the state, an education and a profession that will entitle him to sit at the tables of the highest and noblest in the land. This great power and patronage the enlarged grant will proportionably augment; and what probability is there that it will be employed for the benefit of the public, rather than for the interests of the Romish hierarchy? Is it not most certain, when we consider the constitution and history of

the kitchen, and thence into the parish. Years of persevering labour, and high consistency of character, may be required to atone for one ill-placed word, or *gauche* action. Is it right to *double* the chance of such a fall?

But suppose the lady such as the average of clergymen's wives are, and himself such as the average of clergy, still I believe that she had better seek her society in her own rank, whatever that may chance to be. Unless J. B. S. has a noble living, or a noble fortune, or a very small cure, he would find, as nine-tenths of his brethren certainly would, that the expense of any scheme of hospitality, to which all classes and both sexes were admitted, would be so inconvenient and overwhelming, as to render it entirely abortive. Say he has in his parish, thirty of the upper classes, sixty of the middle, and 200 poor, whom he would desire to entertain in the twelve months—that is 290 mouths to be substantially fed once. At the rate of one party a week, this would be, say three dinners, of ten each, to the first class; the second should be more subdivided, if personal acquaintance is to be the object,—the hour must be later,—say twelve suppers to five tradesmen, at half-past eight, and twenty-eight or thirty to labourers at eight. This will be almost as much company at home as most clerical purses will stand, without any female additions, which would double it, to say nothing of the interruption of any greater number of “at homes.” The expense, however, in the limited scheme I have suggested, is not so great as the number appears to make it: ten poor men can be well fed for about 1*l.* in most parts of England, on a joint, bread, vegetables, pudding, and beer,—and I doubt whether any Christian hospitality in a clergyman would not be misunderstood which stopped at the middle classes, without reaching the labourer and the pauper.

But I have another objection to the deaconesses of J. B. S.'s plan. They would be without a calling from the church, and had they any such vocation, it would call them away from still more obvious domestic duties. Most thankfully do I admit the great and important services I have witnessed—I may say received—from single women, both as district visitors and school teachers; married women have generally families of their own, which are neglected while they are looking after other people, and taking upon themselves other cares. But, if the clergyman's wife is not to assist him in his duties, says, J. B. S., “the sooner a voluntary celibacy is looked upon by clergymen, far otherwise than at present, the better it will be for the church and nation.” Not a doubt of it. But, suppose the only clergy we can find are unwilling to make this sacrifice, is not the next best thing, that the wife should so completely take the burden of domestic cares that the husband shall be left comparatively free to attend on the Lord without distraction.

I earnestly hope, that nothing I have said can be so construed as to imply that I wished the clergyman's wife not to “set the sole of her foot to the ground for delicateness,” or that any fancied superiority of birth or education should prevent her from following her husband, or going before him whenever the path of duty leads. My idea is,

however, that she has duties of her own, and that her company can only impede him in the great attempt I wish him to make upon the middle classes; at the same time, I cannot help thinking, that in many cases, this will be an imaginary difficulty, and in some, the lady will find her friends and relatives in the very circle where her husband will wish to gain admission.

I have one more remark, with which I shall conclude. It is the great importance of general knowledge to the success of the scheme I propose. If we bring ourselves into contact with those who look up to us, we must take care not to suffer by a close inspection. On professional topics, we may be tolerably safe, but if we are manifestly unacquainted with any great number of things in which our companions are well versed, if we can give them no information collaterally useful or interesting—say to the grocer, mason, or ironmonger—we shall find conversation exceedingly laborious, and instead of being improved ourselves, we shall soon get disgusted.

I project, as you see, not religious, but social meetings. I am sure, in the present state of English feeling, you will converse with a man on religious topics with most utility *alone*. I want the ice broken. The waters beneath are deep and strong; and fishing there, with God's help, we shall catch men.

CLERUS.

MR. HEARN ON THE "MAN OF SIN."

SIR,—A letter appeared in the April number of the British Magazine, from Dr. J. H. Todd, of Trinity College, Dublin, bringing against me the serious charge of misquoting his work *On the Prophecies relating to Antichrist*, even to "unusually gross misrepresentation;" an accusation which I would fain reconcile with a foot note to the same letter, acquitting me of "*intentional* misrepresentation." My reply in defence shall be brief, and I feel assured that you, Sir, will kindly allow its insertion in your next publication.

In an unpretending work on *The Man of Sin*, I stated that the Roman Pontiff "wasted the Alpine lands, where his power was opposed and his pride rebuked by a bold and meek and *godly* people," fortifying the assertion by a note, wherein the alleged "dishonesty of quotation" occurs—viz.,

NOTE C.

"Dr. Todd says of the followers of Peter Waldo, 'Yet the pure and holy doctrines which, in the main, formed the substance of their teaching, together with the general innocency of their lives, procured them extensive popularity in almost every part of Europe.' (Lect. i. p. 30.) But *afterwards* he scornfully asks, 'Are these the expositors whose bare assertion that their enemies are the Antichrist is to be received?' In other words, thou wert altogether born in *simplicity*, and dost thou teach us? &c."

Of this passage Dr. Todd complains "that this admission, (pure and holy doctrines, &c.,) as Mr. Hearn rightly quotes it, occurs on p. 30 of my work; while the passage which he cites in connexion with it (but prudently, without giving any reference) will be found on p. 34."

On reconsideration, I am sure Dr. Todd will allow that a hiatus is amply marked by placing p. 80, at the conclusion of the first quotation, and by the word *afterwards* introducing the second cited passage from his work; and that, as the Waldenses are included in "these expositors," (which Dr. Todd's letter admits,) the extent of the hiatus, or the matter therein contained, is immaterial.

But Dr. Todd further objects that, "in the intervening pages, the opinions of a very different sect of religionists, whose sentiments Mr. H. makes no attempt to defend, are discussed."

I do not conceive that either my original assertion, or the scope of the subject generally, demanded any defence of those other sects.

Again: Dr. Todd objects that "it was not because of the *simplicity* of the sects . . . but because of their *heresy*, that I asserted them to be disqualified as expositors of prophecy."

As mainly pure and holy doctrines, together with general innocency of life, argue simplicity rather than heresy, I conceived myself warranted in attributing to an opponent of the Waldenses a scorn of their simplicity; and if their heresy can be as undoubtedly proved, an important question of church history will be settled.

I must beg to add, Sir, in conclusion, that I am guiltless of the unseemly vaunt attributed to me in the observation of Dr. Todd, that "Mr. H. professes to consider and refute some of the arguments which I employed." I am not conscious of having made any such profession. With fairness, "or I do mistake myself," I have noticed the objections in Dr. Todd's work which ran counter to my statements, and then added a few remarks for the reader's judgment.

I am, Sir, your very obedient servant,

EDWARD M. HEARN.

IRISH SYSTEM OF NATIONAL EDUCATION.

LETTER II.

SIR,—Had the Commissioners of National Education in Ireland prepared a volume of extracts from the Scriptures of a suitable kind for the schools, and had they required that it should be used in the instruction of the pupils, it would have gone far towards removing the objections of the clergy against the national system. A volume of selections from the Old Testament had, in fact, been for many years employed by the clergy in the schools of the "Association," and in the catechetical examinations which were encouraged by that valuable society. The "Scripture Lessons," however, which were compiled by the Board of National Education, were framed in such a manner that the clergy considered them unfit to be introduced into their schools. And that the clergy were right in thus regarding them, it will be my business to show in this letter. These Scripture Lessons were a new translation of the Bible, which, in point of style and accuracy, was miserably defective. So that the clergy felt that if they gave it to the children of the church, to be used by them as a book of daily instruction, they would not only be putting into their hands, and accustoming them to, a very inferior translation, compared with that which has ob-

tained the sanction of the church, and which is confessedly of the highest character and excellence, but the minds of the children would become confused between the two translations, and their memories unable, accurately, to retain the words of either of them. Soon after the appearance of the first number of the Scripture Lessons, a critical notice of some of its false translations appeared in the British Magazine, by the Rev. Mr. Rogers, of Exeter. It would be both tedious and unnecessary to enter into a full examination of each of the four numbers that have been published. I shall merely give a few specimens, premising that the preface to the first number states, that "the translation has been made by a comparison of the authorized and Douay versions with the original." In a great number of instances, however, the original is departed from, as well as the authorized version, in order to agree with the Douay. How the Commissioners can justify their adopting the translation of the Douay Bible, in those cases where it manifestly differs from the original, and where the authorized version is in strict accordance with the original, it is difficult to say.

I shall begin with a specimen of the innaccuracy and bad taste which disfigure the Scripture Lessons. One of the striking peculiarities in the opening of the book of Genesis is the emphatic manner in which the name of God is repeated in every clause of every sentence, thereby bringing more distinctly before us the Creator himself, as engaged in the performance of each successive act. And this reiteration of the noun, instead of employing the pronoun for the purpose of avoiding such a frequent repetition, not only adds to the solemnity of the passage, but furnishes an internal evidence of the extreme antiquity, and of the Oriental origin, of this piece of sacred history. The impressiveness of these weighty yet simple sentences, following each other in slow and measured pace—the steps of the Deity—cannot but be felt by the reader of the authorized version :—

"And God saw the light, that it was good : and God divided the light from the darkness. And God called the light day, and the darkness he called night."

In the Scripture Lessons this is all run into one sentence, and, instead of the name of God, the personal pronoun is substituted, thus :—

"And God saw the light that it was good, and he divided the light from the darkness, and he called the light day, and the darkness night."*

This is not translating. It is modernizing and re-casting the sacred text of the most ancient record in the world, and bringing it down to a level with the style of fashionable European composition. It agrees with the Douay version, indeed, but it differs from the original in omitting to repeat the word "called," and in twice substituting "he" for "God." And as to the punctuation, it departs as much from the Douay as it does from the authorized, and adopts a method of its own, and one which the scholars ought to be warned to avoid, as being contrary to the rules of grammar and good writing. I might adduce

* In the first edition of the Scripture Lessons there was a comma at the word "night," and the breathless sentence proceeded with the clause, "and the evening and the morning were the first day." This was altered in the second edition.

a number of examples of a similar kind ; but I shall only quote one, and that a most glaring instance of the want of taste with which this translation is executed. The touching exclamation of the patriarch Jacob—believing, as he did, that Joseph was dead, and apprehensive that Simeon was not living, and that their brethren were somehow or other implicated in bringing about the fatal catastrophe—is thus despoiled of all its deeply affecting pathos, by the mode of rendering adopted in the Scripture Lessons :—

“ Me ye have bereaved of my children ; Joseph is not *here*, Simeon is not *here*, and ye will take Benjamin away ; all these evils are fallen upon me.”

But defects of this kind in the style of the translation, although not unimportant when the work was intended to displace one of incomparable excellence, are of minor consequence. The objections of the clergy were still stronger against certain deviations from the original, manifesting a decided leaning towards the interpretation that the church of Rome has put on the sacred text, instead of adhering strictly and impartially to the very letter of the inspired record. Thus the passage, Genesis, xiv. 18, is rendered as follows :—

“ And Melchizedek king of Salem, brought forth bread and wine ; being a priest of the most high God.”

This is not a literal rendering. It is, in fact, a gloss upon the words of the original, tending to determine the disputed point in favour of those who maintain that this presentation of bread and wine was an hierarchical act, a priestly offering ; whereas, the authorized version presents a perfectly impartial and strictly exact translation of the original. The importance attached to this text by the advocates of the church of Rome will be seen by a reference to Ward’s Errata of the Protestant Bible, a book which has had a very extensive circulation in Ireland, or by a reference to Fulke’s Defence of our Translation.

Again, the passage, Luke, xxii. 20, is thus translated :—

“ This cup is the New Testament in my blood, which is about to be shed for you.”

Here, in agreement with the Rheims version, the Scripture Lessons give a future rendering to the participle of the present tense ; and that, although a note to the Rheims Testament acknowledges that “ the Greek readeth in the present tense.” This departure from an exact rendering of the word is the more inexcusable, inasmuch as a similar participle in the preceding clause is rightly translated, “ my body which is given for you,” not “ which is about to be given for you.” If the former be correct, the latter must be incorrect. Why, therefore, is an incorrect rendering in the Roman-catholic version followed where it differs from the original as well as from the authorized version ? Are the clergy of the established church to sanction such a mode of dealing with the inspired text ?

But further, the Scripture Lessons were objected to by the clergy, not only because they were in a new, a poorly executed, and incorrect translation, but also on account of several notes which were affixed to them. Some of these notes were on controversial topics. It had been the aim of the clergy to avoid controversial subjects in giving

religious instruction to the children when united together for education in their schools, and to impart to them only the simplest truths in the simplest language. Certain notes in the Scripture Lessons, on the contrary, directed the attention of the pupils to "Roman-catholic doctrine," as distinguished from Protestant doctrine. Was this wise? Was it suitable, in a book intended for the instruction of young children? But not only did the notes touch upon these points, but they did so in a manner that was calculated to bewilder and to mislead the children, and to give them erroneous views which favoured the tenets of the church of Rome. Such is the note upon "repentance," in the first number of the Lessons from the New Testament, p. 14, and repeated again in the second number, p. 10.* This note assigns as the reason for using in the Lessons the term "*repentance*" instead of "*penance*," that "Roman catholics include in the word *repent* all that they mean by the phrase *do penance*," and the note adds, "it is obvious, therefore," i. e., because they include "all that they mean by the phrase *do penance*" in the meaning which they attach to the word *repentance*,—"that Roman catholics are in no danger of being misled by the use of the word *repentance*." But, on the other hand, "Protestants," it asserts, "would be in danger of being misled by the use of the words *penance* and *do penance*," inasmuch as they do not understand those terms "according to Roman-catholic doctrine," and the words convey to them a different idea from what they convey to members of the church of Rome. Is not this teaching the children to regard the doctrine of the Roman church respecting penance and repentance as being correct and true, for Roman catholics "are in no danger of being misled," whichever term be used; and Protestants would be "in danger of being misled," because they do not understand the phrase "do penance" in the full sense in which Roman catholics understand it? Is this a note on the Scriptures which a clergyman ought to put into the hands of the children who attend his school? The meaning which Roman catholics in Ireland attach to the word "penance" is well known. The catechisms in common use amongst them leave no uncertainty on the point. Butler's Catechism, "revised, enlarged, approved, and recommended, by the four Roman-catholic archbishops of Ireland, as a general catechism for the kingdom," as its title-page sets

* The note is as follows:—"Repentance.—The Greek word here rendered '*repentance*,' as well as the kindred verb rendered '*repent*,' is in this, and several other passages, translated in the Vulgate Latin by '*penitentia*,' and in the Rheims version by the English word (derived from that) '*penance*,' which is contracted from '*penitence*.' We shall render the Greek words in question by the English words '*repentance*,' or '*penitence*,' and '*repent*.' For the Roman catholics, including under the words *repentance*, or *penitence*, not only internal sorrow for sin, with purpose of future amendment, but also a disposition on the part of the penitent to manifest his inward sorrow for sin by penitential works, do in fact include in the word '*repent*' all that they mean by the phrase '*do penance*;' whereas, although the word *penance*, according to Roman-catholic doctrine, essentially implies internal sorrow for sin, it conveys to Protestants only the idea of certain austerities, or voluntary sufferings, or at least certain exercises peculiar to the church of Rome. It is obvious, therefore, that while Roman catholics are in no danger of being misled by the use of the words '*repentance*,' or '*penitence*,' Protestants would be in danger of being misled by the use of the words *penance*, and *do penance*."

forth, has the following questions and answers :—“What do you mean by the *penance* enjoined by the confessor? *Ans.* The prayers and other good works which he enjoins on penitents, *in satisfaction for their sins.*” “Will the *penance*, enjoined in confession, always satisfy for our sins? *Ans.* No: but whatever else is wanting may be supplied by *indulgences*, and our penitential endeavours.” “Why does the church grant indulgences? *Ans.* To assist our weaknesses, and to supply our insufficiency, *in satisfying the Divine justice for our transgressions.*” Such, then, is a part of “the Roman-catholic doctrine” of penance; and the Scripture Lessons assure the Roman-catholic children that they “are in no danger of being misled” when the word *repent* is used instead of *do penance*, because they attach to the former term the same meaning that they attach to the latter, and “do, in fact, include in the word ‘*repent*’ all that they mean by the phrase ‘*do penance.*’” Which is as much as to say, that they would be “misled” were they to attach to it any other meaning. If this be so, are not Protestants “misled,” according to the Scripture Lessons, who understand repentance in a different sense from that of the church of Rome?

This is not the only note which is objectionable on account of its doctrinal tendency. I proceed, however, to another class of notes, which are open to objections of the gravest kind: I mean, the notes which refer to various readings. The defence which has been set up for the introduction of such notes is, that the children will, some time or other, hear that there are various readings, and they will be less liable to have their minds unsettled if fairly told by their teachers that this is the case, when the Scriptures are first put into their hands, than if the fact be kept concealed from them, and they learn it afterwards from some adversary of their faith. But, even if this were admitted, the notes as they stand in the Scripture lessons are objectionable; and their effect must be, to infuse doubts as to the genuineness of the received text in certain cases, where there is in reality no sufficient ground for feeling doubtful upon the point. There is no topic with respect to which the possession of full and accurate information is more necessary, in order to enter into a consideration of it with safety or with any profit, than that of the various readings in manuscripts, and ancient versions of the Scriptures. To tell a person who knows nothing about the number and relative value of the MSS. of the Greek text, that “three MSS.,” or that “six MSS.,” have a certain reading different from that in the commonly received Bible, will, of course, make him feel some hesitation whether it is to be admitted by him as a part of the inspired writings: whereas, the man of learning, who is aware of which are the “three” or the “six” MSS. in question, and knows that their unsupported testimony is not to be regarded against the weight of evidence on the other side, feels no doubt or hesitation at all. Is it fair, in such a case, to put before an ignorant child that which is calculated to make him doubt, when a fuller, but to him an unattainable, degree of acquaintance with the subject, would prevent his having any doubt respecting it? I have said an ignorant child,—but why should I confine the remark to such? The schoolmasters

and mistresses are just as devoid of the information necessary for properly understanding such notes, as are the children, and they must be utterly unable to answer the inquiries which any of their intelligent scholars make, in regard to these matters. What Irish teacher of a National school could tell his pupils the amount of dependence to be placed on some "one" unspecified manuscript of the Greek Testament, or the degree of accuracy with which it has been collated? Could he tell how many manuscripts in all have been as yet collated, and the *families* to which they belong, so as to form any estimate of the amount of value to be attributed to such an assertion as that "three" of them have a particular reading? Could he tell any child that asked him the question, what was the relative value of the Syriac, or the Ethiopic version, as compared with other versions? Nay, if the teacher were himself anxious to acquire information of this kind, where could he obtain it? Is there any book accessible to him where he would find the subject explained? The Scripture Lessons afford no explanation of these matters. The National Board do not put into his hand any book which would render these notes intelligible. Having premised these remarks, I must give a few specimens of the kind of statements to which they refer.

Note on Luke, ix. 39 :—[And he throweth him down.] "These words within brackets are found in three manuscripts, and several ancient translations."

Note on Luke, xvi. 21 :—"One manuscript, with the Vulgate, reads here, 'and no man gave to him.'"

Note on Psalm xxii. 17 :—"I may number—or, they number, &c. Sept. Vulg. Syriac. Ethio."

Note on Isaiah, liii. 9 :—"There is some difficulty in this passage. The authorized version reads, 'He made his grave with the wicked, and with the rich in his death.' The Douay, nearly following the LXX, reads, 'And he shall give the ungodly for his burial, and the rich for his death.' Boothroyd adopts the supposition of Kennicott, that the words, 'grave' and 'death,' have incidentally been made to change places, and reads, 'And he was placed with the wicked in his death, and with the rich man in his sepulchre.' The translation in the text is nearly that of Bishop Lowth. Jesus did, in fact, *die* in company with *malefactors*, and was *buried* in the sepulchre of a *rich* man."

Note on Psalm xxxiv. 10 :—"The rich are made poor, &c. The young lion do lack.—*Auth. Trans.* A single letter (the two letters being very like one another) makes the difference. The ancient Greek, Latin, and Syriac, read as in the text, which reading is preferred by Bishop Horsley. The word rendered '*made poor*,' is never used of any inferior animal, to express its want of food; but always of men, to express poverty."

The Lord's Prayer, is thus given in the Scripture Lessons, from the New Testament, No. 1, p. 60 :—

"When ye pray, say, [Our] Father, [who art in heaven,] Hallowed be thy name: Thy kingdom come: [Thy will be done as in heaven so on earth.] Give us day by day our daily bread: And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil."

To this is affixed the following note :—

"The passages enclosed in brackets in this prayer are not found in some

manuscripts, and therefore are omitted by many modern critics—as Griesbach, &c. They are supposed to have been supplied from the parallel passages in Matt. vi. They are omitted in the Armenian and Vulgate translations. Origen says, that Luke has them not, though Matthew has.”

Now, I would put it to any person of common sense, are notes of this description suited to the children in National schools? What can such children, what can their teachers, know—living, as they do, in the mountains of Connemarra, or the plains of Mayo, or the Bog of Allen—what can they possibly know of Griesbach, or Bishop Horsley, or Kennicott, or Boothroyd? Is it in the nature of things that they should be able to appreciate, according to the value respectively belonging to each, the Armenian version, the Syriac, the Ethiopic, the Septuagint? But, absurd as it is, and mischievous, to put these notes, suggestive of all manner of doubts, into the hands of persons who have no means of obtaining the information necessary to counteract their sceptical tendency, yet even the statements themselves are not always correct. In Luke, ix. 39, where the note says that the words, “And he throweth him down,” are found in “three manuscripts,” Griesbach mentions *four*, and Scholz *six* MSS. as having this addition. In the next example, Luke, xvi. 21, the note says, that “one manuscript” has the reading in question; Griesbach specifies “three,” and Scholz “four” MSS. which have it. So miserably defective is the scholarship of which an ambitious display is made in these Books of Lessons.

But a still more erroneous statement is made with reference to 1 Cor. xv. 47. This text occurs in two numbers of the Scripture Lessons. Where it first occurs, p. 17, it is thus translated:—

“The first man is of the earth, earthy; the second man from heaven, heavenly.”

To this is appended a note, as follows:—

“*Heavenly*; or the Lord from heaven.”

Here the original, as well as the authorized version, is departed from, and the Rheims translation is adopted. The reading of the authorized Bible is given, indeed, in the note, but not a word of reference or allusion to its being grounded on the authority of any MSS. or ancient versions. When, however, this passage occurs again, at p. 150 of the first number of Lessons from the New Testament, the correct reading is given in the text, and the following note is affixed to it:—

“The Lord from heaven, or, according to a large proportion of the ancient manuscripts which have been examined, the second man from heaven.”

Here you perceive how an attempt is made to prop up the reading found in the Rheims version, and maintain its credit, although it is not adopted in the text of the lesson. But what is the fact in regard to the manuscripts? Out of 121 which Griesbach collated, the word “Lord” was found in 113, and was wanting in *eight*. Yet the Scripture Lessons aver that it is omitted in “*a large proportion* of the ancient manuscripts”!

And now I would ask the English clergy, would they give their

sanction to a volume of this kind for the use of the children in their schools? Yet this was the only book of Scriptural instruction which was admissible for the combined education of the children in the Irish National schools. But still further it is to be observed, that even if the clergyman wished to use these Scripture Lessons in his school, as the means of giving some instruction in religion to the Roman-catholic children, it still was in the power of the Roman-catholic priest to raise objections against the use of them, and to prevent their being read. The commissioners did not enforce, they only "recommended," their being used. And in the inquiry which was made into the working of the system by a committee of the House of Commons, in 1837, the Secretary of the Board was asked, "To whose will is it left whether they shall be read or not?" He answered, "To the patrons of the schools." He was then asked, "If the parent of any child should object, would the child be withdrawn, or the book?" His answer was, "That would be a question to be decided. If the parents of a single child objected, the obvious course would be, that the child should not be in the Scripture class; if the objection extended to any number, so as to lead to the inference that an objection was felt by the parents to the use of the Scripture extracts, *their use in that school would be contrary to the principles of the Board.*" The view of the principles of the system which was thus laid down by the secretary is confirmed by the change which has recently been made in the wording of the rule respecting the Scripture Lessons. That rule is now as follows:—

"The Commissioners do not insist on the Scripture Lessons being read in any of the National Schools, nor do they allow them to be read during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such case, the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these lessons or not, as they think proper."

Let the reader now call to mind the passages which I quoted in my former letter from the testimony of the Roman-catholic prelates, wherein they stated that they altogether objected to the children of Roman catholics receiving any scriptural instruction whatever in schools which were under the patronage of Protestant clergymen. It was, therefore, perfectly evident to the clergy of the established church, that as the commissioners did not render the use of the Scripture Lessons obligatory in all the National schools, the authority of the Roman-catholic priests would be exerted to prevent the children of their communion reading those lessons in the parish schools, if placed in connexion with the National Board. So far as regarded the employing of these volumes of extracts as the medium of giving religious instruction to all children of every persuasion who attended their schools, the clergy were left dependent on the non-interference of the Romish priesthood; for, all that was needed to prevent the Scripture Lessons being read was, that the priests should influence some of the parents to make an objection to their children reading them under the eye of a Protestant clergyman, and forthwith the use of the book

must be abandoned in that school as a book of united instruction. That the priest would, whenever a fitting occasion presented itself, thus interpose with the parents for the purpose of excluding the Scripture, was manifest from the distinct declaration of the Roman-catholic bishops, that they thought it their duty to interfere with the parents if they sent their children to a school where any scriptural instruction was given, unless it was imparted by a Roman-catholic teacher, and under a Roman-catholic superintendent.

Enough, I trust, has now been said, to make it evident to your readers, that the mere fact of the Commissioners of National Education having recommended the use of the Scripture Lessons, was not enough to remove the objections of the clergy against the system, and that those lesson books were themselves of a description that could not meet with the approval of the clergy. I am, Sir, yours faithfully,

AN IRISH CLERGYMAN.

THE CHURCH IN NEWFOUNDLAND.

SIR,—It is always interesting to trace the progress of the church of Christ in the several nations of the world, and I would hope that an attempt to show its present condition and to guess at its future fortunes in Newfoundland—one of the most ancient, as well as most important, of the British colonies—may find acceptance with yourself and some of your readers.

We shall have a clearer view of the subject, if we, first of all, give a rapid sketch of the efforts which have been made in former days to extend the knowledge of God in that bleak country. And this we are enabled to do, without much trouble of research to ourselves, by the help of the various books which are now published relative to our colonial empire, and more particularly Sir R. Bonnycastle's very interesting and valuable account of Newfoundland in 1842.

We need not go farther back than the 16th century. Robertson and Pinkerton do, indeed, say something of a visit of Eric, Bishop of Greenland, in 1227, to those inhospitable shores, to convert the inhabitants. But we cannot look upon this as anything more than the legendary history of a remote age. No traces of the pious labours of this holy man, and his devoted followers, are left, and all that the story can serve for now is to encourage the minds of those who love to regard themselves as links in a golden chain let down from Heaven to Earth to draw men upwards, with the pleasant thought that the feet of Saints may, haply, have walked over the ground which they now tread, and the prayers of saints may have gone up from those very spots on which they now seem at times to labour in vain; and when they think thereon, they call to mind our blessed Lord's words—"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (St. Luke, xviii. 7, 8.) And in the strength of this promise they go on their dreary way with fresh courage and energy.

However, we may date the first authentic knowledge of Newfoundland at 1497. In that year it seems certain that Cabot not only discovered the island, but landed upon it, surveyed its harbours and coasts—saw its inhabitants—perceived the capabilities of wealth and greatness which were contained in its bordering seas and other natural resources—and went back to Henry the 7th with a cargo of spoil, which might prove to that prudent monarch the probable advantage of securing to the crown of England so rich a dependency as this new country promised to be. Although we cannot suppose from the short stay which he made there, that Cabot could have attempted to plant the cross in that frozen clime—(and this we generally find to have been the first aim and foremost thought of the travellers of those days)—it is certain, from the fact of his giving the name of St. John to the island off the main land, because it was first seen on St. John the Baptist's day, that he was neither ashamed of holy things, nor neglectful of any opportunity, however slight, of reminding those around him that there were other matters to be thought of besides the worldly gains which might accrue to themselves and their employers from this new discovered island. How forcibly does Dr. Arnold touch upon the importance of giving sacred names to new countries, when in a letter* to Mr. Gell, he says—"By all means, if possible, stick to your idea of naming your place Christ's College. Such a name seems of itself to hallow Van Diemen's Land; and the Spaniards did so wisely in transplanting their religious names with them to the new world. We, unhappily, 'in omnia alia abiimus.'"

From 1497 till 1527, we read of Newfoundland being resorted to by the ships of several nations for the sake of the fish; but whether any of those ships brought to its desolate coasts the "fishers of men," who, though they had toiled many a long night without success, would again "at their Master's word, let down the net for a draught," we have no tidings at all. There is no voice, nor sign, to enable us to hope favourably. One vessel, indeed, did sail from England in this year (1527), for the express purpose of the discovery of the Northern parts of the island, whose name, "Dominus Vobiscum," would lead us to infer that it sailed with some higher purpose than merely that of promoting trade, or even science. May the Hawk,†

* Life of Dr. Arnold, vol. ii. p. 206.

† "The Hawk, schooner, was the munificent gift of the Rev. R. Eden, rector of Leigh, Essex, to the Bishop of Newfoundland. Some time was necessarily occupied in adapting it to the purposes of a church ship, for the use of that diocese. With this object the lower deck, with the exception of that part reserved for the Bishop's cabin, has been fitted up so as to answer the purposes of a small floating church. By such an arrangement, the vessel will be often rendered available for holding divine worship off some of the retired settlements in the numerous bays of Newfoundland, where no church has as yet been erected, while the bishop himself may be engaged in visiting larger stations, which have a church on shore already built.

On the 12th of August, the Bishop of London having previously visited the vessel and given a parting charge to those who were about to sail in it, the Hawk proceeded on her voyage down the river, carrying a flag bearing the arms of the See of Newfoundland. This flag, it is hoped, will be often greeted by the fishermen of Newfoundland, and the inhabitants of its coasting villages, as conveying to them a glad summons to attend the worship of God, which will thus be carried to many a

though her name is not so indicative of the sacred object for which she is gone, have the Lord with her, and may she be the means of bringing Him to those who are at present afar off from Him!

In 1579 we read of a patent being granted to Sir Humfrey Gilbert for settling in America, which was followed by his expedition to Newfoundland; and from all we hear of his character—from his tranquillity in the midst of the storm at sea—from his pious answer, when reminded of the danger they were in—"We are as near to Heaven by sea as by land"—from his determination not to forsake his little company, with whom he had passed so many storms and perils—we must think that, if he had been allowed to accomplish his purpose, he would indeed have made it one of his first objects that the true word of God should be preached, and his church planted, among those to whom he came.

In 1610, Mr. Guy, of Bristol, an enterprising man, undertook to found a colony in the island, and seems to have gone forth with hopes too sanguine, and schemes too vast, for his having a chance of realizing them, with the means and agents at his command. The only interesting incident of his expedition that now occurs to us is, that, when he returned to England, he left the colony in charge of William Colston, who took a much juster view of the real difficulties with which they had to contend. But the name and history of William Colston assures us that, in the brief space in which he administered the affairs of the colony, the glory of God and the souls of men would not be neglected and unthought of.

Captain Whitburn was sent out to Newfoundland by the government of England in 1615, to correct some abuses which had been committed in the Fishery; and again, in 1618, to superintend a small colony, which Dr. Vaughan, a Welsh gentleman, had planted there. But from his account of both expeditions we cannot gather that much was done to promote religion; except, indeed, that he mentions that crimes of a very cruel and heinous kind were common; that little or no regard was paid by many to the sanctity of the Sabbath; and also that the lords of the Privy Council addressed a letter to the Archbishops of Canterbury and York, by which we might infer that some steps were taken for advancing the church in that colony, which they were so earnest in forming.

On Lord Baltimore's expedition to Avalon,* we need not dwell. His reason for quitting England, and the name which he gave to his new abode, both show that he considered religion to be no vain thing, but his very life—and though, in the form in which he promoted it, there was, as we believe, an admixture of much error, still we must consider it a cause for thankfulness to God, that in this neglected land Christ should have been preached at all, and especially

desolate spot, hitherto but seldom cheered with the enjoyment of the means of grace."—Quarterly Paper of S.P.G., No. xxxi.

"The Hawk arrived at St. John's on Sunday, Sept. 15, after a prosperous voyage of only sixteen days from Torquay."—Quarterly Paper of S.P.G., No. xxxii.

* The name of Avalon was given to this settlement from the ancient name of Glastonbury, where Christianity was first preached in Britain.—Sir R. Bonnycastle.

by those who were so much in earnest as, for the sake of worshipping him after the manner of their fathers, to give up their homes, and their friends, and much of what is counted dear in life.

But all these passed away, and no trace of their efforts to plant the church, if they made any, is left; and during the long period from 1630 till 1705, we can find no mention of a single effort being made in Newfoundland to declare "the only name whereby men can be saved." Ships went every year to the coast, and returned to their several countries, laden with the wealth which they had gained there, but though very much of the food, which was eaten on fast days by the members of the church, came from Newfoundland, it never seems to have occurred to these persons to remember the inhabitants of that land, or the people employed in procuring the produce of it. The account which the historian of New England gives of the state of things with respect to religion in Newfoundland at this time, may convey to our minds an exact picture of its deplorable condition. "I have heard," he says, "that one of our ministers, once preaching to a congregation there, urged them to approve themselves a religious people from this consideration, 'that otherwise they would contradict the main end of planting this wilderness,' whereupon a well-known person then in the assembly cried out, 'Sir, you are mistaken! You think you are preaching to the people at the bay. Our main end was to catch fish.' Truly, 'twere to have been wished," adds the narrator, "that something more excellent had been the main end of the settlements in that brave country."

All this time, for seventy years, we hear of nothing but squabbles among the different nations for the right of fishing, and reports of the corrupt and degraded manners of the persons whom they employed. To yield fish and to nurture seamen were the only purposes for which Newfoundland was thought to have been created; and whether the people, who dwelt there, had souls or not, or whether Christ died to redeem those souls, seemed to be a matter of indifference with the various branches of the church, in our own land or elsewhere.

In 1705, we read of Mr. Jackson being sent by the Society for the Propagation of the Gospel to St. John's; and from his letters to the Society, describing his great poverty, his large family, and the various difficulties in which he was plunged, we cannot suppose that much good could have come from his labours. It was at a time when the church did not take an adequate measure of its duties and responsibilities; and therefore we cannot be surprised that the arrangements made for administering God's word and sacraments to our people beyond the seas were scanty and mean, and the persons found to carry them into effect, in many points poorly furnished for so high and holy an undertaking. All the religion we hear of in Newfoundland at this time consisted in the periodical visits and services of two or three missionaries from the Society for the Propagation of the Gospel at the principal settlements of the island.*

* A more full and particular account of the blessings brought by the Society for the Propagation of the Gospel to Newfoundland at this time may be found in Mr. Anderson's History of the Colonial Church, just published. An excellent book,

In the meantime the colony was improving, trade increasing, the people multiplying; but, alas! religion was at the very lowest ebb. There was enough to bear witness for God, and to condemn those who professed to be his servants, and that was all. And though there may have been even then some "hidden saints," as there have been always in the darkest places, they do not seem to have made any decided effort to "let their light so shine before men, that they might see their good works, and glorify their Father which is in Heaven."

We find that, in 1772, Methodism was introduced into the colony by the Rev. Laurence Conglane, a clergyman of the established church. In 1778, the Presbyterians set up their first meeting house, under the pastoral superintendence of Mr. John Jones; and in 1786, the Roman catholics sent out their first prefect and vicar-apostolic, Dr. O'Donnel. And as we recount these things, can we forbear lamenting that Christians should be so divided? What a sight to the poor, ignorant dwellers on those dark coasts must it have been to see so many differing teachers all naming the name of Christ! And well might they have asked, Is Christ divided, as you his followers are?

To our shame be it spoken, the church of England made no real efforts for the promotion of religion. Though most of the principal merchants of Newfoundland, both at home and there, professed to belong to the church of England, we hear of no great sacrifices, or indeed any sacrifices at all, being made, either by individuals or companies, for the sake of strengthening and enlarging the church, either to build places of worship, or to establish schools, or to endow ministers. All was left to the Society for the Propagation of the Gospel, which did what it could; and, with its then limited amount of men or money at its command, that was little enough.

In 1820, a feeling of the deplorable state of the colony was awakened in England by Mr. Codner and others, who had been eye-witnesses of the dreadful ignorance and vice into which the greater part of the inhabitants had fallen, through the want of the means of religious instruction, and of the public worship of God; and, in consequence, the Newfoundland School Society was instituted, which did its best to remedy the evil, by sending schoolmasters, and setting up schools, in some of the principal stations of the island. But a society is not the church, nor are schoolmasters men "on whom a dispensation of the Gospel is laid" to preach with authority the Gospel of Christ: and when we say that something higher and better was wanted, we have the authority of an eye-witness, who thus touchingly laments the want of ordained ministers. "But I am ashamed of speaking of any wants when I remember the grand distress, the terrible want of all, the want of churches meet for Christian worship, the want even of the homeliest churches; and, much more, the want of men to officiate in them. For I see that many irregular and slovenly practices pass

and full of valuable information to those who are interested in comparing the progress of Christianity with that of colonization. See vol. i. chap. xi. for a very good account of the steps which have been taken at different times to extend the church of Christ in Newfoundland; which, if it had been seen in time, would have made the present sketch wholly unnecessary.

unnoticed when the schoolmaster becomes the minister; and it is plain that the fishermen, simple though they be, are not simple enough to be contented with this imperfect arrangement."

In 1827, the church in Newfoundland was comforted and refreshed by the visit of the Bishop of Nova Scotia, of whose diocese it then formed a part; and his affecting journal in the report of the Society for the Propagation of the Gospel for 1828, may give us some idea, not only of the lamentable spiritual destitution which prevailed throughout the land, but of the self-denying labours and costly sacrifices made by many of the clergy to supply it. That visit of the Bishop of Nova Scotia did much more for Newfoundland than merely set things in order there, for it made known in England the actual state of religion in the colony; and those who had the cause of God and the welfare of the souls of men at heart saw that it would not do to leave so large and increasing a portion of the church void of that polity and government which are absolutely necessary to its efficiency. First of all, an archdeacon was appointed by the government at home, and the Rev. Edward Wix was selected to fill the office; and his most touching journal of a Six Months' Visitation still further enlightened the minds of men on the subject of the needs of the church there. Then, in 1839, a bishop was appointed, to whom the government allowed the salaries heretofore paid to the two archdeacons of Newfoundland and the Bermudas; and Dr. Aubrey Spencer was consecrated to the bishopric. During the three years of his prelacy, the number of the clergy in the island was increased from eight to twenty-five. Readers and schoolmasters were appointed in almost every station; Sunday-schools were everywhere originated or revived; a theological seminary of future missionaries was established at the capital. More than twenty churches were erected, and many buildings, already consecrated for divine worship, were enlarged and repaired. Such were the external appearances of improvement in the short space of time that Bishop Spencer occupied the see of Newfoundland. In 1843, Bishop Spencer was translated to the see of Jamaica, and the Rev. Edward Field, D.D., was consecrated Bishop of Newfoundland on Sunday, April 28th, 1844.

For a review of the proceedings and prospects of the church under his superintendence, I will trespass on your pages in the next Number.

R. D.

JEWISH REFORM AT HOME AND ABROAD.

SIR,—As some of your readers may not know what is passing amongst the Jews of our own country, and still less what occupies the attention of religious and devout Israelites abroad, it may not be displeasing to them to have a few notices on the subject of reform derived from Jewish sources. About ten years since, some members of the London synagogues began to express dissatisfaction with the oral law, and consequently, with the liturgies of the synagogues, in which the divine authority of that oral law was unequivocally asserted, and some

striking specimens of Talmudic legends and ancient intolerance were preserved. They demanded a revision of their Prayer-books, and the exclusion of that which they deemed objectionable. Their demands were rejected, and therefore they withdrew, performed the work of expurgation themselves, and in Burton-crescent, fitted up a new synagogue, and formed themselves into a new congregation. In 1811, the first volume of their Prayer-book appeared, with an English translation and a temperate preface, in which they thus set forth the principles by which they were guided:—

“Two indispensable requisites of a petition, with which man may approach his God, are, first, that the prayer should be perfectly intelligible to the mind of the humble suppliant; and, secondly, that the sentiments which it expresses should be of a pure and elevating character. In our collection, we have, with all solicitude, retained those portions of the common rituals only in which these essentials are to be found. We have removed those parts of the service which are deficient in devotional tendency; and have expunged the few expressions which are known to be the offspring of feelings produced by oppression, and are universally admitted to be foreign to the heart of every true Israelite of our day.”—To review their labours and compare the new Prayer-book with the old, may be the work of a future day; but would, at present, lead me away from my hasty sketch of the fate and progress of reform, especially on the continent of Europe. The secession and the Prayer-book drew forth from the unreforming party the two following documents, which are worthy of preservation:—

Vestry Room, Bevis Marks, 13 Sebat, 5602,—24th Jan. 1842.

The gentlemen of the Mahamad, take this method to make known to the members of the congregation generally, the following Proclamation which was read at Synagogue on Sabbath last.

PROCLAMATION.

The gentlemen of the Mahamad, with deep regret, publish to the congregation a “Declaration” signed by the ecclesiastical authorities of our nation in this country, which has been forwarded to them for publication. The Mahamad at the same time having received information that a place of worship is about to be opened by persons calling themselves British Jews, wherein a ritual is to be observed, which has been proscribed by authority; the Mahamad caution every true Israelite from attending any such place of worship, or sanctioning or countenancing in any way such establishment.

COPY OF DECLARATION.

“Information having reached me, from which it appears that certain persons calling themselves British Jews publicly, and in their published Book of Prayer, reject the oral law, I deem it my duty to declare that according to the laws and statutes held sacred by the whole House of Israel, any person or persons publicly declaring that he or they reject, and do not believe in the authority of the oral law, cannot be permitted to have any communion with us Israelites in any religious rite, or sacred act. I, therefore, earnestly entreat and exhort all God-fearing Jews (especially parents), to caution and instruct all persons belonging to our faith, that they be careful to attend to this declaration, and that they be not induced to depart from our holy laws.”

(Signed) “S. HIRSCHEL, Chief Rabbi.”

“23, Bury-street, 24 Elul, 5601, A.M.”

We, the undersigned, fully concurring in the foregoing doctrines, as set forth by the Reverend Solomon Hirschel, certify such our concurrence under our hands this 24th of Elul, 5601, A.M.

(Signed)

D. MELDOLA.
A. HALIVA.
J. LEVY.
A. LEVY.
A. L. BARNET.

The promulgation of the above Declaration has been delayed in the hope that there would have been no necessity to give it publicity. Circumstances, however, now require that it should no longer be withheld from the community.—9th Sebat, 5602.

The Declaration aforesaid was made at a meeting of the Wardens and honorary officers of the several Metropolitan Synagogues, and the members of the London Committee of Deputies of British Jews, at the residence of the Chief Rabbi, the Rev. Solomon Hirschel, 23, Bury-street, St. Mary Axe, on the 24th Elul, 5601,—9th Sept. 1841,

SIR MOSES MONTEFIORE, F.R.S., in the chair,

When the following resolutions were unanimously adopted:—

That the Declaration signed by the Rev. Solomon Hirschel, and the members of the Beth Din, be received and adopted by this meeting.

That the chairman be requested to forward a copy of the Chief Rabbi's declaration, and the accompanying certificate of the Beth Din, to the wardens of the several synagogues in the United Kingdom and the colonies, at such time as he may deem expedient.

A CAUTION TO ALL WHO BEAR THE NAME OF ISRAEL

From the Chief Rabbi and the Beth Din of the several Congregations of Great Britain.

Our Brethren, the children of Israel, who pursue justice and seek the Lord!
Incline your ears to the words of righteousness; Hearken, that your souls may live!

It is known throughout the dispersions of Israel, that the prayers and blessings which we address to the Creator of the world, (blessed be his holy name,) have been arranged and appointed, by our sages of the great convocation, among whom were some of our prophets; and that these forms have been adhered to by the whole House of Israel, from generation to generation, for more than 2000 years.

But now behold, we have seen innovations newly springing up, and a new Book of Prayer, called "סדר התפילות" *Forms of Prayer used in the West London Synagogue of British Jews*, edited by D. W. Marks, printed by J. Werthiemer and Co., A.M. 5601," in which it is evident to the eyes of all, that the manner and order of our prayers and blessings have been curtailed and altered, and otherwise arranged not in accordance with the oral law, by which we have so long been guided in the performance of the precepts of the Lord, and of which it is acknowledged, "that who so rejecteth the authority of the oral law, opposeth thereby the holy law handed down to us on Mount Sinai, by Moses the servant of the Lord;" and without which it is also admitted, that we should have no true knowledge of the written law.

Seeing this evil, we have risen and strengthened ourselves for the service of God, in order to remove and set aside the stumbling block from the path of our brethren the sons of Israel, and hereby we admonish every person professing the faith of Israel, and having the fear of God in his heart, that he do not use, or in any manner recognise the said Book of Prayer, because it is not in accordance with our holy law; and whosoever shall use it

for the purpose of prayer will be accounted sinful; for the wisest of men hath said "that he who turneth away his ear from hearing the law, even his prayers shall be an abomination;" but he who regardeth his soul will avoid the iniquitous course thereby attempted, and pursue the righteous path so long trodden by our ancestors. And we supplicate the Lord God of our Fathers, to incline and unite our hearts that we may all serve Him with one accord, and that he may bring peace and brotherly love among us, and that the Redeemer may speedily come to Zion. These are the words of truth and justice!

S. HIRSCHEL, Chief Rabbi.

DAVID MELDOLA,

A. HALIVA,

I. LEVY,

A. LEVY,

A. L. BARNETT.

London, 9 Chesvan, 5602.

(To be continued.)

NOTICES AND REVIEWS.

The Statutes relating to the Ecclesiastical and Eleemosynary Institutions of England, Wales, Ireland, India, and the Colonies; with the Decisions thereon. By Archibald John Stephens, Barrister-at-Law. London: Parker. 2 vols., large 8vo. pp. cxxxii. and 2278.

THIS most useful work contains the statutes relating to ecclesiastical and eleemosynary institutions, arranged "in one chronological series, commencing with the 9th Hen. 3, c. 1, and terminating with the 7 and 8 Vict., cap. cviii." It is accompanied with notes of the decisions upon the different statutes. Mr. Stephens states his intention of publishing, every January, a supplementary volume, "which will comprise the Statutes and Cases relating to Ecclesiastical and Eleemosynary Institutions, passed and decided during the preceding year, inclusive of the adjudications under the Church Discipline Act, and such extracts from Episcopal Charges as shall seem calculated to add to the practical utility of the collection." He also announces a Treatise upon Clerical Law, which, if in an available form, will supply what many have felt to be a desideratum.

The work is abundantly supplied with indexes of matters, cases, statutes, and authorities, and will be found indispensable to all whose duties require them to refer to the statutes and decisions on such subjects.

Letter, on the Payment of the Roman-catholic Clergy, to Sir Robert H. Inglis, Bart., M.P., from Henry Drummond, Esq. London: Murray. 8vo. pp. 38.

SUFFICIENTLY clever to be amusing, but full of the wildest and most revolutionary projects and schemes. Mr. Drummond recommends the establishment of Popery in Ireland, and the opening of all the universities to all sects and comers indiscriminately; which may serve as a specimen of his discretion and good sense.

Expository Lectures on St. Paul's Epistle to the Colossians; being an attempt to apply the Apostle's Argument respecting the Errors on the subject of the Mediation of Christ, at Colosse, to the present circumstances of the Church By Daniel, Bishop of Calcutta, and Metropolitan of India. London: Hatchard. 8vo. pp. 523.

THIS volume contains the substance of lectures composed about thirty years ago, and since enlarged and re-written, and now printed by the right reverend author, for the benefit "of an enormous and unmanageable diocese," and as a token of remembrance to his friends at home. It is painful to find his lordship obliged to speak in so desponding a tone of his health, though with the thankful recollection of his having been spared, in so fearful a climate, to enter on the thirteenth year of his episcopate—the longest of his two predecessors' continuance having amounted to no more than seven years and a half, and the shortest to only nine months. It is sincerely hoped that his lordship's life may long be spared to a diocese where every additional year's experience must so greatly increase the value of his superintendence.

Reasons why we should not Revise the Liturgy, In Answer to "Revise the Liturgy, by a Peer." By the Hon. and Rev. S. Best, late Fellow of King's College, Cambridge, and Rector of Abbots-Ann. London: Parker. 8vo. pp. 16.

A sensible and excellent answer to a very silly and presumptuous pamphlet, which would have needed no answer, except that some people are so absurd as to suppose that their folly is unanswerable, if it happens to be left unanswered.

The History of the Church of England in the Colonies and Foreign Dependencies of the British Empire. By the Rev. James S. M. Anderson, M.A., Chaplain in Ordinary to the Queen, &c. Vol. I. London: Rivingtons. 8vo. pp. 482.

IT is not advisable to enter into any detailed notice of a work in an incomplete state; but it is only justice to Mr. Anderson to say, that every page proves the great labour and care he is bestowing on his undertaking.

The Book of Common Prayer Illuminated. London: Murray. Part I.

THE writer is unwilling to speak positively on any question of taste, but really he cannot understand how any one whose eye was familiar with the colours and illuminations of ancient missals could have designed the ornaments adopted in this book. In a religious point of view, the writer deeply regrets that the public taste can be in so miserable a state as to give encouragement to any one to undertake such a work.

Considerations on Subscription to the Thirty-nine Articles, submitted to the serious attention of Candidates for Holy Orders. By Charles A. Ogilvie, D.D., &c. Rivingtons. 8vo. pp. 44.

EXTRACTS from this excellent pamphlet will be found in the Church Matters for this month. It is noticed here merely, lest any to whose

attention it should be recommended might not happen to look into that part of the Magazine.

C. J. Stewart's Catalogue, 1845, Part I., comprising A—MA, will be found deserving the attention of the clergy, as containing a very large and comprehensive list of theological books, upwards of 5500 articles being enumerated in this first Part. Such lists of books are exceedingly useful to the student, and the present one is drawn up with much judgment and ability.

MISCELLANEA.

REDCLIFF CHURCH.—BRISTOL.

(From the Bristol Mercury.)

THERE stands a church upon Redcliff-hill—(how long it will stand is another matter)—which, in point of size and architectural beauty, is allowed to be the finest parish church in England; a church in which every Bristolian is supposed to feel an interest and a pride;—a church which a poet has termed “the pride of Bristowe and the western land.” In the city of Bristol and its neighbourhood there is a numerous and influential party, which professes a most devoted, and at times (election times) perfectly ungovernable zeal for “the church.” This party is wallowing in wealth, and Redcliff church is tumbling to pieces for want of necessary repairs; how these two things are to be reconciled, it is not for us to say. We are only stating a couple of leading facts, brought out in detail at a meeting recently held.

The statements made at that meeting are enough to make Bristol blush, and Clifton colour with shame. 40,000*l.* was required to pass to posterity, in its original beauty and security, the noble edifice which has been handed down to us by our ancestors. Well: after two years of incessant exertion, the committee have been able to realize the munificent sum of 5,400*l.*!—and of this amount, 2,000*l.* has been contributed by the vestry, 1,000*l.* by the committee, and no inconsiderable portion of the remainder by strangers living in different parts of England. If we deduct, also, the 10*l.*, 5*l.*, and 1*l.* subscription of people of moderate means, it will be seen that, with a few honourable exceptions, the wealthy of Bristol have either not contributed anything like in proportion to their property, or else have resolutely buttoned up their breeches pockets with a prudent determination to “provide for their families,” and allow the church to go to ruin.

In the course of some pertinent observations, J. Gibbs, Esq., said,

“When he considered that the population of our city was nearly 150,000, and that her merchants might be said to be princes, numbering their wealth not by thousands or tens of thousands, but by hundreds of thousands and millions, he was surprised that something more had not been effected. He should have thought that all the best feelings of every citizen would have been enlisted in the matter, not only on account of the architectural beauty of the building and of its importance as one of the greatest ornaments in our city, but from higher and holier motives—from their regard for it as the sanctuary in which they worshipped the God of their fathers.”

Yet the class of “millionaires” and “merchant princes,” here alluded to, subscribe in the aggregate a thousand pounds or so for the restoration of Redcliff Church; they must have fancied themselves subscribing for the restoration of a parochial pump!

Mr. Proctor, like Mr. Gibbs, was puzzled to account for the small amount of money raised :—

“ It was somewhat strange to him that they should be in this position : and difficult to assign any plausible reason. Here was a fine old church, admitted on all hands to be a credit to the city and nation at large, in the midst of a professedly Christian country, and surrounded by a population who were sending money all over the known world to build churches ; *that church was going to decay, and the means to prevent it could not be obtained.*”

We cannot make out how this comes to pass, any more than Mr. Gibbs or Mr. Proctor. A project for the discovery of the lost ten tribes, or for the building of a cathedral at Timbuctoo, could scarcely have met with less success. Perhaps with more—for in such matters “ distance lends enchantment to the view” in a most extraordinary degree ; and a near, possible, necessary, and rational object stands, perhaps, of all other, the poorest chance of finding efficient support. Yet such is not always the case. In the north, we perceive, 90,000*l.* has been raised for the restoration of York Minster.—It might have been supposed that the opulent classes of the west would have displayed something like a corresponding liberality in insuring the restoration of St. Mary, Redcliff. They have been more prudent ! Meanwhile, there is no inconsiderable danger of the walls of the church falling out ; and then, as a matter of course, of the roof falling in.

TESTIMONIAL TO THE BISHOP OF FREDERICTON.

MONDAY, the 12th of May, having been fixed for the presentation to the Lord Bishop of Fredericton, of the subscriptions and offering towards the intended cathedral of New Brunswick, the large room at the Clarence Hotel was crowded some time before the hour appointed for the meeting. We have seldom seen a more respectable or influential assemblage, on any public occasion. Among those present, we observed almost all the clergy of the city and its neighbourhood, and a number of country gentlemen. There were also a great number of ladies. On the platform were displayed the handsome Prayer Book (the gift of Captain Locke Lewis, who has ordered a magnificently bound Bible to accompany it), Altar services, Communion plate, and Alms-box, presented for the use of the cathedral ; and there were also several lithographed plates of the intended building, from the design of Mr. Frank Wills.

Shortly after two o'clock, the Lord Bishop of Exeter appeared on the platform, accompanied by the Lord Bishop of Fredericton, Right Rev. Bishop Coleridge, the Very Rev. the Dean of Exeter, the High Sheriff of the County, Rev. Archdeacon Barnes, Rev. Prebendary Hole, Rev. C. C. Bartholomew, &c.

The Lord Bishop of Exeter having taken the chair, called on the Rev. C. C. Bartholomew, as one who had been zealous in this good work to state what had been done.

The Rev. C. C. Bartholomew rose and said—on the part of my colleague, Mr. Armstrong, and myself, with whom, indeed, the idea originated, I have the highest satisfaction in stating to your lordship the result of our exertions. I am happy to be able to state to your lordship, that the amount collected, up to to-day, is 1,571*l.* 2*s.* 6*d.* ; and of this, the amount actually received at Exeter is 1,453*l.* 6*s.* 6*d.* Perhaps, I should here state that, in addition to certain subscriptions which have not yet been received, there is a considerable sum at Liverpool, which will be handed to the Lord Bishop of Fredericton, on his arrival there. (Cheers.) The necessary expenses incurred in raising these contributions, have been 74*l.* It will probably be thought, at first sight, that this is a large sum, but more than half of it has been incurred in the publication of the print of the intended cathedral of New Brunswick, copies of which now lie before your lordship. I may, perhaps, be permitted to say a single

word, upon the reason which induced us to go to that expense. Feeling a deep debt of gratitude to the subscribers, for the kindness and liberality with which they had responded to our appeal, we wished to give them some permanent and tangible memorial of the good work towards which they had co-operated. (Hear.) The cost of this work was 38*l.*, some part of which will be repaid by the sale of copies; but, at present, our expenses, including advertisements in Exeter, London, and Oxford, amount to the sum which I have already named. My lord, there are many persons in this room, who have not actually subscribed, but who are most willing and anxious to become subscribers. (Hear, hear.) On the part, therefore, of Mr. Armstrong, and myself, I beg leave to intimate, that we still continue to act, as agents for the cathedral fund, and that we shall be most happy to receive any contributions which may be given to us for that purpose. (Cheers.) I am happy to state that many warm and zealous friends of the Colonial church have intimated their intention to subscribe annually until the work be completed; and I have every confidence that, through the divine blessing, and by the active exertions of the Lord Bishop of Fredericton, should life and health be spared to him, it will be completed in every part. (Hear.) I have no doubt that we shall receive from time to time very interesting accounts of the progress of the work; and, that soon after his arrival in his diocese, we shall learn from him, not only that the site has been chosen, but that the first stone of the building has been laid. It will be our pleasing duty to communicate to those kind friends who have so liberally assisted us, such information upon the subject as we may ourselves receive. And I hope we shall be able to acquaint them, first of the completion of the chancel; next of the transepts; thirdly of the nave; and lastly that the topmost stone of the spire has been laid. I will now hand over to Bishop Coleridge, who is the representative of the subscribers on this occasion, a check for 1,400*l.*, to be by him handed to your lordship, and by your lordship placed in the hands of the Lord Bishop of Fredericton. (Cheers.)

The Right Rev. Bishop Coleridge then rose, and addressing the Lord Bishop of Fredericton, said, My lord, it is to me, I assure you, a source of peculiar gratification, to be selected to present to your lordship, in the presence of our reverend diocesan, and of this numerous assembly of your friends; and in their names, this parting token of esteem and regard. Other modes might have been adopted for the expression of our feelings, but none, I am assured more in unison with your own, than that one, entirely detached from all private considerations, which has been adopted. Called, as you have happily been, to preside over a distant portion of the Lord's vineyard, it must be a primary object of your solicitude, not only, under the divine blessing, to feed the flock committed to your charge, with the wholesome doctrine of the gospel, and duly to administer the discipline of the English church, but to exhibit also, before the eyes of the people—to their hearts and to their understandings—the scriptural liturgy of that church, in all the fulness and impressiveness of a faithful outward observance. For this end, you have rightly judged, my lord, in proposing to erect, with as little delay as possible, after your arrival in your diocese, a cathedral, worthy—I might hesitate so to speak, of the costliest achievements of architectural skill; but a cathedral—worthy, in some sense—with all humility be it said—of that Being, who though He dwelleth not in temples made with hands, ever deserveth the best from us. Built, as you are desirous it should be, on an ancient model, of singular beauty, and of cathedral appropriateness, and of sufficient dimensions not only for the ordinary services of the church, but for administering the more solemn rites of confirmation and ordination, it will accommodate also those large assemblages of the people which we see in the cathedral of this diocese, and which, we trust, will be annually brought together in your own, with the same gratifying results, at the pressing call of Christian charity. Your friends, my lord, entirely concur with your lordship, in the desirableness and importance of this undertaking, and they deem it a privilege to have been permitted to contribute towards it—they confidently

anticipate that the colonists in New Brunswick will heartily respond to your wishes—and whilst they regret your approaching separation from them—a separation, however, which from the shortness of the distance, and the facilities of communication, precludes not the hope of your revisiting, from time to time, your native land—they depute me to express, and to assure you of, their fervent wishes and prayers. (Hear, hear, hear.) They depute me, let me add, to assure you, that you will carry away with you, from your native shore, their fervent wishes and prayers for the success of your spiritual labours, and to express to you their hope, that the pecuniary contribution which they now offer for your acceptance, may be an encouragement to you to go forth the more cheerfully, on your high and holy mission, and prove, as it were, a nucleus, around which the future contributions of the colonists may abundantly gather. We trust that it will be received by you, as a mark, however inadequate, of the very great and affectionate respect in which you are held among us, and of the lively interest with which—while absent in the flesh, yet present in the spirit—we shall watch your movements—joying—in the words of the great apostle of the gentiles—joying and beholding your order, and the steadfastness of your faith in Christ. My lord, I will not trespass longer on your feelings—but as one who has trodden, with whatever steps, the same field of labour which is now before you,—and having richly tasted, through the unmerited mercy of God, of those blessings which, amid difficulties, privations, and dangers, still spring up to gladden the path of ministerial duty, I claim it as my special privilege, with my whole heart, and with much hope, to commend you to the Father of mercies, and the God of all consolation, in and through Christ Jesus our Lord. (The right rev. prelate then placed the cheque in the hand of the Lord Bishop of Exeter, and resumed his seat. His address was listened to with breathless attention, and made a deep impression.)

The Lord Bishop of Exeter then rose and addressed the Lord Bishop of Fredericton nearly as follows:—In spite of the apprehension that I may weaken the effect of that most touching address which you have just heard, I cannot permit myself to be made the channel of conveying to you this most interesting testimonial, without expressing my own special sentiments on this occasion. In you I have had one of the most valued and exemplary of my clergy. To me, therefore, and to my diocese—to this city especially—this day, though it is a day of thankfulness, is not one of unmixed gratification. (Hear, hear.) We regret that you are about to leave us; but we are thankful that you are called to a larger and nobler field of labour; and we humbly hope that the God who has called you to it, will give you strength and grace to work for Him there, as you have worked for him here. (Hear.) And let me express one sentiment—the only thing, as it appeared to me, wanting, in what has been said so well by my right rev. brother on my left—let me express one sentiment, which he, probably, was restrained by his modesty from uttering—we cannot adequately rejoice to see—that, while colonists are led forth to the distant possessions of this country—while missionaries go there to instruct them—they are no longer to go, without being blessed with the superintendence of that high officer of the church, whom Christ himself has appointed to be over her in his name. (Hear, hear.) I am not speaking theoretically; experience tells us of the great good which has been permitted to be achieved, through the carrying forth the episcopacy into our colonies. (Hear, hear.) When I look on my left, I see there a living proof of the comparable benefit of carrying forth the church in all her integrity. (Hear, hear.) The church in the West Indies, and especially in that diocese presided over by him, presents to us a very different aspect now, from that which was presented twenty years ago; and while our thanks are in the first place due to Him, from whom the gift of increase cometh, we may yet be permitted to tender our thanks to those, who have laboured for Him, and have been permitted to labour successfully. May it not be long, my lord, before we may have occasion to thank you for

the services which you have rendered. May it please God to give you such health and strength, as will permit you to spend, and to be spent by Him, in the field to which He calls you; and though we look forward with joy and hope, to the gratification of occasionally meeting you, may we always see you as about to return again, to rule over the church over which you have been called to preside. (Hear, hear.) His lordship handed the cheque to the Bishop of Fredericton, and resumed his seat amid much applause.

The Lord Bishop of Fredericton rose and said,—My Lord Bishop of Exeter, Bishop Coleridge, and dear and valued friends—so many of whom I meet on this occasion, with very mingled feelings—feelings indeed of a very painful character—for one cannot separate oneself—with whatever hope one goes forth, from friends so loved and valued as mine have been to me, without pain—though I trust that feelings of faith and hope do triumph and will triumph over those feelings, which would swallow up the rest—I hope I may say, without any want of humility, that I feel that God has called me to this post. The circumstances under which it was offered to me, the circumstances which preceded it, with all that followed and accompanied it, have been of such a character as to leave no doubt upon my own mind that it is God's calling; and how untrue and unfaithful a servant of the church should I have been, if, having this conviction, I had not obeyed the call. (Hear, hear.) Bishop Coleridge, and you, my Lord Bishop, were quite right, when you said that a present made in this particular form was much more congenial to my feelings than it would have been in any other. (Hear, hear.) It would, indeed, have been most painful to my feelings—most unmingledly painful—if any other form had been adopted—if any of those personal testimonials, which are now so common and so cheap, had been presented to a bishop of the English church, going out to perform a spiritual duty, in an important diocese. (Hear.) I should have felt that our own tone had been lowered by it—that we had gone back from the spirit of the gospel to the spirit of the world—that we had exchanged good gold for wretched dross—and had sacrificed high and solemn considerations in order to gratify a momentary feeling of vanity. (Hear, hear.) In accepting this valuable tribute, I do it as the servant of the church—as your trustee for the fulfilment of a high and holy trust. I accept it as a proof that you believe the doctrines of the church—that you love the principles of the church—that you are prepared to live and die in the service of the church—and that whatever differences of opinion there may be, upon some points, between different individuals among you—you are in the main agreed—a body of sincere, and faithful, and conscientious churchmen. (Hear, hear.) Upon no other condition could I consent to accept your gift; but I do accept it, because I believe I have interpreted rightly the feelings with which it is presented, and it will be, I assure you, a matter of great gratification to me, if I find that it is received in the colony of New Brunswick with that cordial welcome, which I have reason to believe awaits it. As a proof that I have ground for this hope, I may mention one fact; a gentleman connected with my own family, who is a missionary in New Brunswick, had sent home to his friends in England to solicit contributions towards the restoration of his own church, which was falling into decay; but no sooner did he hear that a cathedral was to be erected at Fredericton, than he wrote to me to request that no such collection should be made, but that his friends should contribute in lieu of it to the cathedral fund. (Hear, hear.) I am happy to be able to say, on behalf of the gentleman who manifested this strong interest in our work, that those valued friends of his, who had intended to contribute towards his church, gave their contributions still, but they did not, on that account, withhold their aid from our own cathedral. (Hear, hear.) The occasion on which we are met is doubly pleasant to us all, inasmuch as it evinces a growing power of expansion in our beloved church; it shows that the time has come, when God will lengthen her cords and strengthen her stakes; and it shows that, whatever divisions may arise among us—and no man can lament

them more than I do—there is, in the church herself, that growing power which proves her to be sound at heart, and which could not be manifested if there were not soundness of heart. We all know that coldness, in a person who is about to die, begins at the extremities ; and where we find that the extremities are warm, we hope that the heart, and all the vital organs, continue to perform their functions. So also, when we find the church sending forth her missionaries to the distant colonies of the empire, and her clergy, and her bishops supporting them, we may feel assured that God is giving His blessing, and that, somehow or other, all will come right at last. I am sure, that in going forth to a distant colony, unless we do go forth in the spirit of hope, we may as well not go at all. With what advantage should I go forth, as the missionary of the church, to a distant land, if I were in despair of the church at home ? What use would it be for me to attempt to carry out the liturgy of the church among the colonists of New Brunswick—to express an affectionate zeal for their welfare—to multiply churches and clergymen among them—and to exhibit to them there the church in all its fulness, if I felt all the time that the church at home was going to decay. But I have no such feeling. I am confident that the more we exert ourselves to give to those who are at a distance the church in all its fulness, and in all its efficiency, the more surely shall we find it return in blessings upon ourselves. (Hear, hear.) I will now take the liberty of stating to you what is the actual position of the diocese of New Brunswick ; and, in doing so, I shall pass no censure on any. I must, however, remind those who hear me, that the state of things there is totally dissimilar from anything that we find in England. The government, from whatever cause—for I know not, and will not stay to inquire—are acting, in the colonies, rather upon the numerical principle—giving assistance to various denominations of Christians, but scarcely recognising the church as an established church, and only allowing her to take her own position, as she may be able by her own exertions to attain it. Whether this is right or wrong, I will not stop to discuss. It is sufficient that the fact is so, and we should be very foolish indeed, if we did not consider it in all its bearings and effects, before considering what we ought to do for the colonies, with a view to the relief of their spiritual destitution. Its disadvantages of course are obvious, and I need not, therefore, dwell upon them ; but let us look for a moment at the other side ; and let us consider in what way a bishop of the colonial church is affected by such a state of things. It leads him, then, not to look to his connexion with the state, so much as to the spiritual power and authority given him by the Lord Jesus. It leads him to look far above men, or the smiles of princes, for support ; it strengthens the tie that binds him to his flock ; and it makes him feel that, in proportion as he can unite the richest and the poorest of that flock in one brotherhood with himself, in that proportion will his church flourish, and, let princes smile or frown, he will still be enabled to carry out the gospel of Christ, in all its fulness and apostolic purity, and to make Jerusalem a praise and a glory in the earth. No person will understand, that, in the remarks which I have made, I intend to cast censure, either on the state or on individuals ; but we cannot shut our eyes to the plain fact, and we cannot help seeing—when no distinction whatever is made between truth and error—and when it is openly professed that the State cannot have a conscience—that the church must rely more and more upon its own resources, and that we must tell the people of England that they must come forward yet more zealously to support that church which depends, in a great measure, on their exertions. (Hear, hear.) There are in the colony of New Brunswick eighty-seven parishes ; when this division took place I am not able to inform you, but the number is quite clear. For these eighty-seven parishes there are thirty clergymen, and forty-seven churches. A single clergyman has often the charge of two or three churches, separated by great distances from each other, and it occasionally happens that one clergyman has charge of a district of 120 miles in extent. Many

parishes are left without the ordinances of religion, ministered in such a way, as we, of the church of England, believe to be the right way, and to be most conducive to the purity and spread of the gospel. I only mention this that you may see what is necessary to be done, and I trust, if God's blessing shall attend me, I may yet live to see the day when the same result shall follow, which gladdened the heart of my right rev. friend, Bishop Coleridge, in his own diocese of Barbadoes—when the clergy of New Brunswick shall be doubled—trebled they ought to be at once, to secure even an approach to efficient pastoral superintendence in that important sphere of labour. (Hear.) Bishop Coleridge, allow me to thank you, in the name of the diocese of New Brunswick, as well as in my own, for that most touching and affectionate appeal which you have made on our behalf, and for the warmth and kindness which you have shown towards me, on this, and on many other occasions. That kindness will not be forgotten by me, and I shall always rejoice to recollect the time, when I met you in this place, with one whom but lately I was accustomed to look up to, as my spiritual father in Christ, and from your hand received this valuable testimony of affection and respect. One word more as to the wants of the colony of New Brunswick—and first we want men; we want men who will go forth to minister as the servants of the living God; we do not want the refuse of England for the diocese of New Brunswick—we do not want men to be sent out there because they cannot be employed at home: we want the best blood of England, in order to show what England can do. (Hear, hear.) Therefore, if you send out clergymen from this country to gladden my heart, send out men who have a due appreciation of the work in which they are to engage—men with missionary hearts, and missionary spirits—men who are anxious for their own eternal salvation, and are therefore desirous to communicate the blessing of salvation to others; send not men to me whom the Bishop of Exeter would refuse; let not fathers place their children in the church, in the belief that anything will do for a distant land. (Hear, hear.) Such men as these we do not want; but we want holy men of God—men of earnestness and pious zeal—of reflection, of consideration, of judgment—better men, if possible, than you have need of at home. (Hear, hear.) At the same time, allow me to observe, if you do send men out to New Brunswick, let them be earnestly attached to the communion to which they belong—men anxious to carry out all the injunctions of the church, and ready to yield due obedience to her rulers—let them be men possessed, in every respect, of the spirit of the gospel. Then shall I hail their approach with joy—shall receive them with brotherly affection, and my only delight shall be to minister to them by every means in my power. We must have men. It is impossible that a population, comprehending at present 150,000 souls, and constantly increasing by emigration, can be rightly ministered to without a great increase of labourers. I had hoped to have taken out persons from England with me. Alas! only one, at present accompanies me. I had hoped that there was more of the missionary spirit. I will only appeal to you, and through you to those who shall hear my words, though they do not listen to my voice, to recollect how great is the reward laid up for such as possess the missionary spirit and the pastor's heart, and who think it a joy and an honour to embark in their master's cause. I will only remind you that though absent in the body we may still be present in the spirit; that in that cathedral which we shall build, the same strains will be sung as we have been wont to listen to here, with so much delight—that those who worship there will use the same liturgy, will have the same church to embrace them, the same Spirit to animate them, and the same God to love, to bless, and to reward them. I have now to thank you, my lord, for all that kindness which you have shown me during my stay in your lordship's diocese; for, at your hands I have never received anything but kindness, which I know I have too little merited. I thank also, all those who, with the utmost zeal and affection, and Christian feeling, have contributed on this occasion. I have received

many testimonies, on this occasion, of a very pleasing character; children have contributed to this blessed work, and have thought it an honour and a comfort to be permitted to do so. I am surrounded by many memorials, which will come before me often hereafter; and whenever the holy sacrament shall be administered in the cathedral church of Fredericton, I shall bear before me, and have engraven in my heart, the names of those who, with so much Christian zeal, have contributed towards the erection and decoration of the building. I shall feel that, though far distant, nothing really separates us; and that, as I am one with you, in that true Christian affection, which, I hope, nothing in this world can shake, so I trust I shall be one with you hereafter, in another and a better world. In taking leave of those kind friends who are with me here to-day, I cannot but recollect that human life is short and uncertain, and that, chequered as my life has been with sickness and with sorrow, I may be taking leave of you for the last time. But whether it be so or not—whether I ever revisit the shores of England or not—I shall never forget this day—I shall remember it with thankfulness to God, and shall pray to Him for a blessing on your lordship's labours; for a blessing on the laity and clergy here present—and I shall never cease to hope that your prayers may accompany me on my voyage to a distant land, and that when I arrive there, I may still have the happiness of knowing, that I continue to enjoy the prayers of those of whom I now take leave with so much affection and respect, blessing you in the name of the Lord. (The Bishop was deeply affected during this touching address, and his sentiments were cordially and fully responded to by the meeting.)

On the motion of the High Sheriff, seconded by the Rev. Prebendary Hole—who suggested that the clergy would be able to testify their interest in the diocese of New Brunswick and its bishop, to whom most of them were indebted for valuable suggestions when repairing or restoring their churches—by making collections, from time to time, in their churches—thanks were voted by acclamation to the Lord Bishop, for his kindness in taking the chair, and the meeting separated.

ETYMOLOGY OF THORNEY ISLAND, TOUT LE CHAMPS,
TOTHILL STREET.

TOUT LE CHAMPS, (this is the oldest name.) Gaelick dialect of the Celtick, *toll*, *tolg*, a hole, a hollow: adj. *tollach*.

Cambro-Brit. et Armor.: *twll*, a hole, a pit.

Gael.: *camas*, *camach*, a creek: *camasach*, abounding in sinuosities.

TOTHILL: Island: *totta*, evacuate: because the streams which form the island disembogue themselves into the Thames.

THORNEY ISLAND. Ang.-Sax.: *thuruh*, *thur*, canalis: *ea*, aqua; fluvius, amnis, torrens.

Islandick, *ey*, insula.

ETYMON.

EXTRACTS FROM A CHARGE, ADDRESSED TO THE CLERGY OF
THE ARCHDEACONRY OF LONDON, AT THE VISITATION,
APRIL 29, 1845, BY THE VEN. WILLIAM HALE HALE, M.A.,
ARCHDEACON OF LONDON.

ATTEMPTS to prevent the permanent establishment of the Maynooth college are almost hopeless; if, however, these attempts should be successful, we shall have indeed done so much good as amounts to preventing the continuance of one particular national sin; but still I must remind you that the

rejection of this measure will not recal past acts, much less must you expect that it will alter the line of policy towards the Roman-catholic religion, to which the government and the legislature are deliberately committed. The law of mortmain was relaxed last year in favour of the Roman-catholic church, though a similar favour was refused, when a measure was introduced by the lord bishop of this diocese for the endowment of curacies in populous places in England; and the principle which was established in the closing weeks of the last session of Parliament, of wiping out from the statute book, what were termed obsolete acts of Parliament against popery, is only the earnest of such future changes in the laws as shall leave the Protestant religion destitute of that legal protection, which the policy of our ancestors deemed necessary for the public security, and shall give to the Romanist religion full licence for its public exercise and public extension. The proceedings relative to Maynooth are not isolated; they are part and parcel of a system about to be established, and which will be complete when Romanism is relieved from all legal restraints, and Protestantism left to defend herself with no other aids but those which a merciful Providence may continue to her.

It must be evident even to those who are but slightly acquainted with the statutes of the realm, that the constitution of this country has been, from the first dawn of the Reformation, an anti-Romanist constitution; and so long as the oath of supremacy exists, and the crown continues to require of its subjects to maintain that part of the royal prerogative, it will remain in theory an anti-Romanist constitution. What were the motives of Henry the Eighth in renouncing the authority of the see of Rome in all causes ecclesiastical and spiritual? or what were the political objects which the state had in view in enacting the laws against Popish recusants, in banishing seminary priests, in compelling the abdication of James the Second, in limiting the succession of the crown to a race of Protestant princes, and not only restricting the exercise of the Romish religion, but even preventing, by severe penalties, the education of youth in the Romish faith, it would be out of place to inquire. Suffice it to say that the state considered that this line of policy was essential to the national security, the preservation of the public peace, and the independence of the empire. It was, undoubtedly, the principle of self-interest which induced the state to make the care of the true religion the ostensible ground of its legislative enactments, though we may have reason to believe that many of the great men who laboured so nobly in defence of the Protestant succession to the throne, were influenced by a real attachment to the faith of our church, and that they believed the church, as reformed from the errors of Romanism, to be not only the support of the throne, but also a blessing conferred by a gracious Providence upon this favoured country.

The effect of this combination of worldly and religious motives was this, that Romanism was all but suppressed, society was guarded by every means against its seductions, and the church of England found herself to be the one established religion of the country, fenced round and fortified against the attacks of her opponents, and occupying the citadel of the state. It was under this anti-Romanist constitution that our country defeated the ambitious designs of revolutionary France, was enabled at one time, almost alone, to carry on the contest, and by God's blessing, having made its very enemies to be its allies, rose to its highest pinnacle of glory. Thirty years have elapsed, during which we have enjoyed the blessing of peace; but the consequence of that peace has been that we have been brought every year into closer connexion with those countries which are under the influence of the Roman-catholic religion. Hundreds of thousands of the members of our communion have had the opportunity of observing for themselves all those corruptions of religion in Roman-catholic countries of which they had heard only by report. We have travelled abroad, but have returned home unimproved. The sight of relics held by the people of foreign countries in the highest veneration, of statues of the Virgin and the saints, before which multitudes fall prostrate in prayer,

of shrines where votive offerings are suspended, in attestation of deliverances from diseases and death wrought by the intercession of the Virgin in answer to prayers addressed to her, has made on the minds of few any salutary impression. Whilst some have burned with holy indignation at beholding those honours paid to the dead which are due to God alone, and others have pitied the condition of nations devoted to a corrupted religion, the generality of persons have rather approved than condemned the errors which they have seen, and have joined with the philosopher in thinking that, as any religion is better than none, that form of it which engrosses the minds of the common people, and renders them obedient to the priests, is not only very good for them, but also is the best instrument by which religion can be made subservient to civil government. Marriages have also taken place between Romanists and Protestants high in rank and station, and the public mind has become familiarized to the notion that there is nothing wrong in such unions; that the father and the mother may profess, the one the religion of Rome, the other the religion of our church; and that this does not defeat the object of Christian marriage, or prevent the children of the marriage from being brought up in the nurture and admonition of the Lord. As a whole, foreign travel has rather brought with it indifference to Protestantism, than increased our aversion of the corruptions of Rome. We have become better informed, but have derived no moral benefit from it.

In our national relations a similar effect has been produced. Our closest alliances are with Roman-catholic countries, and with countries where all religions are equally recognised by the state; so that the statesman finds it an ungracious, as well as almost impossible task for this country any longer to maintain its anti-Romanist constitution. And as the Jews, in the time of Saul, determined to have a king, because all the nations around them were so governed, so now, when all the nations around us are following what is called the liberal policy in matters of religion, it is concluded that we must not be behind the age, as it is termed; we must be liberal too, and obtain with it, as is vainly supposed, an entire freedom from all religious contentions which might disturb the state, each sect being content to repose itself in the arms of the state as its common mother, equally sharing her love, and equally returning that love with filial affection and obedience.

These sentiments may appear to have too much of a political character. I am not, however, tracing the conduct of individual statesmen or of separate political parties. It is to the events of the times, and to the circumstances in which the church of England is now placed, as the consequence of those events, and not to the conduct of individuals in producing these events, that I am desirous of drawing your attention; and in doing so I have no other motive but that of urging you to weigh well the difficulties with which we shall have shortly to contend, and to consider whether the coming troubles may not be the just punishment of past neglects, as well as a warning to us to make greater efforts for the propagation of the gospel and the defence of the truth.—pp. 10—15.

The view, then, which I take of the present condition of our reformed church is this; that for wise purposes, for the trial, and I pray God that it may be for the extension of the pure faith of the gospel, it has pleased him to take away from this church and nation all those external aids against the invasion of Romish error, which our ancestors had established as necessary for the preservation of the true religion, the peace of the state, and the stability of the throne. It is our duty calmly to consider the circumstances in which we are placed. A sad calamity has befallen us; and as it is the duty of a man, when visited by any affliction, such as loss of property, of health, or of friends, not only to survey that part of his conduct which is more immediately connected with his misfortune, but also to examine the whole tenour of his life, to mark all his errors, and to put the principles of his actions to the test of a most severe judgment, in the hope that God may reveal to him the cause

of his affliction; so also it is now the duty of our church to humble herself before God, to confess all her failure of duty, and to pray that her candlestick may not be removed in wrath from this nation, nor the light of truth wholly extinguished amidst the thick darkness of superstition, indifference, and unbelief.

It would be presumptuous in me to undertake the suggestion of the means by which the progress of Romanism may be opposed; the contest is one in which human counsel and foresight will be of little avail: we must fight the battle courageously whenever necessary; but above all, we must humble ourselves and pray. I should less despair of our preservation if we had more unity amongst ourselves, more charity towards each other, more obedience, as well as love, towards our spiritual rulers. We are all of us too apt to condemn the zeal which does not exactly correspond with or promote our own views; and as to the duty of yielding up our own private opinion to the dictates of authority, and doing, even in things indifferent, that which we know our rulers to approve and desire, resistance is all but considered the sign of genuine piety, and a proof of zeal for the faith of Christ. They indeed will have much to answer for who are more engaged in widening than in healing existing dissensions, and who are more anxious to get rid of the semblance of popery within our communion than to stop its progress without.

But while I suggest to you as members and ministers of our church, more earnestly and heartily to offer up all those prayers with which our liturgy abounds, for the extension of Christ's church, the good ordering and government and peace of that branch of it to which we belong, and to humble ourselves before God in this season of trial, and to pray him to interpose mightily in our behalf: let me entreat you to do all in your power to check, by your word and your example, the growing spirit of independency within the pale of our own communion. If any act can be an act of schism, surely that is so when a clergyman, who owes a legal as well as spiritual obedience to his bishop, establishes himself as the pastor of an independent congregation, and sets at defiance the laws of his church, under the notion that he has a calling to the ministry from a higher source than episcopal authority, and that it is his duty to exercise that calling in a manner contrary to the law. Let me also caution you against sanctioning the notion that the subjection of our church to an ecclesiastical law, expounded in authoritative tribunals, is injurious to the dissemination of truth, and, as it were, the fetters wherewith the exercise of religion is bound. There is something very flattering to human pride in the notion of a free church; but the experience of ages, and the history of those episcopal churches in our own day which are devoid of the support of law enforced by the authority of the state, abundantly proves that there is more real liberty of action, when we take a known law for our guidance, than there can possibly be when the rule of our conduct is to be drawn from the ever-changing state of public opinion, and the peculiar views or caprices either of the rulers or the people. The state may, if it thinks fit, recognise and encourage other religions besides that one which we think and believe alone to be true; but never let us untie a single cord which still binds us to the state; let church authority and the power of the ecclesiastical courts be limited to members of our own communion; but let not the advantage which this authority gives to us be hastily disparaged or thoughtlessly thrown away. It is in union, the result of order established by law, that our strength as a church will be found to exist; without it, there is danger lest diocese should be opposed to diocese, parish to parish, and even the members of the same flock divided into separate congregations, opposed to and contending with each other.

We must not only pray for unity, but act in unity. It is not enough that we all agree in theory that the holy Scriptures are the only infallible rule of faith; we must have some system deduced from Scripture, about the correctness and truth of which we are agreed; and surely, my rev. brethren, all

here present will agree that though the Liturgy, the Articles, the Homilies, and the canons of our church are only deductions drawn from the holy Scriptures, and rules of faith and of conduct set forth by fallible men, they do yet contain in their substance and in their spirit the very essence of Gospel truth, the perfect delineation of the faith once delivered to the saints, and the very form of church polity, which, though according to the opinions of some, it may not have been perfectly developed in the Scriptures, we are assured by the concurrent evidence of the whole Christian world, was the only form of government known and established in that church, which was built upon the foundation of the apostles and prophets, and of which Jesus Christ himself is the chief corner-stone.—pp. 19—24.

EXTRACT FROM A CHARGE DELIVERED TO THE CLERGY OF THE
DIOCESE OF SALISBURY, IN APRIL AND MAY, 1845. BY EDWARD
DENISON, D.D., BISHOP OF SALISBURY.

MY REVEREND BRETHREN,

WE are met together at a moment when the minds of a large portion of the members of our church are excited and agitated in a very unusual manner; when discussions on various subjects are carried on in a spirit of bitterness which no earnestness for the truth can justify; and when, as the fruits of such dissensions, people are alienated from their pastors, and suspicions and jealousies rankle in the hearts of many who do not openly express them.

It is not to be expected that all, even of ourselves, should exactly agree as to the causes of these differences. But it is hardly possible that we should not estimate alike the amount of evil which is indicated by such exhibitions of them as we have recently seen. We must needs grieve over the existence of a spirit of jealousy and discontent in the Church; and whilst we may well deem that the manner in which it has manifested itself has been in many instances exaggerated, and in some unbecoming, we shall not, if we be wise, neglect to give to it a calm and practical consideration, as men who bear in mind that the one end of our ministry is to bring those committed to our charge “unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them either for error in religion, or for viciousness in life.” If we remember that this is to be our one object and aim, we shall not seek the praise of men as our reward, nor regard the approval of the multitude as the proof of a rightly discharged ministry, knowing how vain and fickle a thing popular favour is, by what arts it is often attained, how shallow is the judgment on which it is apt to rest, and how easily it is directed to evil as well as to good. And yet, while we look for approval, not to man, but to God, we shall not fail to recollect that we minister to living men, in whose hearts is to be the work of our ministry, who are to be acted upon, not by naked laws, but by moral influence; whose judgments are to be convinced, and whose feelings are to be consulted; and whose very prejudices are entitled at our hands to a tender consideration, seeing that we also are men compassed about with infirmity. For myself, my brethren, I would desire thus, at the commencement of my address to you, to say, that if in any thing I have failed, as in many instances I well may have done, to bear in mind, in my intercourse with you, the principles I have just laid down; if I have not consulted, as I should have done, your judgments, or if I have disregarded the feelings of any among you, or have done less than justice to the motives of those of whose conduct in any respect I have had occasion to disapprove, I would even now express my regret, and ask your pardon, and pray God to enable me for the future more carefully and considerately to fulfil the difficult duties of that station to which in the course of his providence I have been called.

I need not say to you, that the immediate points in which the existing differences in our church have of late most conspicuously manifested themselves, are certain slight diversities in the celebration of divine service, which, as I do not intend to discuss the subject in detail, it is unnecessary for me to specify. And I do not intend to discuss these topics in detail, because such a discussion, unless it were full and accurate, would be worse than useless; and any attempt really to investigate the questions which have been raised would occupy in matters, trivial in themselves, a most undue portion of the time during which I can now ask your attention. And the time would be unprofitably spent, both on this account, and also because I am satisfied that on some of the points in question I could not lay down any rule, which I could either require or advise you to adopt universally. And this, not so much on account of the want of power to enforce its observance, (for defect of power, though it might prevent a command need not impede advice,) as because I am convinced that it is not by any more stringent application of rules that the wounds of the church are to be healed; and therefore, that which I do not contemplate giving myself, as regards my own diocese, I do not wish to see emanate from the united judgment of my brethren for the church at large. Still less am I willing that the civil legislature should meddle in a matter in which it does not belong to it to originate any new measure; and its attempt to do which would probably be pregnant with disastrous consequences. Nor does it even appear to me desirable that, under present circumstances, any effort should be made to do away with the possibility of these diversities by the only legislative power which can rightfully interfere, and to call in the conjoint authority of the church in its Synodical assemblies, and the State through the Crown and the Parliament, in order to clear up by new rules everything that may be doubtful, and to enforce an universal observance of whatever may be approved.

I do not say that it would not be well that, under other circumstances, and in a different spirit, the attention of the church should be directed, in the most legitimate and authoritative manner, to the questions which have been of late the occasion of difference; as I do believe that in other respects much good might be done, and much evil prevented, by the existence of a living power of government in the church, by which its system could be adapted to the changes which time works in the fabric of society, and its energies be directed, not by the mere voluntary efforts of individuals, but by lawful authority, to a fuller recognition of the privileges, and a more earnest discharge of the duties, which rightly devolve upon it both at home and abroad. I expressed an opinion to this effect in a former Charge, and to this I still adhere. But the immediate subjects which then called forth my remarks were of a different nature from those which we are now considering; and so far as I am at present advised, and without intending to fetter my discretion in any case that may arise, I may say, that I do not look to any legislative enactments for a remedy to our present distractions. I trust rather to a return to that moderation and sobriety of feeling in the community at large, which will surely result from a patient, quiet, and conciliatory course on the part of the clergy—a course which will make it manifest that the spiritual guides of the people have really at heart, before all other things, the spiritual good of those committed to them; and that they recognise the Gospel of salvation, in its purity and its fulness, as the one only means by which this is to be compassed and secured.

Of course, in what I have said I imply an opinion, that the obligation on the conscience of the clergy of the letter of the Rubric in every minute particular, is not so stringent as it has been sometimes said to be; but that some modifying influence may be allowed to long-established custom; to inconvenience, amounting in some cases to necessity; and to the feelings of those for whose edification all our services are designed. Two different classes of persons, indeed, are united in pressing to the utmost extent the stringency of

existing obligations, though with objects diametrically opposed; the one aiming at establishing a complete uniformity in the exact observance of existing laws, the other seeking to work out a new and further reformation, by proving the necessity of a change, in that existing laws are at once obligatory on the conscience, and impossible to be observed. Let us consider well before we give in our adhesion to either of these parties, lest we either compel changes which we do not desire, by making other men prefer them to existing inconveniences, rendered intolerable by a harsh and narrow scrupulosity, or willingly embarking ourselves in the pursuit of changes, find the remedy, when attained, worse than the disease, and haply destroy the church in seeking to reform it. The high sanction which has been given to the less rigid view by his Grace the Archbishop of Canterbury, in his late Pastoral Letter, may perhaps make it appear unnecessary for me to say even thus much. And yet it may not be amiss to remind you of that which those among you, who have ever had occasion to consult me, well know, that this has been the principle which I have always maintained—the principle that there are cases in which established customs are sanctions, in not departing from which the conscience of an individual need not be aggrieved; and that, though we should not be reluctant to make improvements considerately and judiciously, where existing customs are careless and bad, (and in many respects such improvements have been made, and are continually in progress,) these should be in cases in which the edification of the people is plainly concerned; whereas on a mere theory, or in matters indifferent, or of little moment, it is better not unnecessarily to disturb that order which we find existing.

I hardly apprehend that I shall be misunderstood in what I have said, as though I either undervalued the importance of outward order, or were careless as to the rules by the due observance of which it is to be maintained, or were indisposed to the discussion of any questions which may arise respecting these, when it may seem expedient to consider them. I have now administered the affairs of this diocese during eight years; and whatever may have been my failings and shortcomings, (and that these have been many and great I assure you I am deeply conscious,) I am content, in these respects at least, to refer you to the experience you have had in past intercourse with me; and to abide by the judgment which very many among you have had opportunity to form.

But if I should be unwilling, in any case, to enter upon a general discussion from which I could not hope that practical good would result, while it might give fresh occasion for controversial disputation, so am I thankful to say that I am not aware of anything in the state of my diocese which makes it necessary for me to follow a course to which my feelings and my judgment are alike opposed. Often, when harassed in mind with reflections upon the condition and prospects of the church, suggested by the bitterness of newspaper controversies, or by acts of individual indiscretion, or by the expression in one or another quarter of hasty or unwise opinion, I turn to my own diocese, and look around me, and inquire, "Where are the signs of this universal agitation and unsettlement of men's minds of which we hear so much?—where are the evidences of the weakened influence and impaired usefulness of the church?" And then I say, "I will not judge of these things from the malignant misrepresentations of those who, whether members of the church or not, do not love it, or from the alarmed apprehensions which disturb the judgments of some whose hearts are rightly fixed; but I will judge from that which I see and know, and am competent to form an opinion about. And if this presents to me the signs of improvement in all those respects in which inward life would outwardly develop itself, I will take courage, and be of good hope; and if there be troubles, I will trust that through these, too, God in his providence will bring his church, and perhaps will even purify and strengthen it by them."

And in saying this, I am far from meaning that there is any especial differ-

ence between the state of my diocese and that of others. On the contrary, I believe that the general aspect of the church would justify the same conclusion ; and that if they who are apprehensive and alarmed, instead of drawing their ideas from such sources as I have referred to, would carefully inquire into the state of things around them in their own neighbourhood, and exercise a calm and impartial judgment upon the information they would thus obtain, many a disquieted mind would be comforted, and many a faithful but anxious spirit cheered.

For myself, at least, while I see many deep-seated corruptions to mourn over, many weaknesses and imperfections which we must desire, rather than hope, to remove, many technical difficulties which may be magnified by scrupulosity into serious evils, and some grave, practical embarrassments and anomalies which we must, perhaps, under existing circumstances, be content, at least for a time, to bear with,—I am yet bold to say, that in those respects which are the present subjects of apprehension, I have good hope and confidence for the church. I have good hope, because I believe that the members of the church, and its ministers especially, will be true to it, and to that heavenly Master who is its one supreme Head. I believe that they will not fail thankfully to remember what they have received, and what it is their bounden duty to preserve. They will recollect that, as members and ministers of the church, they have received, as a deposit, the one Catholic faith, that faith which was once delivered to the saints, fully revealed in the holy Scriptures, the sole depository of all saving truth, and embodied and set forth in the Creeds, the sure bulwarks against heretical innovation. They will recollect, that when this truth was obscured by corrupt additions, and overlaid with an excess of ceremonial observances, it was again, by God's good providence, brought forth fresh from the unsullied source of the revealed word, and disentangled from the perplexities in which it had been involved by the sophistries of men. Knowing this, they will be thankful for that Reformation to which they are indebted for this blessing, and will neither themselves speak disparagingly of it, nor sanction the use of such language in others. They will distinguish between the imperfections and faults of the instruments, and the effects wrought through them by the providence of God ; and they will not undervalue the Reformation itself on account of the vices of sovereigns, or the rapacity of courtiers, or even the faults which may be noted in those of our own order, whom we may most wish had been free from all blemishes, knowing how much of evil is blended in all things done by the instrumentality of men, and that it is the work of God to bring out good from mixed materials, and by erring instruments.

They will, therefore, thankfully acknowledge that we are indebted to the Reformation for the clear declaration, when it was much needed, that our Lord and Saviour Jesus Christ is the one sole Mediator between God and man ; that his merits, and not our own works and deservings, are the only ground on which we can be accounted righteous before God ; and that lively faith is the appointed means by which we are to appropriate to ourselves this justification.

They will recognise, as the fruit of the same Reformation, the establishment of the supremacy of the Word of God, and its free dissemination ; the vindication of their due honour to the Sacraments of our Lord, as the two only outward signs ordained by Him as means of inward and spiritual grace ; and the restoration to the laity, in its integrity and purity, of that one which had been maimed and corrupted by the Church of Rome. They will count it good that the national independence of the church was successfully asserted ; that the use of a reformed Liturgy was secured to us in our native tongue ; and that the Clergy were restored to that Christian-liberty in respect of the holy estate of matrimony, the undue and enforced restraint of which had been the source of great evils. And, lastly, they will remember that the Articles of our church are the appointed safeguard to us of these and other blessings, and

that any attempt to tamper with the plain meaning of these formularies, or with the good faith in which they are subscribed, is alike to be condemned as dishonest, and dreaded as dangerous.

In speaking on this subject somewhat more than three years ago, in a Charge to the candidates of my Ordination, I laid down the rule that subscription to the Articles is to be made in the sense intended by the church, which is the party imposing the obligation, quoting the words of Waterland : "The church requires subscription to her own interpretation of Scripture ; so the subscriber is bound, in virtue of his subscription, to that, and that only;" and having made some remarks on the method of ascertaining what this sense is, I concluded by saying, " We are not at liberty to evade it by nice and subtle distinctions, or to explain it away ; but are bound to receive and subscribe it in the sense which we believe to have been intended by the church." I do not, on reconsideration, see any occasion to alter anything I then said. Nor would it appear needful to me, in the abstract, to add anything to it. But the extraordinary views on this subject which have of late been propounded with so much confidence in some quarters, seem to make it not unsuitable to say, that while I do not doubt that the parties who maintain such opinion think that they are justified in conscience in doing so, the adoption of such a theory is a moral phenomenon which I am unable to comprehend, and that the views themselves justly deserve the most distinct and unqualified condemnation.—pp. 1—17.

DOCUMENTS.

ADDRESS OF THE CLERGY OF THE DIOCESE OF KILDARE,

To the most Reverend JOHN GEORGE, Lord Bishop of Armagh, and Primate of all Ireland; the Right Reverend CHARLES, Lord Bishop of Kildare; ROBERT PONSONBY, Lord Bishop of Clogher; JOHN, Lord Bishop of Kilmore, &c.; RICHARD, Lord Bishop of Down and Connor and Dromore; SAMUEL, Lord Bishop of Cork and Cloyne; LUDLOW, Lord Bishop of Killaloe and Clonfert; JAMES THOMAS, Lord Bishop of Ossory and Ferns; and ROBERT, Lord Bishop of Cashel, &c.

WE, the undersigned clergy of the diocese of Kildare, desire, in the first place, to give utterance to our heartfelt gratitude to Almighty God, that so large a majority of the Irish episcopal body have again distinctly asserted the principles of our scriptural church, on the important subject of education.

We beg leave further, most cordially and most respectfully, to offer our thanks to those venerated prelates who have lately repeated the public expression of their sentiments on this question of all-engrossing interest.

Notwithstanding past disappointments, we are encouraged by the conscientious firmness of our bishops to trust that the legislature will at length comply with the oft-repeated prayer of the great body of the Irish church, lay as well as clerical; and will liberally allocate such a grant from the public funds as may be necessary for the official maintenance in our several parishes of schools, such as we can conscientiously support,—schools conducted on the principles of the united church of England and Ireland.

We implore the Great Head of the Church to spare our revered prelates to witness this happy termination to their labours. We earnestly pray God, if it be His gracious will, that they may be long left over us; and that the evening of their days may be cheered by beholding the children of our people in the enjoyment of that education, according to the pure and scriptural principles of

our church, which their lordships' faithful perseverance shall, under God, have been the great means of securing to them.

Charles Lindsay, Archdeacon.

James Gregory, Dean.

Charles Crosthwaite, Vicar-General.

John Browne, Treasurer of Cathedral.

William Cox, First Canon and Prebendary of Nurney.

Arthur John Preston, Prebendary of Lulliamore.

John Digby Wingfield, Prebendary of Geashill.

Charles Moore, Prebendary of Harristown.

William Bourne, Prebendary of Rathangan.

William Josiah Aylmer, Prebendary of Donadea.

Joseph Wilson, Prebendary of Ballysonnon.

&c.

&c.

&c.

Kildare, March, 1845.

OXFORD AND CAMBRIDGE UNIVERSITIES.

THE following is the amount of the annual payments to the Universities of Oxford and Cambridge charged on the land revenue of the Crown, and also of the amount of paper duty remitted to each, during the last ten years; moved for by Mr. Christie and Sir R. Inglis:—

It appears from this statement that the annual amounts payable out of the said Crown revenue to both universities include a sum total of 299*l.* 11*s.* 2*d.*, of which 151*l.* is appropriated to the Oxford, and 148*l.* to the Cambridge University. These sums are paid, apparently, to preachers, professors of divinity, law, and physic; to various colleges; to the principal scholars of Brasenose College; to the master and fellows of Winchester College; to the poor scholars of Oxford; to Trinity College, Cambridge; and to five exhibition scholars in Oxford University, at 3*l.* 6*s.* 8*d.* a-year each, &c. A portion of the amount is chargeable on the land revenue of the Crown, under a treasury warrant of September, 1833, and a portion under the authority of an act of Parliament (the 22nd Car. II.), entitled, "An Act for advancing the sale of fee-farm rents and other rents," and under that of the Pension Deed, 30th Car. II.

The total amount of paper duty remitted to the University of Oxford for books in the Latin, Greek, Oriental, or northern languages, and for Bibles, Testaments, prayer-books, and psalm-books, amounted, in 1844, to 1,426*l.*; in 1843, to 2,746*l.*; in 1842, to 2,841*l.*; in 1841, to 3,299*l.*; in 1840, to 3,743*l.*; in 1839, to 3,052*l.*; in 1838, to 2,645*l.*; in 1837, to 1,784*l.*; in 1836, to 8,883*l.*; and in 1835, to 6,922*l.* The amount of duty concurrently remitted to the sister university of Cambridge was respectively (from 1844 backwards to 1835), 1,209*l.*, 598*l.*, 500*l.*, 1,728*l.*, 3,497*l.*, 1,873*l.*, 1,507*l.*, 2,649*l.*, 5,290*l.*, and 3,448*l.* It appears, furthermore, that 500*l.* per annum is allowed to each university, charged on the stamps and taxes revenue, by the Act 44th of George III., c. 98. The origin and authority of such payment is thus stated:—By the Act 21st George III., c. 56, an annual sum of 500*l.* was directed to be paid, from the 24th of June, 1781, to each of the universities of Oxford and Cambridge, out of the almanack duty, grounded on the fact that the Crown had granted to the said universities the exclusive right of printing almanacks, upon a supposition that the power so to do was inherent in the Crown. A court of law decided that the Crown had no right to confer any exclusive privilege, and the payments accordingly ceased. Parliament enacted, under these circumstances, that a similar sum should be paid to each university out of the duties then imposed on almanacks; and the reasons for the grant are assigned in the 10th clause of the act 21 George III., c. 56. Another

return informs the public that the total number of stamps used for the conferring of degrees at Oxford during the last ten years, amounted to 5,340, and the total value thereof to 22,962*l.*—viz., 342*l.* for D.D.'s, 330*l.* for D.C.L.'s, 132*l.* for M.D.'s, 744*l.* for B.D.'s, 330*l.* for B.C.L.'s, 170*l.* for M.B.'s, 11,994*l.* for M.A.'s, and 8,916*l.* for B.A.'s. From 1833 to 1844 there appear to have been created four doctors and ten bachelors in music. The total number of matriculations in the same university, from October, 1833, to October, 1844, amounted to 4,349, producing a stamp revenue, at 1*l.* for each matriculation, of 4,349*l.* The total amount of fees paid to the stamp-office during the said ten years by the University of Cambridge for degrees conferred, was 27,686*l.*, in which period there were conferred 117 honorary degrees, 23 mand. degrees, 52 of D.D., 15 of LL.D., 51 of M.D., 42 of M.L., 48 of M.B., 113 of B.D., 84 of LL.B., 2,225 of M.A., 3,486 of B.A., 1 of Mus. Doct., and 2 of Mus. Bach. The total number of matriculists amounted to 4,750, producing 4,750*l.*, at 1*l.* for each matriculation.

THE CHURCH IN AMERICA.—UNITED STATES.

SUMMARY AND COMPARATIVE VIEW OF THE CHURCH.

From the Appendix to the Journal of the General Convention of 1844.

	1835.	1838	1841	1844
Churches consecrated	123	168	93	143
Priests ordained	136	179	168	176
Deacons ordained	197	214	187	191
Candidates for Orders	165	188	155	203
Confirmations	10,277	11,866	14,767	22,215

1835.

Clergy in 19 dioceses	763
Baptisms { Adults in 11 dioceses	2,021
{ Infants in 11 dioceses	10,371
{ Not specified in 9 dioceses	9,457
Communicants added in 6 dioceses	2,136
Total of Communicants in 19 dioceses	36,416
Marriages in 11 dioceses	5,436
Burials in 11 dioceses	8,774
Sunday scholars in 11 dioceses	28,661
Sunday school teachers in 9 dioceses	3,059
Clergy deceased in 8 dioceses	22

1838.

Clergy in 25 dioceses	951
Baptisms { Adults in 12 dioceses	2,522
{ Infants in 12 dioceses	14,964
{ Not specified in 2 dioceses	1,272
Communicants added in 4 dioceses	7,280
Total of communicants in 23 dioceses	45,930
Marriages in 13 dioceses	5,719
Burials in 13 dioceses	10,588
Sunday school teachers in 9 dioceses	4,367
Sunday school pupils in 13 dioceses	39,443
Clergy deceased in 8 dioceses	27

1841.

Clergy in 25 dioceses	.	.	.	.	.	1,052
Baptisms	{	Adults in 14 dioceses	.	.	4,729	}	.	.	34,465
		Infants in 14 dioceses	.	.	22,496				
		Not specified in 9 dioceses	.	.	7,240				
Communicants added in 9 dioceses	.	.	.	.	.	3,678
Total of communicants in 25 dioceses	.	.	.	.	.	55,477
Marriages in 17 dioceses	.	.	.	.	.	8,604
Burials in 14 dioceses	.	.	.	.	.	14,961
Sunday school teachers in 10 dioceses	.	.	.	.	.	3,974
Sunday school pupils in 11 dioceses	.	.	.	.	.	32,265
Clergy deceased in 11 dioceses	.	.	.	.	.	28

1844.

Clergy in 24 dioceses (number in 3 dioceses not reported)	.	.	.	.	.	1,096
Baptisms	{	Adults in 19 dioceses	.	7,807	}	.	39,119
		Infants in 19 dioceses	.	30,254			
		Not specified in 3 dioceses.	.	1,058			
Communicants added in 12 dioceses	.	.	.	.	.	12,490
Total of Communicants in 26 dioceses	.	.	.	.	.	72,099
Marriages in 17 dioceses	.	.	.	.	.	8,036
Burials in 17 dioceses	.	.	.	.	.	14,330
Sunday school teachers in 13 dioceses	.	.	.	.	.	5,037
Sunday school pupils in 14 dioceses	.	.	.	.	.	40,012
Clergy deceased in 8 dioceses	.	.	.	.	.	31

A BILL, INTITULED, AN ACT FOR THE RELIEF OF PERSONS OF THE JEWISH RELIGION, ELECTED TO MUNICIPAL OFFICES.

17 March, 1845.—8 Vict.

1. Preamble :—Persons professing the Jewish Religion, on accepting the office of Mayor, &c., to make a Declaration.

WHEREAS the Declaration prescribed by an Act of the ninth year of the reign of King George the Fourth, intituled, “An Act for repealing so much of several Acts as imposes the necessity of receiving the Sacrament of the Lord’s Supper as a qualification for certain offices and employments,” upon admission into office in municipal corporations, cannot conscientiously be made and subscribed by persons of the Jewish religion; be it therefore enacted, by the Queen’s most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That, instead of the declaration required to be made and subscribed by the said recited Act, every person of the Jewish religion be permitted to make and subscribe the following declaration within one calendar month next before or upon his admission into the office of Mayor, Alderman, Recorder, Bailiff, Common Councilman, Councillor, Chamberlain, Treasurer, Town Clerk, or any other municipal office in any city, town corporate, borough, or cinque port, within England and Wales, or the town of Berwick-upon-Tweed :

“I, A. B., being a person professing the Jewish religion, having conscientious scruples against subscribing the declaration contained in an Act passed in the ninth year of the reign of King George the Fourth, intituled, ‘An Act for repealing so much of several acts as imposes the necessity of receiving the Sacrament of the Lord’s Supper as a qualification for certain offices and employments,’ do solemnly, sincerely, and truly declare, that I will not exercise

any power or authority or influence which I may possess by virtue of the office of _____ to injure or weaken the Protestant church as it is by law established in England, nor to disturb the said church, or the bishops and clergy of the said church, in the possession of any right or privileges to which such church or the said bishops and clergy may be by law entitled."

2. *Declaration to be as valid as that of 9 Geo. 4, c. 17.*

And be it enacted, That such declaration shall, with respect to any such office, be of the same force and effect as if the person making it had made and subscribed the declaration aforesaid contained in the said act of the ninth year of the reign of King George the Fourth.

ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

Report of the Estates Committee respecting the Leasehold Property vested in the Commissioners. Confirmed by the Board at a meeting held on the 15th of April, 1845.

THE committee, on the 12th of April, 1845, resumed their deliberations upon the general question "as to the mode of dealing with estates under lease," which was submitted to them by the board on the 18th of July, 1843; the further consideration of which was adjourned at their sitting on the 2nd of August following.

The committee find that, in several cases, the leasehold interest has already been purchased by the commissioners, and that a few reversions have been sold; that several other negotiations are pending, of both kinds, and some also for arrangements in the nature of exchange by the lessees—namely, for the sale of their leasehold interest in a part of the property, and for the purchase of the reversion in the remaining part: and further, that some few offers for the purchase of the reversion by the lessee have been declined, for special reasons, shown upon the report of the surveyor.

The committee also find, that the only fixed rules, respecting the leasehold estates vested in the commissioners, are those which, on the one hand, preclude the renewal of leases upon fines, and, on the other, protect the lessees from any sale or letting, without first giving them an option.

No definite principle has, however, yet been laid down respecting the general mode of dealing with the lessees; and it is still an open question, whether a compliance with the wishes of lessees to become the owners of the fee is to be the general rule, subject to exceptions for special reasons; or whether, as a general rule, the sale is only to be conceded, if there are special reasons in its favour.

It is still also a point not clearly settled, whether the price required for a reversion is, as a general rule, to be regulated by some fixed principle of calculation.

The committee are of opinion that it is highly important that the commissioners should lay down such general rules for their own guidance, upon these several points, as may be consistent with a free exercise of discretion, in special cases; and they accordingly recommend the following resolutions to the board, the two first being, substantially, the same as the resolutions respecting renewals already alluded to.

RESOLUTIONS.

1. That no lease for lives be renewed by the addition of a new life, nor any lease whatever upon consideration of a fine.

2. That no estate which is subject to a lease when it becomes vested in the commissioners, shall at any time be sold to any other than the person bene-

ficially interested under the existing lease until he shall have had the option of becoming the purchaser.

3. That every estate, already and hereafter vested in the commissioners, shall at the first convenient opportunity be surveyed, and a full report made of its value, and of its circumstances with reference to the relative advantage of retaining or parting with it.

4. That the commissioners, having taken such report into consideration, shall, unless they find special reasons for not parting with the property, hold themselves prepared to entertain an offer, for the purchase of the reversion from the person beneficially interested in the lease.

5. That in all cases of the commissioners declining to sell, an entry shall be made upon their minutes of the special reasons for their so declining.

6. That the price of the reversion shall be, as a general rule, the amount of the difference between the value of the whole fee, calculated as if the estate were actually in possession, and the value of the leasehold interest.

7. That, whether the commissioners for any special reasons decline to sell, or the lessee decline to purchase, the reversion, the commissioners shall hold themselves prepared, in any case, to purchase the leasehold interest at its market price, if the lessee be willing to sell the same.

8. That in any case in which the lessee shall have declined either to purchase the reversion, or to sell his leasehold interest, the commissioners shall consider themselves free from any restraint respecting the sale or letting of the property.

9. That tithes, and lands or other hereditaments allotted or assigned in lieu of tithes, vested in the commissioners, shall not in any case be sold, until due consideration shall have been had of the wants and circumstances of the places in which such tithes arise or have heretofore arisen.

C. K. MURRAY, Treasurer and Secretary.

ECCLESIASTICAL COMMISSION.—IRELAND.

ABSTRACT OF THE ANNUAL REPORT OF THE ECCLESIASTICAL COMMISSIONERS FOR IRELAND TO THE LORD LIEUTENANT, FOR THE YEAR ENDING AUGUST 1, 1845.

WE, the Ecclesiastical Commissioners for Ireland, beg leave to report to your excellency, that applications have been received from the several corporations of Limerick, Dublin, Waterford, and Clonmel, for the purpose of bringing to sale the advowsons of such benefices as belonged to those corporations respectively, to which sales the commissioners, under the provisions of the 3rd & 4th Vict. c. 108, are required to be assenting parties. They have felt warranted in signifying their consent to the sale of advowsons of the rectory of St. Lawrence, in the diocese of Limerick, belonging to the corporation of that city, and the rectories of Rathmacnee in the diocese of Ferns, and of Rathdrum and Taghadoo, in the diocese of Dublin, belonging to the corporation of the city of Dublin. With respect to the corporations of Waterford and Clonmel, such information has not yet been laid before the commissioners as they conceive would justify them in sanctioning a sale of the advowsons belonging to these corporations; but the matter is in progress, and will be brought to a termination as soon as the required information shall have been afforded.

By the half-yearly returns of promotions received from the archbishops and bishops, it appears that 78 benefices have become vacant within the year, consisting of 11 dignities and prebends, and 67 parochial benefices, of which 22 are liable to tax and 56 are not liable. In regard to the dignities and prebends, the commissioners caused the respective vacancies as they occurred to be duly notified to the lord-lieutenant and privy-council, and of these, appoint-

ments to the Chancellorship of Cashel, of the annual value of 382*l.* 8*s.* 7*d.*, and to the prebend of Kilrane, of or belonging to the cathedral church of Ferns, of the annual value of 90*l.*, have, on the recommendation of the commissioners, been suspended by the lord lieutenant and privy council; and in regard to the parochial benefice of Carrigdownane, in the diocese of Cloyne, of the annual value of 79*l.* 19*s.*, the appointment of a clerk to this benefice has been suspended by the authority of the commissioners, as it appeared by the certificate of the diocesan, divine service had not been celebrated within the benefice for the three years ending Feb. 1, 1833; and provision has been made for the discharge of the occasional duties of the parish by assigning them to the curate of the neighbouring benefice, at a stipend approved of by the diocesan.

A sum of 25,500*l.*, aided by private subscriptions to the amount of 991*l.* 1*s.* 4*d.*, was set apart, at different periods within the year, for church works, of which sum 19,933*l.* 9*s.* 9*d.*, together with the outstanding grants of former years, was in course of expenditure prior to the 1st instant—viz., 16,458*l.* 1*s.* 6*d.* on repairs; 2,112*l.* 16*s.* 5*d.* on the rebuildings of this year, and in discharging the balances of outstanding contracts of the preceding year; and 1,362*l.* 11*s.* 10*d.* in completing as well the church of St. Michael, in the city of Limerick, under the Act of the 6th and 7th of her present Majesty, c. 88, as the enlargement of some churches previously undertaken by the board, leaving a balance of 5,854*l.* 9*s.* 8*d.* not yet allocated, but which will be immediately required for other necessary works.

On the death of the late Dr. Beresford, Bishop of Kilmore, the Bishop of Elphin having, by the operation of the Act of the 3rd and 4th William IV., c. 37, succeeded to the temporalities of the see of Kilmore, and having, as such successor, become liable to the charge subsisting on the see-house of that diocese, amounting to 13,800*l.*, the Act of the 6th and 7th of her present Majesty, c. 57, was passed for the relief of his lordship in respect to this charge, and also for his relief and that of other bishops succeeding to the temporalities of the sees mentioned in the second schedule of the Act 3rd and 4th William IV., c. 37, with respect to the tax chargeable under that Act.

In reference to the relief afforded as to the building charge on the see-house of Kilmore, the Commissioners being required to pay to Dr. Leslie interest at the rate of 5*l.* per cent. per annum on the sum of 13,800*l.*, or on such parts as his lordship shall pay to the representatives of Dr. Beresford, they have paid the sum of 580*l.* 10*s.* 9*d.*, being the interest on so much of the charge as has been liquidated by his lordship.

With respect to the relief from the payment of tax, they have, in the case of the late Dr. Fowler, who succeeded to the revenues of the see of Leighlin and Ferns, and who had paid the tax on that see up to the date of his death, refunded to his representatives the sum of 2,406*l.* 0*s.* 4*d.*, being the amount of tax so paid by his lordship whilst in possession of the revenues of that see; and they have, under the authority of this Act, relinquished a claim which they had against the representatives of Dr. Butson, late Bishop of Clonfert.

Under the head of perpetuity purchases, we have to report that thirty-three applications have been received from immediate tenants, and three from sub-tenants, for the purchase of perpetuities in their respective holdings, and purchases completed to the amount of 8,443*l.* 15*s.* 1*d.*, of which 279*l.* 2*s.* 3*d.* has been secured by mortgage pursuant to the provisions of the statute, and 8,164*l.* 12*s.* 10*d.* paid into the Bank of Ireland to the credit of the perpetuity purchase fund; there has also been lodged in the Bank of Ireland, to the credit of this fund, 10,062*l.* 10*s.* 7*d.*, in discharge of mortgages heretofore granted to secure the purchase-money of former sales.

An account of the receipts and disbursements of the commissioners to the 1st inst., is annexed to this report, showing the sources from whence the

receipts have arisen, and the specific purposes to which they have been applied.

All of which is submitted to your Excellency's consideration.

(Signed)

JOHN G. ARMAGH.

RICHARD DUBLIN.

EDWARD MEATH.

CHARLES KILDARE.

R. DERRY AND RAPHOE.

J. T. OSSORY AND FERNS.

HENRY MEREDYTH.

JOHN C. ERCK.

WILLIAM C. QUIN.

(Seal)

Board-room, 24, Upper Merrion-street, August 9, 1844.

[The total receipts were 135,344*l.*, and the expenditure 119,722*l.*, (including 33,218*l.* paid for the purchase of three per cent. consols;) leaving a balance in the perpetuity purchase fund of 2,683*l.*, and in the general fund of 12,938*l.*]

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THE usual monthly meeting of this Society was held at No. 4, St. Martin's-place, on Monday, the 21st of April: the Lord Bishop of Winchester presided. There were also present—the Bishops of Chester, Bangor, Hereford, Worcester, and Lichfield; Sir R. H. Inglis, Bart., M.P.; the Revs. J. Jennings, H. H. Norris, and B. Harrison; Messrs. F. H. Dickinson, M.P., James Cocks, J. Watson, J. S. Salt, N. Connop, H. J. Barchard, W. Davis, &c.

Some preliminary business having been transacted, the board proceeded to consider the application which had been referred to them by the sub-committee. Grants were made towards the erection of seven new churches, the rebuilding, with enlargement, of five existing churches, and the enlargement of, or other increase of accommodation in, five other churches. The seventeen parishes assisted contain, together, a population of rather more than half a million, the present churches, one hundred and one in number, contain seats for 83,000 persons, but of this accommodation only 23,000 seats are free. Therefore, deducting from the amount of the population the seats allotted to particular individuals, there is only sitting-room for one-twentieth part of the remaining portion of the inhabitants. To meet in some small degree this great destitution, new churches are about to be erected for the districts of Rainow, in the parish of Prestbury; Homerton, in the parish of Hackney; Ramshotbottom, in the parish of Bury; Chapeltown, near Sheffield; Melplais, near Bridport; Bishop's Sutton, near Bristol; and Bensham, in the parish of Gateshead; towards rebuilding the parish-churches of Wolsingham, near Durham, Woolsthorpe, near Grantham; Fairlight, near Hastings; Great Musgrave, near Brough; and Kingsweare, near Dartmouth; also towards increasing the accommodation, by various means, in the churches at Broughton, near Manchester; Gorleston, near Yarmouth; Nailsea, near Bristol; Brompton Ralph, near Wiveliscombe; and East Knoyle, near Hindon.

It is expected that the ecclesiastical commissioners will endow four of the districts in which new churches are to be built, and it will be interesting to supply a few particulars respecting the present state of some of them. Rainow is one of the largest of thirty-two townships in the parish of Prestbury, with nearly 1800 poor inhabitants, engaged in cotton and silk manufactories, in coal mines, and stone quarries: the only place of worship is a ruinous building, neither consecrated nor licensed, and which cannot now be used. Chapeltown contains more than 2,000 inhabitants, occupied in working coal and

iron mines, two miles from the nearest church, the people generally so poor, that although they entertain the best feeling towards the establishment of a church among them, they are unable to contribute towards it. The population of Melplish consists of small farmers and their labourers, but all, whether churchmen or dissenters, have contributed according to their means, but the chief portion of the expense of building a church, parsonage-house, and schools, will be defrayed by a gentleman who has long lamented the wants of the district, situated as it is, two miles from the nearest church. The district of Bishop's Sutton is described as being almost pauperized, and fearfully demoralized; the inhabitants are of the poorest class, and employed in coal-mines. The parish of Gateshead, in which a new church will be built at a hamlet called Bensham, contains 15,000 inhabitants, and the present accommodation is not sufficient for one-seventh of the population. The public services have recently been increased to the full extent of existing available means, but as to all the purposes of a vigilant and adequate pastoral care, a large proportion of the dense mass of human beings is practically as sheep without a shepherd. The effect is manifest in an awful neglect of public ordinances, and in the moral degradation and physical wretchedness usually associated with that neglect.

The treasurer reported that the grants voted at this meeting have increased the amount for which the Society have become responsible beyond the means now at their disposal to 4,049*l.* 2*s.* 6*d.*; the grants which they are pledged to pay amounting to 59,432*l.*, while the sum in hand to meet their liabilities is only 55,382*l.* 17*s.* 6*d.*

NATIONAL SOCIETY.

THE meetings of the National Society for promoting the education of the poor in the principles of the Established Church, during the last month, have been attended by the Lords Bishops of Bangor, Carlisle, Chester, St. David's, Hereford, Lichfield, Lincoln, Ripon, Salisbury, and Worcester; the Very Rev. the Dean of Chichester; T. D. Ackland, Esq. M.P.; Ven. Archdeacon Sinclair; Rev. H. H. Norris, Rev. H. H. Milman, Rev. John Jennings, Rev. W. Short; G. F. Mathison, Esq., Richard Twining, Esq., and W. Page Wood, Esq. Grants from the Special Fund to the amount of 2,510*l.*, and from the Queen's Letter Fund, to the amount of 1,330*l.*—total, 3,840*l.*—have been voted in aid of schools at sixty-six places.

Schools in thirty places have been received into union. The Society has placed an organizing master under the Archidiaconal Board of Stafford, and another organizing master is about to be placed under the Derby Archidiaconal Board. The diocese of Lichfield will thus have an organizing master at work in each of its three archdeaconries. In addition to this the Rev. H. Baber has been appointed by the bishop, diocesan inspector of schools. It is to be wished that eventually such a staff may be in operation in every diocese in the kingdom.

The case of Betton's Charity has not yet come on in the Rolls' Court, and will probably not be heard this term.

The annual general meeting of the Society will take place on the 28th instant.

CHURCH MISSIONARY SOCIETY.

THE annual meeting of this Society was held on Tuesday, the 6th May, in the great room at Exeter Hall, and was most fully attended. On the platform, amongst others, were, the Earl of Chichester, who was in the chair; the Bishops of Chester and Cashel, Lord Ashley, Lord Glenelg, the Worshipful Chancellor Raikes, Sir Robert Inglis, M.P., Lord Sandon, Capt. Hope, R.N., Sir George H. Rose, Sir J. Kennaway, &c. &c.

The Rev. R. Davies, one of the secretaries, and the Rev. J. Venn, alternately read parts of the Report, which the Committee said was a satisfactory one; the general state of the Islington Institution during the past year had also been satisfactory.

STATE OF THE FINANCES.

The receipts of the year stand as follow:—

	£	s.	d.
General fund, out of which the establishment of the Society at home and abroad are provided for	100,422	10	5
Special funds:			
China fund	£2015	16	7
Capital fund	921	12	5
Fourah Bay's Buildings' fund :	748	14	6
Disabled Missionaries' fund	1140	15	8
	<hr/>	4826	19 2
Making a total from all sources of	<hr/>	£105,249	9 7

The Committee have thus to report that the aggregate receipts of the year have exceeded those of the preceding year by the sum of 925*l.* 13*s.* 9*d.*, and they call on the members to unite with them in thanksgiving to God for the gracious manner in which he has been pleased to prosper the home operations of the Society.

The expenditure of the year, on the General Fund account, amounted to 89,093*l.* 14*s.* 9*d.*, including the sum of 911*l.* 14*s.*, received from her Majesty's Government out of the parliamentary grant of 1844 for negro education.

The surplus of receipts over expenditure, on account of the General Fund, was therefore 11,328*l.* 15*s.* 8*d.*

Out of this sum, 5,077*l.* 15*s.* 7*d.*, the amount received in the year for legacies, was transferred to the Capital Fund, in accordance with a resolution to that effect adopted at the commencement of the preceding financial year. The remainder, 6,251*l.* 0*s.* 1*d.*, was a balance at the bankers, to commence the operations of the year, the claims on the Committee for bills falling due on account of the missions being unusually heavy in the earlier part of it.

Under these favourable circumstances, the Committee have considered it to be their duty to fix the maximum of expenditure for the current year at 92,000*l.*, being an increase of 5,000*l.* on that of the preceding year. Provision is thus made for some enlargement of the operations of the Society in the Western Africa and the Indian missions, as well as to meet certain contingent expenses in some of the missions, especially for buildings, which are likely to be of larger amount than usual in the current year.

The various resolutions were moved and seconded by Sir R. H. Inglis, Bart. M.P., the Hon. and Rev. B. W. Noel, Lord Ashley, Rev. H. Elliott, Lord Glenelg, Professor Scholefield, Rev. H. Stowell, and Rev. H. M'Neil.

EDUCATION IN IRELAND.

THE following is a copy of the bill to enable her Majesty to endow new colleges for the advancement of learning in Ireland.

[Note.—The words and clause printed between inverted commas are proposed to be inserted in the committee.]

For the better advancement of learning among all classes of her Majesty's subjects in Ireland; be it enacted, by the Queen's Most Excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that in case

her Majesty shall be pleased by letters patent, under the Great Seal of Ireland, to found one or more new colleges for the advancement of learning in Ireland, " it shall be lawful for the Commissioners of her Majesty's Treasury to issue " out of the Consolidated Fund of the United Kingdom of Great Britain and " Ireland such sum of money as shall be needed by the trustees hereinafter " mentioned, for purchasing or providing lands, tenements, and hereditaments " for the use of such college or colleges, and for the necessary buildings, with " the appurtenances thereof, and for establishing and furnishing the same, not " exceeding the sum of thirty-three thousand three hundred and thirty-three " pounds six shillings and eightpence for each such college, and not exceeding " the sum of one hundred thousand pounds in the whole."

And be it enacted that the Commissioners of Public Works in Ireland for the time being shall be trustees for the purpose of purchasing or providing, as hereinafter mentioned, any buildings, lands, tenements, or hereditaments that may be necessary for the said colleges and the sites thereof, and the premises to be occupied therewith respectively, and for erecting thereon suitable buildings, and for repairing, enlarging and improving the same from time to time, and for upholding and furnishing the same from time to time, for the use of the said colleges respectively.

And be it enacted, that for the purposes of this act the said Commissioners of Public Works in Ireland for the time being, and their successors, shall be a corporation by the name or style of The Commissioners of Public Works in Ireland, and by that name, for the purposes of this act, shall have perpetual succession and a common seal, to be by them made and from time to time altered as they shall think fit, and shall and may sue and be sued, plead or be impleaded, in all courts and before all justices and others, and in that capacity shall be deemed promoters of the undertaking authorised to be executed by this act.

And be it enacted, that in order to enable the said Commissioners of Public Works in Ireland to purchase and provide the buildings, lands, tenements, and hereditaments which may be required for the said colleges and the sites thereof, it shall be lawful for the said commissioners, with the approval of the Commissioners of her Majesty's Treasury, to contract and agree with any person or persons, or body or bodies corporate, for the purchase or renting of any buildings, lands, tenements, or hereditaments, required for such colleges, or the sites thereof, and also for the purchase of any subsisting leases, terms, estates, and interests therein, or charges thereon; and the buildings, lands, tenements, or hereditaments so contracted and agreed for shall be conveyed, assigned, or demised to or in trust for her Majesty, her heirs and successors, in such manner and form as the said Commissioners of her Majesty's Treasury shall direct.

And be it enacted, that the Lands Clauses Consolidation Act, 1845, shall be incorporated with this act, except the clauses with respect to the purchase and taking of lands otherwise than by agreement. Provided always, that all things by the said act required or authorised to be done by the promoters of the undertaking may be done by any two of the Commissioners of Public Works in Ireland, subject to the approval of the Commissioners of her Majesty's Treasury, in the cases provided by this act.

And be it enacted, that it shall be lawful for the said Commissioners of Public Works, if they shall be so directed by the Commissioners of her Majesty's Treasury, to employ the county surveyor, or any other competent surveyor or architect, to make a survey and estimate of any of the said proposed works, and to prepare such plan, section, or specification thereof as may be necessary, and send the same to the Commissioners of her Majesty's Treasury for their approval; and if the said Commissioners of her Majesty's Treasury shall think fit to authorise the work in any such plan, section, or specification,

or any modification thereof which they may think proper to be undertaken, they shall, by warrant under their hands, direct the said Commissioners of Public Works to execute such work at and for any amount not exceeding a sum to be specified in such warrant; and the said Commissioners of Public Works shall, upon the receipt of such warrant, forthwith cause the construction of the work mentioned therein to be proceeded with.

And be it enacted, that the said Commissioners of Public Works shall cause detailed accounts in writing of their proceedings under this act, of the several sums received by them as such commissioners for the purposes of this act, and of the sums expended by them for such purposes, and the mode of such expenditure, and the several works made or in progress under this act, to be made up to the 31st day of December in each year: and such accounts shall be laid before both houses of parliament within *six weeks* thereafter, if parliament be then sitting, or if not, then within *six weeks* after the first meeting of parliament subsequent to the 31st day of December; and the said commissioners shall, as often as they shall be required so to do by the Commissioners of her Majesty's Treasury, transmit to the said Commissioners of the Treasury like accounts made up to such period as the said Commissioners of the Treasury shall direct; and it shall be lawful for the said Commissioners of her Majesty's Treasury to give such directions as they shall think proper, defining the duties of the said Commissioners of Public Works in the execution of this act; and the said Commissioners of Public Works shall observe all such directions as aforesaid which shall from time to time be signified to them by the said Commissioners of her Majesty's Treasury.

And be it enacted, that the several enactments contained in an act passed in the second year of the reign of his late Majesty, intituled An Act for the Extension and Promotion of Public Works in Ireland, which affect or relate to any action or suit to be commenced against the commissioners for the execution of the last recited act, or their secretary, or any person or persons, for anything done by virtue of or in pursuance of the last-recited act, or any proceedings in any such action or suit, or any limitation of time for the commencing thereof, or any costs thereof, or any evidence to be given therein, or any notice of action or suit or satisfaction or tender thereof, or any action or suit to be commenced by the said commissioners, or any proceedings therein, or the said commissioners suing or being sued in the name of their secretary, or any abatement or discontinuance of any such action or suit, or to the court in which, or to the terms or conditions on which, any such action or suit shall be brought against the said commissioners, collectively or individually, or their secretary, shall be held to apply to and extend to any action or suit to be commenced against the Commissioners of Public Works in Ireland, or their secretary, or any person or persons for anything done by virtue of or in pursuance of this act, or to any proceedings in any such action or suit, or to the limitation of time for the commencing thereof, or to any costs thereof, or to any notice of any such action or suit, or to any evidence to be given therein, or to any action or suit to be commenced by the said Commissioners of Public Works in the execution of this act, or on account of or in pursuance of this act, or to any proceedings in any such action or suit, or to the said commissioners suing or being sued in the name of their secretary for the time being, or to any abatement or discontinuance of any such action or suit, or to the court in which or to the terms or conditions on which any such action or suit shall be brought against the said Commissioners of Public Works, collectively or individually, or against their secretary.

And be it enacted, that it shall not be lawful for any college within the provisions of this act to alien, mortgage, charge, or demise any lands, tenements, or hereditaments, to which it may become entitled, unless with the approval of the Commissioners of her Majesty's Treasury, except by way of

lease for any term not exceeding *thirty-one* years from the time when such lease shall be made, in and by which there shall be received and made payable, during the whole of the term thereby granted, the best yearly rent that can reasonably be gotten for the same, without any fine or foregift.

Provided always, and be it enacted, that no college shall be entitled to the benefit of this act, or deemed to be within the provisions thereof, unless it be declared and provided, in and by the letters patent constituting such college, that her Majesty, her heirs and successors, shall have the sole power of appointing and removing the president, vice-president, professors, bursar, registrar, librarian, and other office-bearers in the said college, and shall be the sole visitor and visitors thereof, and shall have full power and authority to do all things which pertain to the office of visitor, as fully and effectually as is used in other colleges and universities of the said United Kingdom of which her Majesty is visitor; and that all the statutes, rules, and ordinances, concerning the government and discipline of such colleges, shall be made or approved by her Majesty, her heirs and successors.

And be it enacted, that all the statutes, rules, and ordinances which shall be made or approved from time to time by her Majesty, her heirs and successors, concerning the government and discipline of the said colleges respectively, which shall be in force at the beginning of every session of parliament, and which shall not have been before that time laid before parliament, shall from time to time, within *six* weeks after the beginning of every such session, be laid before both houses of parliament by one of her Majesty's Principal Secretaries of State.

" And be it enacted, that it shall be lawful for the Commissioners of her Majesty's Treasury to issue out of the Consolidated Fund of the said United Kingdom, by four equal quarterly payments, on the fifth day of January, the fifth day of April, the fifth day of July, and the tenth day of October in every year, such sums of money as shall be needed for defraying the several stipends which shall be by her Majesty appointed to be paid to the president, vice-president, and to such professors in the several faculties of arts, law, and physic, as shall be from time to time established by her Majesty, her heirs and successors, and to the bursar, registrar, librarian, and other office-bearers and servants, in each of the said colleges, and for defraying the expense of such prizes and exhibitions as shall be by her Majesty, her heirs and successors, awarded for the encouragement and reward of students in each of the said colleges, not exceeding in any one year the sum of six thousand pounds for every such college, or the sum of eighteen thousand pounds in the whole."

And be it declared and enacted, that it shall be lawful for the professors in each of the said colleges, in addition to the stipends with which they shall be so respectively endowed, to demand and receive from the students in the said colleges such reasonable fees for attendance on their lectures, and for the bursar of the college to collect from the said students, on behalf of the said college, such reasonable fees for matriculation, and other collegiate proceedings, as shall be from time to time provided by the statutes, rules, and ordinances, so to be made or approved by her Majesty, her heirs and successors, as aforesaid.

And for the better enabling every student in the said colleges to receive religious instruction according to the creed which he professes to hold, be it enacted, that it shall be lawful for the president and professors, or other governing body of each of the said colleges, which shall be constituted in and by the said letters patent, to assign lecture-rooms within the precincts of such college, wholly or in part, for the use of such religious teachers as shall be recognised by such governing body, subject in each case to the approval of her Majesty, her heirs and successors; and also, subject to the like approval, to

make rules concerning the days and times when such religious instruction shall be afforded to those students desirous of receiving the same, and for securing that the same shall not interfere with the general discipline of the college. Provided always, that no student shall be compelled by any rule of the college to attend any theological lecture or other religious instruction, and that no religious test shall be administered to any person in order to entitle him to be admitted a student of any such college, or to hold any office therein, or to partake of any advantage or privilege thereof.

And be it enacted, that it shall be lawful for any person whomsoever having power to make an absolute disposition thereof, to give, grant, devise, bequeath, or assure by any deed, will, or other instrument sufficient in law to create or convey an estate therein, any messuages, lands, tenements, and hereditaments, or any estate therein, or interest arising thereout, or any money, chattels, and effects, to any trustee or trustees willing to accept the trust, or to the Commissioners of Charitable Donations and Bequests in Ireland, and their successors, in trust, for establishing and maintaining lectures or other forms of religious instruction for the use of such students of the said colleges respectively as shall be desirous of receiving the same, subject to such regulations, consistent with the intentions of the donor thereof, as shall be made by the governing body of the college, and approved by her Majesty, her heirs and successors; provided always that no such gift shall take effect until it shall have been accepted by the governing body of the college, and until her Majesty, her heirs and successors, shall have signified her or their approval of the regulations according to which such gift is to be applied.

And be it enacted, that every such college which shall be established and endowed under this act shall once at least in every year, and also whenever her Majesty's pleasure shall be signified in that behalf, report to her Majesty their proceedings; and a copy of every such report shall be laid before both houses of Parliament within six weeks next after the next meeting of Parliament.

And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

THE REPRESENTATIVES OF THE UNIVERSITY AND THEIR CONSTITUENTS.

THE subjoined protest was presented on Monday the 19th, to the Chancellor of the Exchequer, by appointment, at his official residence, Downing-street, by the following members of the senate of this University:—Mr. George Rochford Clarke, St. John's college; Mr. G. I. Philip Smith, St. John's college; Mr. C. J. Tindal, Trinity college; Mr. J. B. Hyndman, Trinity college; the Rev. Daniel Moore, Catharine Hall; the Rev. C. Livingston, St. John's college; and the Rev. John Sandys, Queen's college:—

“ We, the undersigned members of the Senate of the University of Cambridge, have the greatest repugnance to, and firmly protest against, the proposed endowment of the Roman-catholic college of Maynooth.”

This protest was signed by more than 530 members of the Senate, amongst whom were the following:—

Alfred Ollivant, D.D., Regius Professor of Divinity.

Samuel Lee, D.D., Regius Professor of Hebrew and Canon of Bristol.

James Scholefield, Regius Professor of Greek.

C. Wordsworth, D.D., formerly Master of Trinity college.

C. Wordsworth, D.D., late Fellow of Trinity college, and Public Orator of the University, and Prebendary of Westminster.

Christopher Benson, Canon of Worcester, late Hulsean Lecturer, and late Master of the Temple.

William Carus, Fellow and Senior Dean of Trinity college.

Henry John Rose, B.D., late Fellow of St. John's, and late Hulsean Lecturer.

R. Bentley Buckle, M.A., late Fellow of Sydney Sussex college, Archdeacon of Dorset, and Prebendary of Sarum.

J. H. Browne, M.A., late Fellow of St. John's college, and Archdeacon of Ely.

W. Clive, M.A., St. John's college, Archdeacon of Montgomery.

George Townsend, M.A., Trinity College, Prebendary of Durham.

W. Selwyn, M.A., late Fellow of St. John's college, Prebendary of Ely.

C. Swainson, M.A., late Fellow of St. John's, Prebendary of Hereford.

John J. Smith, M.A., Fellow and Senior Tutor of Caius college.

James Hildyard, M.A., Fellow and Senior Tutor of Christ's college.

Hastings Robinson, D.D., late Fellow and Tutor of St. John's college.

H. J. B. Mountain, D.D., Trinity college.

W. Scoresby, D.D., F.R.S., Queen's college, Correspondent of the Institute of France.

Henry Walter, B.D., late Fellow of St. John's college, and late Professor of the East Indian college at Haileybury.

John Warren, M.A., F.R.S., late Fellow of Jesus college, and Chancellor of the Diocese of Bangor.

W. E. Coldwell, M.A., Catherine hall, Rector of Stafford, and Canon of Lichfield.

Gustavus Burnaby, M.A., Emanuel college, Canon of Middleham.

William Godfrey, M.A., St. John's college, Minor Canon of Worcester.

Bartholomew Frere, M.A., Trinity college.

Edward Wilson, M.A., late Fellow of St. John's college, late Principal of the college in the Isle of Man.

H. V. Elliott, M.A., late Fellow of Trinity college.

J. Venn, M.A., late Fellow of Queen's college, Prebendary of Hereford.

T. W. Hornbuckle, B.D., late Fellow and Tutor of St. John's college.

Richard Gwatkin, B.D., late Fellow and Tutor of St. John's college.

The Hon. Granville D. Ryder, M.A., Trinity college, M.P.

The Hon. and Rev. Baptist W. Noel, M.A., Trinity college.

In addition to the above, the protest was signed by a number of the fellows and late fellows of the various colleges, amounting in all to about 90, besides clergymen in all parts of the kingdom, all the signatures amounting to more than 530.

A similar protest, signed by the same members of the Senate, was also presented on Monday to the other member for this University, the Hon. C. E. Law, accompanied by the following letter :—

“ 2, Spring-garden-terrace, May 19, 1845.

“ Dear Sir,—At a meeting of members of the Senate of the University of Cambridge, acting in their individual character as part of your constituents, held on Friday last, at the British Hotel, Cookspur-street, I was requested as chairman to forward to you the accompanying protest against the proposed endowment of the Roman-catholic college of Maynooth, signed by more than 530 members of the Senate, for the purpose of being placed in the hands of our representatives in the House of Commons. As you have opposed the measure, you will no doubt be gratified to find so large and influential a body

of your constituents feeling so strongly on the subject, and expressing themselves so distinctly. I may add from personal knowledge that these numbers by no means represent the extent of the hostility entertained to the measure by members of our University. Many, including some of the most influential, think that the only legitimate mode in which they could express their opinion is by a corporate act of the University. That appears to those who have signed the protest to be a mistaken opinion. We are your Parliamentary constituents, and, as such, are acting most constitutionally in conveying to you our sentiments, whether by addressing you in separate letters, or by joining together in signing this common document.

"It may be regretted that all who are opposed to the proposed endowment of popery have not signed the protest. Had they done so it would have placed more clearly before the public eye the true extent of the hostility of our University to the national endowment of error instead of truth. I trust, however, that a consideration of the names affixed to this protest may prove amply sufficient to encourage and strengthen you to offer the most uncompromising resistance to the measure in question.

"I have the honour to remain, dear Sir,

"Your obedient Servant,

"GEORGE ROCHFORD CLARK, Chairman."

"The Hon. Charles Ewan Law, M.P."

The following is the reply of Mr. Law :—

"House of Commons, Tuesday, May 20.

"Dear Sir,—On my return from the House of Commons at a late hour last night, I had the honour to receive your obliging letter, together with the protest of many of my much respected constituents against the proposed grant to the College of Maynooth.

"I rejoice to find that the opposition I have felt it my bounden duty to offer to the bill is in unison with the sentiments expressed by so large and distinguished a portion of the members of the Senate of the University of Cambridge. My own opinions with regard to this unhappy measure of the government, formed upon full deliberation, are at the same time greatly strengthened by the authority justly due to the names of those who have signed the protest transmitted to me, and I shall continue zealously to employ all legitimate means within my power to defeat the bill in every stage, under the conviction that the success of the minister in this case will put in peril all that is valuable in the institutions of the country in Church and State.

"I have the honour to be, dear Sir,

"Your obedient faithful servant,

"CHARLES E. LAW."

"To George Rochfort Clark, Esq."

THE EPISCOPAL FUND.

THE following Accounts, issued by Order of the House of Lords, show the intended average incomes of Archbishops and Bishops, as they become subject to the Act 6th and 7th Wm. IV. c. 77 ; with the charge imposed, or the augmentation granted, the date of the Order in Council, and the period of commencement :—

SEE.	Income.	Charge.	Increase.	Order in Council.	Commencement.
Canterbury	£15,000	£7,300	—	June 21, 1837	
York	10,000	*1,100	—	June 21, —	
London	10,000	5,000	—	June 21, —	
Durham	8,000	†11,200	—	Dec. 22, 1836	Aug. 1, 1836
Winchester	7,000	3,600	—	June 21, 1837	
St. Asaph and Bangor } (when united)	5,200	4,750	—	Dec. 12, 1836	
Bath and Wells	5,000	1,000	—	June 21, 1837	
Ely	5,500	2,500	—	April 19, —	April 5, 1837
Worcester	5,000	2,300	—	June 21, —	April 24, 1841
Carlisle	4,500	—	2,000	Aug. 21, —	
Chester	4,500	—	1,450	Aug. 21, —	
Chichester	4,200	—	650	July 12, —	Oct. 5, 1836
St. David's	4,500	—	1,600	Dec. 12, 1836	July 7, 1840
Exeter	5,000	—	3,400	July 30, —	
Gloucester and Bristol .	5,000	—	700	—	
Hereford	4,200	—	1,400	Aug. 21, 1837	Sept. 1, 1837
Lichfield	4,500	—	850	July 12, —	Aug. 13, 1836
Lincoln	5,000	—	1,250	April 4, 1836	
Llandaff	4,200	—	3,150	Dec. 12, —	
Manchester, when St. } Asaph & Bangor unite }	4,500	—	4,500	Dec. 12, —	
Norwich	†4,500	—	—	—	
Oxford	5,000	—	3,500	July 19, 1837	**Oct. 10, 1836
Peterborough	4,500	—	1,150	Aug. 21, —	May 1, 1839
Ripon	‡4,500	—	2,200	Dec. 22, 1836	Oct. 18, 1836
Rochester	5,000	—	3,000	—	
Salisbury	‡5,000	—	—	—	
	149,200	‡38,750	‡30,800		

Those items attached to the places printed in *italics* are merely estimates, no Order in Council having yet passed.

The following is a summary of the state of the Episcopal Fund on the 1st of January, 1845 :—

	£	s.	d.	£	s.	d.
Present annual income				16,000	0	0
Permanent charges already commenced	9,718	0	0			
Temporary charges ditto	266	0	2			
				9,984	6	2
Present annual surplus				£6,015	13	10
Ultimate annual income				£38,750	0	0
Permanent charges already commenced	9,718	0	0			
Ditto, at next avoidance	22,200	0	0			
				31,918	0	0
Ultimate annual surplus				£6,832	0	0

* After transferring to the See of Ripon estates of the estimated annual value of 500*l*.

† After transferring to the See of Ripon estates of the estimated annual value of 1,800*l*.

‡ The average actual income of this See only exceeded this amount by a few pounds.

** As to part only, viz. 750*l*. ; the remaining, 2,750*l*. will commence on the next avoidance.

§ Including estates transferred from the Sees of York and Durham of the estimated annual value of 2,900*l*.

|| The actual average income of this See was considered by the Commissioners sufficiently near to this amount to justify their not recommending a charge.

¶ The ultimate balance, appearing upon these two items, is diminished by a permanent charge for augmenting certain livings in Durham.

Present balance—Cash in hand	£4,006	90
Estimated value of Exchequer Bills for £3,400	3,570	17 0
	<hr/>	
	£8,177	6 10
Amount due to Commissioners, as under:—		
Rochester, See of	88	18 4
Worcester, See of, stock and cash to be transferred, estimated about	2,150	0 0
Worcester, Bishop of, two years' charge on See, due Oct. 24, 1844, minus Income Tax	*4,465	16 8
	<hr/>	
	6,704	10 0
	<hr/>	
	£14,881	16 10

L A W.

[THE Editor has received the following letter, containing some observations on an article which appeared in the April number of this Magazine, on the subject of "Publication of Poor-rates." As it is desirable to place the argument on both sides before the reader, it seemed better to forward the letter of E. W. to the writer of the legal article in question; and that gentleman's remarks are here printed along with the letter.]

SIR,—In a useful article, in your April number, on parochial law, you state, that unless notice of a poor-rate is affixed to the doors of every place of public worship of dissenters, as well as on the doors of all the churches and chapels within a parish, such rate is null and void, to all intents and purposes. Now, Sir, I do not think that you are warranted in making so strong an assertion. You ground your opinion upon what Lord Denman said in giving judgment in the case of *Reg. v. Royds*; but it should be remembered that his lordship only expressed a doubt, and confessedly abstained from giving a decided opinion, as the question was not directly raised in that case. It may, indeed, be courteous, and in some cases right, to affix notices of a rate on the doors of the principal places of dissenting worship in a parish; but an obligation to do so would lead to endless trouble, and vexatious litigation. A rate, for instance, might be invalid from notice of it not having been affixed on the door of some obscure cottage, which no half dozen persons in the parish may have known to be licensed.

Fortunately, however, such an obligation cannot be shown to exist, unless it can be first shown that every "place," or "building," licensed for religious worship is, in legal phraseology, a chapel; for the statute only requires that notices shall be affixed on "the doors of all the churches and chapels within the parish." That this is not the case, any law dictionary will inform you; and the statutes of the realm will confirm what they say. In them the word "chapel" is exclusively applied to chapels belonging to the established church, whilst the meeting-houses of dissenters are always designated as "places," or "buildings," licensed for religious worship.

I find that the opinion I have ventured to offer is fully borne out by the Poor-law Commissioners, who, in reply to the question whether it

is necessary to affix notices of rates on the doors of all places of dissenting worship, state that, "having regard to the ordinary legal meaning of the word 'chapel,' as well as what appears to be the general tenour of the 1st Vic. c. 45, the commissioners consider that the chapels referred to in that statute are chapels belonging to the established church, and that, consequently, it is not necessary, in order to give publicity to a poor-rate, that notice of such rate should be affixed on places of worship used by dissenting congregations."

In the hope, Sir, that you will see cause to retract the decided opinion you have given, and which has led to no little annoyance, I am, Sir, your obedient servant, E. W.

WITH great deference to the opinions of E. W., and of the Poor-law Commissioners, the writer of the article upon the "Publication of Poor-rates," must, even after reconsideration of the subject, adhere to his opinion. He thinks that the words, "*all the churches and chapels within such parish or place,*" in the statute of 1st Victoria, chap. 45, embrace other public places of worship than those exclusively of the established church. These words occur in the 37th section of the Reform Act of the 2nd of William IV., chap. 45; and if the writer is not greatly mistaken, they have received the construction for which he now contends. The legislature, too, evidently intended that this interpretation should be given to them, as appears by the 23rd section of the 6th of Victoria, chap. 18, the recent Act for the Amendment of the Law for the Registration of Voters. The notices which that Act requires to be published, are directed to be fixed on the "door of every church and public chapel in the parish or township, including places of public worship which do not belong to the established church." But the case of *Regina v. Royds*, 1 New Sessions Cases, p. 456, seems conclusive upon the subject. What was the significant remark of Mr. Justice Coleridge in that case? That learned judge observed, "Yet Dissenters pay the rates as well as others." And the counsel, arguing in support of the limitation of publication, at once admitted that "that was the reason why the word 'chapel' was inserted in the Act," and further, that the Act "intends any public place where divine service is regularly performed, but would not apply to a chapel in a cemetery." Here, then, we have the view of the law, though thrown out incidentally, taken by Mr. Justice Coleridge, broadly admitted by counsel. And now let us recur to the language of Lord Denman, which we think, at all events, disposes of the matter. His lordship's emphatic words are, "I should be exceedingly unwilling to narrow the publicity to be given to them. I entertain a doubt whether, under the statute, every place of public worship is not intended." And, for the purpose of more strongly indicating the inclination of his opinion, his lordship even travelled out of his way, to instruct parish officers as to what was really their duty, in such cases, by observing, "I throw this out to intimate to parish officers my opinion, that the fullest means should be adopted to make the publication as general as the statute seems to require."

THE RIGHT OF THE DISSENTING MINISTERS TO PERFORM THE BURIAL SERVICE IN THE CHURCH-YARDS.

CASE SUBMITTED TO DR. LUSHINGTON.

“WHAT is the law as it now stands relating to the interment of dissenters—

“Where—1st. There is no burial ground attached to the dissenting place of worship:

“2nd. Where the friends of the deceased think proper to dispense with the services of the clergyman and the dissenting minister is desired to perform the ceremony?

“Can the dissenting minister claim the right of preceding the corpse to the grave in the church-yard, seeing it deposited, and singing a hymn over the remains, though afterwards he retires outside of the walls to offer up a prayer, and deliver his address?

“Is not the church-yard the freehold of the clergyman, and is any one authorized, unless episcopally ordained, to perform any ceremony on consecrated ground?

“T. S. GRIMSHAW,

“Rector of Burton Latimer, Northamptonshire.”

CASE SUBMITTED BY THE DISSENTING MINISTER.

“There is at Burton Latimer a congregation of dissenters of the Baptist denomination—many of this congregation die unbaptised, to whom the episcopal minister is not allowed by law to extend the right of burial. Having no burial-ground connected with their own place of worship, the dissenting minister has been accustomed to perform the funeral rites in the following manner—He walks before the corpse into the church yard, gives out a hymn at the grave and then retires beyond the limits of the church-yard, and performs the other parts of the funeral service outside the wall of the consecrated ground, which consists of a short address and the offering up of a prayer.

“He has also been informed that the law does not prohibit his reading a portion of the Scriptures and praying in the church-yard, such duties being not strictly official or ministerial; this he has not been accustomed to do.

“Now we wish to know—

“1st. Whether a dissenting minister (not episcopally ordained) has a right to walk before a corpse into the church-yard?

“2nd. Has he a right to perform all or any of the following duties on the consecrated ground, viz.—to give out a hymn, to read a portion of the Scriptures, and to offer up a prayer?”

DR. LUSHINGTON'S OPINION.

“I am of opinion that the law recognises no distinction as to the burial of dissenters. Unless the person to be buried falls within the prohibition of the rubric, as unbaptized, the duty of the incumbent is to bury the corpse with the usual funeral service, without regard to whether the person when alive was a dissenter or not. I think when the friends of the deceased apply to the clergyman, to abstain from performing the funeral service on the ground that the deceased when alive was a dissenter, the clergyman may comply with such request; but I am of opinion that the dissenting minister cannot claim a right to precede the corpse to the grave in the church-yard, and sing a hymn over the remains, though he afterwards retire outside the walls, and there offers up a prayer and delivers an address.

“2nd. It is true that the freehold of the church-yard is generally, but not always, in the incumbent, but the law does not rest particularly on that foundation. The principle is that the ground is consecrated for divine offices according to the rites of the church of England, and that the incumbent has

the sole and exclusive right, as well as duty, of performing such offices. Even a clergyman episcopally ordained could not perform any ceremony within the church-yard without the leave of the incumbent, nor even then, except according to the form of the church.

"I have read the statement drawn by the Baptist minister; it does not alter my opinion, that opinion being that no person save the incumbent or other clergyman of the church of England, by his permission, can perform any description of funeral rite in the church-yard, and only such a rite as the church sanctions.

"STEPHEN LUSHINGTON."

COURT OF QUEEN'S BENCH, MAY 7.

THE QUEEN v. THE CHANCELLOR, MASTERS, AND SCHOLARS OF THE UNIVERSITY OF OXFORD.

MR. KELLY (with whom was Mr. Baddeley) applied to the Court, upon the part of the Rev. William George Ward, for a rule calling upon the defendants to show cause why a *mandamus* should not issue, commanding them to restore Mr. Ward to the degrees of Bachelor of Arts and Master of Arts, of both which degrees he had been deprived by two resolutions of the Convocation of the University, on the 13th of February in the present year. Although the facts of the case are already sufficiently notorious to the public, it will be desirable to state upon the present occasion all the principal circumstances of the case. It appears that Mr. Ward was matriculated at the University in 1830, and that he took his degree of B.A. in 1834, and that of M.A. in 1837, and that upon each of these occasions he signed, in the usual manner, the Thirty-nine Articles contained in the Book of Common Prayer, and also the three other articles included in the Thirty-sixth canon. In the year 1844 he published a work, called "*The Ideal of a Christian Church*" containing certain descriptions and statements respecting the character and doctrines of the Church of Rome, as well as respecting the English Reformation and the Church of England, and until the 13th of February in the present year he continued to enjoy all the rights annexed to his situation in all respects as a graduate and a fellow of Balliol College. Upon the publication of the work already mentioned, the attention of the authorities of the University was directed to certain opinions which it expressed, and which were supposed to be in opposition to the doctrines enunciated in the Thirty-nine Articles, which had been subscribed by Mr. Ward upon the taking of each of his degrees. After some preliminary proceedings, including a reference to a committee called the Hebdomadal Board, the Convocation proceeded, upon the 13th of February, to deprive Mr. Ward of both his degrees, upon the ground that certain passages in the work appeared to be inconsistent with the meaning of the articles, and with the good faith of Mr. Ward. These resolutions were contended by Mr. Kelly to be totally void upon the following grounds:—first, that the publication of the book in question was no offence at all against the laws of England, or against any of the particular statutes of the University of Oxford; secondly, that supposing it to be an offence, the Convocation had no original jurisdiction to entertain any charge upon the subject; thirdly, that supposing the publication to be an offence, and the Convocation to have the power to try and to punish, they possessed no power to inflict the particular punishment of degradation; and, fourthly, supposing the Convocation to possess the jurisdiction to try and to inflict that particular punishment, they had, in fact, proceeded in such a manner as to render their adjudication upon the subject altogether a nullity. With regard to the first position, the learned counsel observed, that he had in vain searched the statutes of the University for any trace of any such offence as that which was charged against Mr. Ward. In support of this view, he referred to, and read several portions of the statutes, in which the present offence might be expected to be found, if such an offence were to be found in the statutes at all. If, however, it should turn out

to be an offence, yet the punishment of degradation could not be inflicted in respect of it, as the statutes themselves expressly defined the offences for which that punishment could be awarded. These offences were the following :—first, if, being appointed an examiner, he refuses to serve, or misconducts himself therein, and is contumacious in his offence; secondly, if, having taken the oath as inceptor, he omits, without dispensation, to perform the proper exercise within a year; thirdly, if he refuse to surrender to an officer producing the Vice-Chancellor's warrant for his arrest, or, being arrested, endeavours to escape; fourthly, if in any suit within the University, in which there is a right of appeal, he does not observe the order of appeal, directed by the statutes. The learned counsel contended further, upon this point, that in the whole collection of the laws by which the University was governed there was no single statute which makes any graduate liable to degradation for any deviation in his private sentiments or public writings from the doctrines or formularies of the Church of England, or for any other theological cause; nor any which provides that the subscription to the articles is regarded or intended as a promise or prospective engagement on the part of the graduate to continue while he shall hold his degree in the belief or opinions which the University may understand or interpret to be signified by such subscription, or that such degree is conferred upon any such condition as that any subsequent departure from them shall be a forfeiture of the degree; but that, on the contrary, the statutes show by necessary implication, that such subscription is not so intended or regarded, inasmuch as power is given by the statutes to the Vice-Chancellor to banish beyond the precincts of the University, all heretics, schismatics, and persons holding erroneous opinions concerning the doctrine and discipline of the Church of England, and all persons in holy orders who shall refuse to sign the articles aforesaid; but do not provide that for any fault or omission in respect to either of these subjects any party shall be deprived of any degree. It was competent to the authorities to call upon Mr. Ward to subscribe the articles, and, upon his refusing three times, to punish him by exile beyond the bounds of the University. This course, however, had not been adopted, but the Convocation proceeded in a manner which was altogether illegal in every respect. With regard to the subject of jurisdiction, the learned counsel proceeded to argue under one of the remaining heads of his distribution that the University was a corporation by prescription, and that for all time, as far as was known, there existed in the University a court called sometimes the Chancellor's Court, and sometimes the Court of the Vice-Chancellor, and which always had exclusive cognizance to hear and determine all causes of moment within the University, both criminal and civil, except felony, mayhem, and cases involving the right to a freehold. Before that court the case of Mr. Ward ought to have been brought in the first instance, whence it could be carried by appeal to the Court of Congregation, and from the latter body to the Convocation, and perhaps from the Convocation itself to the Queen in council. Whether the latter appeal, however, might be made or not, he (Mr. Kelly) contended that the Convocation had no original jurisdiction to take any cognizance of any cause, and, like the House of Lords, could only do so upon appeal. The Convocation did possess original powers, but not for the administration of justice. They possessed a legislative authority with regard to the University, and might make new laws for the government of the universities, or expound old ones; but they had no original power of adjudication at all, much less any power to proceed as they had done upon the present occasion, to inflict the punishment of degradation without charge, trial, or conviction of any legal offence. The proceedings of the Hebdomadal Board were secret and *ex parte*, and the only reasons assigned in the resolutions of the Convocation for the punishment inflicted upon Mr. Ward were, that certain passages in his book appeared to be inconsistent with the articles which he had subscribed, and with good faith in Mr. Ward himself. He (Mr. Kelly) could not conceive how an opinion expressed in 1844 must be in opposition to the good faith of the party expressing it, merely because it appeared to be inconsistent with something which he had subscribed in 1837. The learned counsel then referred to the proceedings of

Convocation, in which Dr. Grant proposed a motion as an amendment to the question originally put. The Vice-Chancellor, however, refused to put Dr. Grant's amendment, and only took the sense of the body upon the original question. In order to show the value of the degrees of which Mr. Ward had been deprived, the learned counsel observed, that Masters of Arts were constituent members of the Convocation, and which was the governing body of the University. The possession, therefore, of a master's degree, besides qualifying the party to give certain lectures in the University, gave him a voice in the government of the whole body, as well as in the election of members to represent it in parliament, and in the disposal of all the livings and places in the patronage of the University, for many of which the degree of Master of Arts was an indispensable qualification. There were also many other privileges and advantages incident to the possession of the degree, and of all these a party by the loss of the degree was completely deprived. It was finally to be observed, that Mr. Ward had been degraded without having any opportunity of being heard in his own defence, a course of proceeding which, under any circumstances, must be void, as being at all times essentially contrary to the first principles of natural justice. If Mr. Ward had been regularly cited to the Chancellor's Court, articles could have been there exhibited against him. He could make a regular defence to an intelligible imputation, and the inquiry could be further, if necessary, pursued through the several progressive gradations of appellate jurisdiction provided by the statutes of the University. The learned counsel then proceeded to refer to the case of Dr. Bentley and that of Mr. Friend, to show that this court would always grant a mandamus to restore a party to degrees where they were connected with the perception or derivation of any pecuniary profit.

For these reasons the learned counsel submitted that he was entitled to the rule. The application was granted.

ARCHES COURT, TUESDAY, APRIL 22.

THE OFFICE OF THE JUDGE PROMOTED BY BARNES AGAINST SHORE.

THIS was a proceeding by letters of request from the Lord Bishop of Exeter, under the Church Discipline Act, against the Rev. James Shore, of Bridgetown, in the parish of Bury Pomeroy, county of Devon, for having offended against the laws ecclesiastical, by publicly reading prayers, preaching, and administering the holy sacrament of the Lord's Supper, and performing divine offices, according to the rites and ceremonies of the Church of England, in an unconsecrated chapel, without a licence from, and contrary to, and in spite of the injunction of, the Lord Bishop of Exeter. The rev. gentleman appeared under protest.

The facts of the case are shortly these:—The chapel of Bridgetown, though unconsecrated, had been licensed for the performance of divine service, according to the Church of England; and Mr. Shore had been licensed as a minister in holy orders of that church to officiate there. For some reason, which, in the preliminary stage of the proceedings does not appear, the bishop issued an injunction prohibiting him from officiating; and after such injunction, on the 26th of February, 1844, Mr. Shore registered the chapel as a dissenting place of worship, and on the 16th of March, 1844, he took the oath as a dissenting minister.

The Queen's Advocate, in support of the protest, contended that Mr. Shore was not liable to the jurisdiction of this court, inasmuch as the place where he performed his office had been duly registered and certified as a place of meeting for protestant dissenters, and he, Mr. Shore, influenced by conscientious motives, had seceded from the church, and was a dissenter, and, as such, protected by the Toleration Act.

Dr. Twiss, on the same side, distinguished between the offence of schism before the Toleration Act, and non-conformity since that act, though manifested by the same acts. If Mr. Shore, as minister of the Church of England, had done anything without the licence, or contrary to the injunction of the bishop, he would

Lord Dunboyne's bequest had been as valuable as the whole property of the three Universities, Oxford, Cambridge, and Dublin, put together. Lord Dunboyne *intended* his bequest to be spent in educating Romish priests. The founders of Trinity College *intended* the Fellowships and Scholarships they endowed to be enjoyed by members of the Established Church alone. If the trustees of Maynooth, and the heads of the Irish University, fairly and honestly carry out the intentions of their respective trusts, and foundations, who on earth has a right to complain, or accuse them of monopoly? It was reserved for the school of Liberalism and Conciliation to accuse a corporation of being monopolists, because they honestly adhere to the letter and spirit of their founder's will. Whether the senior Fellows in Dublin have 2000*l.* a-year, or 20,000*l.*, is a question in which Roman Catholics, at least, have no concern, except in as far as they may derive advantage from the residence of a few persons of respectable incomes, in a country which has no reason to complain of a superabundance of resident gentry; unless, indeed, they conceive that a greater number and quicker succession of Fellows would be likely to advance the interests of the Protestant Church, (the purpose for which the University was founded,) and have begun to regard this as an object to be desired, and to perceive how much it would promote their happiness, here and hereafter, to forsake the guides who have so long misled them, and reconcile themselves to the communion of a reformed church. However, the use of the word "monopoly" in this connexion, by the organ of the priests, is only one of innumerable proofs that, with whatever coyness they disclaim all proffers of a state endowment, and however it may suit their purpose, on occasions, to disclaim all intentions of meddling with the estates of a Protestant University, they are in their heart of hearts hankering after the money and the lands which do not belong to them, and which they well know never did, nor ever can, without actual fraud and robbery, and such a violation of deeds and charters as would leave their own title to the Dunboyne estate, and the other private endowments at Maynooth, not worth a farthing.

This article will also serve to show with what gratitude the Romish clergy are disposed to receive the endowment of the new Colleges in Ireland:—

ELECTIONS IN TRINITY COLLEGE—APPOINTMENTS IN THE COLLEGES
THAT ARE TO BE.

The election of Fellows and Scholars, just concluded in Trinity College, suggests a painful contrast with the mode of appointment that is to prevail in the Colleges into which it is proposed to drain off the academical aspirations of the Catholic youth of Ireland. Two Fellowships and thirteen Scholarships were yesterday distributed among the Protestants of the University by a mode of election, to the fairness and impartiality of which, either in principle or in practice, we have never heard an objection of serious weight made. They were awarded by examination, and on free competition. These thirteen Scholarships are worth each about 60*l.* a-year for the next five years to the gentlemen who have been, not *fortunate*—for there was no fortune in the matter—but *able* enough to obtain them. The Fellowships are to be held for life, and are each worth from 400*l.* to 600*l.* a-year for the present, to go on improving in value until their talented incumbents either retire on livings sufficiently tempting to induce them to resign their

collegiate rank and emoluments, or, in due rotation, become Senior Fellows, with incomes variously estimated at from 2000*l.* to 3000*l.* a-year. High prizes these, especially the Fellowship, and yet, strange to say, the bench of candidates was not graced by a single individual of that meritorious and aspiring body of men so well known in the avenues of ambition as "*barristers of six years' standing.*" What invidious fences are they that shut out the aspirations of this all-deserving class of expectants from a field in which so rich a harvest is to be gleaned? Whatever be the disabilities under which these gentlemen now labour in the academic field of distinction, let them rejoice that this new province is soon to be opened to their ambition, and academic honours are no longer to be unconquerable by the all-subduing arts *they* practise. There will soon be three presidencies of colleges, of 1000*l.* a-year each, and thirty-six professorships, of 300*l.* a-year each, with fees and other emoluments, open to the solicitations of the men who can best make their merits known to the Lord-Lieutenant and his council, no ordeal of examination to be submitted to, no pale student to be competed with, no bashful explorer of books, or investigator of nature to shut out the pretensions of impudence by inviting it to a public trial of superior fitness. In fact *public usefulness* will no longer be abashed nor find itself shamefully excluded from those honours that are deemed the peculiar guerdon of intellect and knowledge. The presidencies and professorships of the new colleges will be open to *all* men who may "do the state some service."

For four days last week the theatre of Trinity College was open to the public. The fellowship examination was proceeding. Within the circle sat the candidates and the examiners. In the spacious amphitheatre around them, bench piled upon bench, sat the spectators of the great intellectual competition. The spectacle was as open as the proceedings of a court of justice. All who listened were free to walk in or out—all who took an interest in the great antagonism were welcome to watch and calculate the shifting chances of the game, and multitudes availed themselves of the privilege. Around the candidates and their examiners were ranged the candidates' anxious friends. The questions were publicly proposed and publicly answered. Not even the least deeply-read of the spectators was left without the means of judging how each answer told upon the event of the competition, for the examiner distinctly pronounced it right or wrong. A hundred note-books were engaged in recording each question missed or answered; and the progress of each candidate's success or failure was known to the general college—nay, to the general education of Dublin—almost as promptly and as accurately as it was known to the examiners themselves. Of the candidates who occupied the bench not one had a favour to solicit from any man—not one had ever wasted a thought upon any other means of success than the acquisition of the knowledge that would deserve it. None of them had ever bowed at court—none of them had ever rendered a political service—none of them had ever sought the acquaintance of a political man—none of them had ever gone out from their proper field to make even their existence known to a man in power. In all human probability the Lord-Lieutenant—nor his private secretary—nor the Attorney-General—nor even Mr. Brewster—had ever heard the names of the candidates who ultimately succeeded; and, even with their examiners, these successful students, probably, had scarcely an acquaintance, however their previous academical reputation may have made them more or less known to them by name. Yet, these gentlemen, by the mere force of intellect and attainments, have won dignity and emoluments which place them among the highest of the land. Mr. Townsend and Mr. Stubbs—we were not present at your examination, nor do we know what was your bearing or your appearance during or before your trial—but we have seen many a successful candidate occupy that bench before you, whose seedy coat would have been ill-suited in which to solicit favours at the Castle, and whose modest demeanour would have poorly vindicated his merit in the arena of jostling mendicancy to which the distribution of the new academic honours is to be referred. If your age and your creed had not [?] cast you upon the new colleges you should practise new acts [arts ?] to help you to aca-

demical distinctions. You should cringe at the Castle—you should toady men in power—you should bluster and bully for your patrons—you should render services at registrations and at elections—writers of pamphlets and articles for some foreign party, using the tools and the conscience of the literary bravo, you should acquire literary status by becoming the literary assassins of your country. For [the] sake of your present and future respectability and fame we hope you would have had, under such circumstances, little chance of being the men you are to-day.

The Catholics of Ireland complained of the monopoly of emoluments and dignities in Trinity College, and, lo! a worse monopoly is instituted. A monopoly of sect existed, and a monopoly of corruption is to be planted beside it! Catholics wanted dignity, emolument, and leisure for their men of intellectual greatness—the intellectual greatness that shuns the dusty high roads, and the jostling throngs of life—and forty great bribes are placed in the hands of the British government for purchasing up literary Swiss! Catholics did not seek a market for what is called “*available talent*.” The Hall of the Four Courts was open to them for this, and a shambles most disastrous to the country it has been found. A new market for a “different preparation” of available talent is now to be opened, and those who will not sell their faith in Trinity College, are to have a price offered for their politics and their nationality in the new institutions; and unless the virtue of the country rejects and makes impossible the present pernicious scheme, we will have the strange consequence, that, after the founding of the new colleges under the pretence of redeeming the anti-national monopoly of Trinity College, Trinity College will be the only institution in Ireland in which the pure scholar or man of science, or the Irishman in heart or feeling, can possibly aspire to a position of academical dignity or emolument!

Since the date of the newspaper from which the foregoing is extracted, the Romish prelates have met in Dublin, and have published, in the *Freeman's Journal*, the following resolutions:—

At a meeting of the prelates of Ireland, convened in the Presbytery-house, Marlborough-street, Dublin, on the 23rd of May, 1845, his Grace the Most Rev. Dr. Murray, in the chair, the following resolution was unanimously adopted:—

Moved by the Most Rev. Dr. Slattery; seconded by the Most Rev. Dr. M'Hale:

Resolved,—That having maturely considered the bill now pending before Parliament for the extension of Academical Education in Ireland, and giving credit to her Majesty's Government for their kind and generous intentions, manifested in the endowment of the College of Maynooth, we find ourselves compelled by a sense of duty to declare that, anxious as we are to extend the advantages of education, we cannot give our approbation to the proposed system, as we deem it dangerous to the faith and morals of the Catholic pupils.

Moved by the Most Rev. Dr. Crolly; seconded by the Right Rev. Dr. Ryan:

Resolved,—That, therefore, a respectful memorial, suggesting and soliciting such amendments in the said bill, as may be calculated to secure the faith and morals of the students, be presented to his Excellency the Lord Lieutenant, praying his Excellency to forward the same to her Majesty's Government, and support its prayer with the weight of his influence.

What amendments the memorial of the Roman-catholic bishops is likely to suggest may be gathered from the following passage extracted by the *Times* newspaper from the *Freeman's Journal*:—

It will DEMAND that a fair proportion of the professors and officers of the academical institutions in which Catholic children are to be educated shall be members of the Catholic church. Another point, which we believe will form a prominent feature in the suggestions of the synod, will be the mode of appointing professors to such chairs as history, ethics, &c., [rather a comprehensive term is this

"&c."] and as include questions connected with religion or morals. The prelates feel convinced, and *the government must admit the justice of the conviction*, that it is necessary that in such cases the guardians of the faith should exercise a proper control over the appointment of the professors. They will, therefore, DEMAND that there shall be Catholic professors appointed to these chairs, and that their appointment, instead of being placed in the hands of the Government, shall be vested in a board, of which the bishops of the province in which the college is situate shall form a constituent part. They will REQUIRE, also, that a Catholic chaplain, or dean, shall be appointed to superintend the religious and moral conduct of the Catholic pupils in each college, and that his appointment or removal depend on the recommendation of the bishop of the diocese.

From which it is plain, that nothing will satisfy the Romish party, or prevent these new colleges from being an addition to the list of Irish grievances, short of putting the government and patronage of them into the hands of their priests and bishops, and making them such places as no Protestant who had the slightest regard for the religion of his child could dream of selecting as a place of education. These resolutions are very remarkable. Whatever be the real truth of the case, it is perfectly obvious to any one who has taken any notice of their past proceedings, that, at the present moment, when the Maynooth Bill is actually in progress in the House of Lords, the Romish bishops—especially such men as Dr. Crolly and Dr. Murray—could never have met the proposition of ministers in a spirit of such calm determination if they had not, by some means or other, persuaded themselves, that *they have the English ministry at their feet*, and may dictate to them whatever terms they please to "*demand*" or "*require*." These colleges are plainly one step more towards dis-establishing the Church and the Protestant faith in Ireland. And as such, one must have supposed these wily prelates would have gladly accepted the instalment. But they are not satisfied with instalments, and seem to be willing the Ministry should understand they do not mean to be satisfied with them any longer. They call themselves not "*the Roman-catholic prelates*," but "*THE prelates of Ireland*,"—in other words, they put themselves before the country as those who are *de jure* the Established Church of Ireland, and who will consent to no *new* educational arrangements which shall *merely* dis-establish the Church, but are determined to insist on having the patronage and the government of colleges endowed by the state for the purposes of a general education, placed in their hands, and at their disposal, and that too, in a manner so complete and absolute, as no persons could dream of, but those who considered themselves, and expected the State to recognise them, as the Established Church of the country. And this is not a little remarkable just at present—for many Roman-catholic laymen in Ireland have no intention whatever of having their own religion legally established. The upper classes of Romanists in that country contribute scarcely anything (comparatively speaking) to the support of their clergy. They mean to have the voluntary system universally adopted, and the clergy of all denominations reduced to a level. But the upper classes of Romanists in Ireland are but a cipher, when opposed by their priests and bishops, backed by the small farmers and the populace. And no one who has had the slightest pretensions to

sagacity has ever supposed, that the Romish priests, when they have seemed to join in disclaimers of a desire to have their Church established, and the Church property transferred (or, as they would say, restored, though they well know it never was taken away from them) to themselves, meant anything of the sort. Of course, the supposition is absurd. They regard the Church lands, and the tithe-rent charge as their own property, and as part and parcel of the rights of that Roman prelate—whom, by the oaths of their consecration, they acknowledge as their liege lord—and therefore, they do not believe themselves competent to consent to the Church property of Ireland being legally bestowed on any other purpose than the endowment of those, who are servants of the Pope, as Lord of Ireland, and who style themselves bishops, “by the Grace of God, and of the Apostolic See.”

In the Tablet of Saturday, May 24, the following occurs in the weekly account of the Repeal Association, and will give some idea of the conciliatory spirit with which the proposals of Government are received by Romish ecclesiastics.

THE EDUCATION SCHEME.

Mr. John O'Connell handed in from Moate, the diocese of Ardagh, 5*l.* 7*s.* 6*d.*, sent by the Rev. Mr. Murray, Administrator, and accompanied by a letter, from which the following is an extract :—

“ May I take this opportunity of returning you our sincere thanks for your denunciation of the contemplated system of education with which the country is now threatened, and of openly proclaiming that the conduct of some Irish members, who are not ashamed of sustaining so nefarious a plan, merits the condemnation of every sincere Christian ; for *a more fiendish scheme for the subversion of religion and the propagation of error never emanated from men of weak heads and wicked hearts.* It should be remembered that those are the men who violated the confidence reposed in them by not giving their decided opposition to the bill of ‘charitable bequests,’ and that they would be now better employed in making reparation for their past misconduct than by a repetition of it.

“ One of the members for Waterford is said to have eulogized the University of Bonn, in Prussia. The fact is, that the said university is a nest of infidelity—a seminary of vice—continually effacing from the minds of those who resort to it every feeling of morality, and rendering them incapable of being either good men or good Christians. The same may be said of every seminary established on the same principles. What can we expect from men who propose such establishments as models to be imitated, when in reality they are land-marks to be avoided ? The same gentleman spoke of the harmony said to exist in these places between persons of different religions. *I am sure a sort of harmony does exist, but 'tis a harmony that does not proceed from a Christian charity, it proceeds from an indifference about religion, and from an apathy as to the practice of the imperative duties of Christianity.*

“ I agree with you, Sir, that *the revival of the Penal Code would be preferable to such a system.*”

This is plain speaking ; but the Irish are an excitable people, and are apt to express themselves strongly. The Tablet itself, of course, as the organ of *English* Romanism, one may expect to view the question more moderately. The following, then, is the commencement of its editorial article in the same number (Saturday, May 24), and if any one is still found who imagines that it is possible for an English Ministry and an Imperial Parliament to conciliate the Romish party, he is requested

to read it patiently, at least with as much patience as he can command.

THE BILL FOR PROVINCIAL COLLEGES.

In another part of this journal will be found a copy of the Bill for establishing Academical Colleges in Ireland. We have read it carefully; our readers will read it carefully; and when they have done so it will be for them to say whether in their opinion we exaggerate its demerits when we describe it as being *the most enormous and impudent imposture that ever was propounded for the adoption of sane men.*

It is bad in every part; rotten from the crown of the head to the sole of the foot; unsound in all its limbs and members; speaking in every line of it the most profound contempt for the understanding of the people for whose benefit it professes to be framed, but *for whose religious ruin it is deliberately and with infernal sagacity contrived.*

Dean Swift is generally considered a great master of grave and serious irony, and unquestionably he deserves to be so considered; but even the barbed point of his weapon is innocent when compared with the satire which blazes forth in every line of this bill. The language, indeed, runs on with the customary smoothness of an act of parliament; there is the old, rough, crabbed jingle to which we have been so long accustomed; the life and meaning of the Act beat beneath the usual skeleton of "Whereas," and "Be it enacted," and "Provided always;" and not an iota does Sir James bate of the ordinary legal slang. But through the loopholes of these tough iron ribs the Home Secretary shoots out an innumerable flight of sharp, poisoned arrows, that darken the sky with their multitude. In the whole current and context of the Act, as well as in every section and part of it, there are two very obvious meanings—one open, and one covert—one serious, and one jocose.

The open and serious meaning is directly, palpably, and avowedly, to provide the means of corrupting and demoralizing the people of Ireland. The covert and jocose meaning is to tell these same people that they are a parcel of fools, dolts, and idiots, with whom no disguise is necessary, but who are to be cheated to their own ruin with an open profession of the sharper's purpose.

But we beg Sir James Graham's pardon. We retract the word "sharper." He is not a sharper in this instance. To do him justice, he makes no pretence whatever. He holds out no disguise to seduce the judgment, no false show to blind the understanding. He is no petty-larceny impostor, but a plain, bluff, highway robber, who announces his intentions in plain language, and bids his victim surrender at discretion. At all events, there is no deception. If the measure should be carried, and if, hereafter, any stray friends of this bill should find their error in its pernicious working; if the despotism of the Crown should be used against religion; if the absence of rule should undermine social morality; if these or other evil consequences should flow from the measure hereafter, no human being will have a right to say that he has been deceived by anything but his own folly. The man who can like this bill is an incurable, and his proper home is the hospital or the asylum.

We are at a loss how to argue so plain a case. To a catholic it should be enough to say that this bill places unreservedly the entire religious instruction of the country in the hands of Protestant ministers of state—giving no power and no shadow of control over that instruction to any one Catholic authority. Whoever professes to like this arrangement may call himself what he pleases—he is no Catholic. Instead of arguing with such a person—if so grotesque a monster can be found—we should refer him to his nurse and his first catechism for the elements of that wisdom which he has not yet acquired.

To a Repealer, it should be enough to say that this bill makes the teachers and guides of the country, and all educated men who aspire to teach and guide the country, *the mere tools of a foreign minister; the hangers on of a Saxon paymaster; the dependants on the frown of an English lord, who bears the rod effec-*

tively to chastise all possible breaches of servility. Whoever professes to like this arrangement, may call himself what he pleases—he is no Repealer.

Does any one doubt that we give a correct description of the bill? We assure him that what we have said is the sober truth. The bill contains two main parts, one positive, and one negative. The positive part enables, or permits, her Majesty to apply the public money for the support of colleges constituted exactly as she shall choose to direct by her letters patent. The negative part forbids her in such letters patent to deprive herself of any portion of her unlimited power. Literally and truly this is the whole bill. There are many more words in it, but the pith and essence of the entire concern are contained in the following clause:—

“Provided always, and be it enacted, that no college shall be entitled to the benefit of this act, or deemed to be within the provisions thereof, unless it be declared and provided, in and by the letters patent constituting such college, *that her Majesty, her heirs and successors, shall have the sole power of appointing and removing the president, vice-president, professors, bursar, registrar, librarian, and other office-bearers in the said college*, and shall be the sole visitor and visitors thereof, and shall have full power and authority to do all things which pertain to the office of visitor, as fully and effectually as is used in other colleges and universities of the said United Kingdom of which her Majesty is visitor; and that all the statutes, rules, and ordinances concerning the government and discipline of such colleges shall be made or approved by her Majesty, her heirs, and successors.”

Nothing was ever more explicit since the hour that God said to Adam, “In the day that thou shalt eat thereof thou shalt surely die.” Under this clause her Majesty—that is, the prime minister for the time being—is the College. She, or rather he, “has the sole power.” Her Majesty—or rather her Majesty’s Majesty—is “president, vice-president, professor, bursar, registrar, librarian, and all other officers,” in her own proper person. Not a mouse can nibble a cheese-rind without the leave of a secretary of state.

True, the “letters patent” may contain some—we know not what—miserable provisions pretending to regulate the duties and define the powers of the several officers. But the minister—the God of this collegiate world—who can set up and pull down, who can make and unmake, who can enrich and impoverish, who can confer honour and inflict disgrace, who can create and destroy, who can make twenty presidents in twenty successive minutes—the prime minister, that anomaly in the state—is, of course, the absolute master; the despot over the whole system of education, from the first rudiments of Greek prosody to the sublimest doctrines of religion.

True, again, there is to be no compulsory attendance at “theological lectures,” and no “religious test” of any kind. But for all that, the Minister may appoint a Socinian, an Anglican, or an Atheist, to lecture on ecclesiastical history, and may make it imperative on Catholic candidates for degrees to swallow the poison of these his tools.

Talk about lectures on theology and religion! Bah! In these days the man who teaches history teaches religion; and the droner out of dry, abstract theological theorems, is the most powerless of all insignificant creatures. As every educated man knows, the Christian religion is historical. Every article in the Creed is a page of history. Every anathema of the Council of Trent has a dozen volumes of civil and ecclesiastical history at its back. Every book of religious controversy is history cut up into little bits and arranged under certain heads. Modern history for eighteen hundred years is religious dogma, or religious ethics, dressed up in forms of flesh and blood, and making the most direct appeals to the fancy and the heart as well as to the understanding of the learner. We repeat it, the man who teaches history teaches religion; and if he does not teach religion, he is either a cheat or an incapable, because his main task is to describe and delineate the march of religion, the ebbs and floods of the great ocean of

Faith which now leaves a dry strand, and now with a rich abundance overflows the banks of its appointed channels.

The notion of a religious lecturer and lecture-room is of all possible humbugs the most contemptible. In the first place, as the bill now stands, these very lecturers will be nothing more than expectants at the board of the great dry nurse, from whose wooden spoon the youth of Ireland are to drain the milk of knowledge. Disguise it as you may, they are to be his serfs, his slaves, the miserable lackies of his will. In the next place, suppose them to be "as free as heart can wish, or eye can see," the thing is a pure delusion.

It is not the object just now to discuss the merits or demerits of the ministerial scheme, though there is much truth in what the *Tablet* would say, that secular education may be made the vehicle of conveying much of religious opinion, both negative and positive; and how to lecture on history, and steer clear of *all* religious questions, and still more, to lecture on *Modern History*, and shun all reference or allusion to religious controversy, seems rather difficult. But this and other matters, it is to be hoped, the legislature will consider with the seriousness they deserve; that is to say, if Ministers will persist in urging the measure, now that they have been made acquainted with the demands of the Romish prelates. But it is not on account of the truth or falsehood of the views advocated by the *Tablet*, the foregoing article is extracted here—but because it so very clearly demonstrates the temper and spirit with which the Romish party are disposed to meet the advances of a Ministry who, to conciliate the Romish clergy, have made greater sacrifices of party interest, ministerial support, private friendship and public confidence, than any other Ministry since the days of James the Second. *Delenda est Carthago* is the motto of the Romish party. Nothing short of the annihilation of Protestants and the prostration of England will ever satisfy them.

It may be proper to remind those who are fond of talking of the reverential spirit of Romanism, that this same paper, *The Tablet*, bears on every number a representation of the Virgin and Child, encircled by a set of beads. The Virgin is seated, and the Child lies sleeping on her lap. Underneath, is the motto in Latin and English:—

"Sub tuum præsidium confugimus,
Sancta Dei Genitrix."
"We fly to thy patronage,
Oh, Holy Mother of God."

THE MAYNOOTH QUESTION. ●

THE article which appeared in the last number of this Magazine having been reprinted by the proprietor for distribution, the writer considered it necessary still further to guard his meaning from misconception, by appending the following as a *POSTSCRIPT*:—

The foregoing observations will be very much misapprehended, if it be supposed that the writer sees no difficulty in the settlement of this question. On the contrary, he feels that the subject is on all sides encompassed with difficulties of the most serious and perplexing cha-

racter. To do away with Maynooth altogether, seems impossible. To allow it to remain as it is, is to consign the excitable population of Ireland to a set of teachers who are not only, in several respects, a discredit to the sacred function, but, if one may judge from their public conduct, do really seem to believe it to be their mission to disturb the public peace, and effect the dismemberment of the empire. If, then, Maynooth cannot be destroyed, and must not be suffered to remain as it is, a nuisance to a Christian country, and a disgrace to a civilized state; and if a real improvement of its system would not prove injurious to the stability of the established church or retard the progress of Christian truth, the question is—**WILL MAYNOOTH BE IMPROVED BY THE PRESENT MEASURE?** Will the money with which it is now proposed to endow it be honestly and faithfully appropriated to the purposes prescribed by the legislature? In its regenerated condition, when repaired and beautified by the Board of Works, will Maynooth produce a race of scholars and gentlemen? Is the present staff of professors, who (whatever letters of gratitude they may *now* indite) have been for years instilling the most immoral principles, and sentiments of the most undying hostility to England, its laws, its religion, and its very name, into the minds of their but too apt disciples—are these professors, all at once, by the magic touch of an endowment, to be transformed into angels of goodwill and peace? Are those men who have been all their lives manufacturing such melancholy specimens of ignorance and vulgarity as Maynooth has been annually inflicting on an unfortunate country, to become, in one moment, merely by an increase of their salaries, competent to furnish a supply of scholars and gentlemen? Will they cease to teach principles destructive of civil society? Will they banish their present disgraceful text-books, and substitute others in their stead?

These are questions which it is not only fair to ask, but which it is criminal not to ask. The writer of these observations does not object to Maynooth being *now* made as efficient a school of learning and civilization, as the government bound themselves to make it, when they originally ventured to connect it with the state. He does not apprehend that either the church of Christ in Ireland, or that truth of which she is the witness, will suffer any injury by the opposition against her being conducted on more equal terms. He is assured that if she have but fair play—if the Irish clergy be not crippled and manacled by a continuance of the unreasonable and cruel refusal to give them any measure of that aid towards the education of the children of the church in her own principles, which no government could venture to refuse to the clergy in this country, if the church in Ireland be not thus forcibly deprived of the power of discharging its functions, a really improved education of the Romish priesthood will be anything but unfavourable to the cause of the Reformation in that country. *But will this measure produce any real improvement?* Those who are invited to sanction it have a right to ask this. More than this,—it is their duty to ask it. It seems, as plainly as anything can be, their duty to guard this endowment by such precautions as will make it *really operative to the end it contemplates*. And no less plainly does it appear their duty to require, as an

indispensable condition and stipulation, preliminary to any permanent endowment of this college, that the present text-books should be wholly discontinued, and others substituted in their room, which shall be constructed on principles less irreconcilable with Christian morality, and the safety of the state. It is but right and just to demand this. For, to demand that the Roman-catholic clergy shall not be taught, for example, that oaths are no longer binding whenever a spiritual superior may think it expedient to dispense with their obligation, is not to interfere with the *religious* tenets or discipline of the Roman-catholic church. It is merely to require some security, that the endowment granted by the state shall not be employed in the inculcation of principles destructive to the state itself, subversive of all government, and incompatible with the existence of human society. So that it is plainly impossible for the advocates of this measure, to refuse to consent to such just and rational conditions being required and secured without subjecting their own conduct to very grave suspicion.

This, the writer trusts, will sufficiently clear his view from misapprehension. If the bill should be so modified as to secure a *real and bona fide improvement* in the literary, moral, and political education of the priesthood, good, in various ways, may be expected to result from the measure. But, if not,—if the grant is to be placed at the disposal of the Romish prelates, without any real improvement being stipulated or secured, and the whole change amount to nothing but a vast increase of power and patronage to those whose opinions and designs are now represented in Ireland, by the Nation, the Freeman's Journal, and the Repeal Association; and in England, by the Tablet—then, it seems impossible to denounce the measure in too strong terms. No nation can afford to pay men for teaching insubordination and disaffection to the state which protects and encourages and educates them.

And, besides the evils in the present system, already touched on in this Magazine, there is another and a very formidable one, that is very satisfactorily exposed in a letter which will be found in this number—namely, that the mode in which persons are admitted as students at Maynooth is not calculated to bring forward young Roman Catholics of real worth, abilities, or gentlemanly feeling, but is so constructed as to render Maynooth merely an instrument to increase the power of the Romish hierarchy. A young Protestant of slender means, who has got abilities to enable him to prepare himself for one of our Universities, can enter it merely on paying the necessary fees and complying with the regulations of the particular college he desires to join; but a Roman Catholic has no such path open to him at Maynooth. Unless he has interest he cannot enter there. He must be sent there by one of the Romish bishops; and consequently, whether he procures a nomination by his subserviency to his parish priest, or by some other means—he enters Maynooth a servant and creature of the hierarchy, and his first step towards the priesthood, to which he may have devoted himself from feelings of a sincere and unselfish piety, is the sacrifice of his moral independence. He cannot commence his

theological studies until he has bound himself for life to the political tenets and movements of a political and revolutionary party; for (as Mr. O'Connell and his friends lose no opportunity of reminding the public) *all* the Romish bishops are pledged to the repeal agitation. Suppose a young Romanist in Longford, for example, a *subject* of Dr. Higgins—is this young man to be debarred from receiving a clerical education at the expense of the state, unless he shall satisfy Dr. Higgins that he is willing to carry on the evil work of agitating the ignorant populace and inflaming their passions and keeping alive their hatred of England and of their Protestant fellow-subjects. It is monstrous to expect the legislature to sanction such a system. Make Maynooth as free and as open to all candidates for the Romish priesthood as any of our universities are to Protestants, and one may hope to see a more respectable class of priests issue from it; but to continue its present system and increase the mischievous influence of that system by an increased endowment, and to expect any other fruit except an increase of the power of those who are using all the power they now possess for the dismemberment of the empire, is an infatuation of which we can scarcely imagine an assembly of wise and reasonable men capable.

In looking at this Maynooth question, one has felt more than ever how much dissent contributes to the power of Rome. What is it which has rendered all attempts at resisting the inroads of Popery on the English constitution unavailing? Dissent—the feebleness which it entails on Protestantism, by its endless divisions and separations. How is it possible for Protestants to act *now* with that effect which their property alone would render certain, were they all united? The Anti-Maynooth Conference may represent myriads—but if it represented millions, how could it possibly expect any legislature to pay attention to a body of persons which are as far from being agreed with one another's tenets as they are from being agreed with those of Rome: in some respects, perhaps, much further. When they have learned to agree on the thousand points which divide them, they may be heard on that on which they imagine they agree. How many oppose this endowment of Maynooth simply because it *is* an endowment—because they see it is opposed to the voluntary system—and because, so far as it opposes that absurd theory, it diminishes their prospect of destroying that which they hate far worse than they do Popery—namely, the church of England. For, except on grounds like the present, such persons are ever ready to join the popish party in their attacks on the church.

The presbyterians of Ireland are bound, by the Solemn League and Covenant, to extirpate episcopacy. The independents of England (as far as they come before the public as a political sect) are pledged to overthrow the established church. Just now, indeed, if we may judge from anti-Maynooth petitions, they are willing enough to patronize the Irish clergy and the church. But turn back to publications issued within a few months, and the real spirit of the party will be manifest. Since the greater part of this article was written, a tract was put into the writer's hands, from which he thinks it desirable to extract some

passages, and lay them before his reader. The tract is entitled, "A State Church inconsistent with the New Testament. Thirtieth Thousand. London: James Dinnis, 62, Paternoster-row. 1844."

On the back of the title-page is the following:—

"A FEW WORDS TO DISSENTERS.

"The time is come for you to understand and act upon your principles. Your greatest fault has been a *sinful forbearance towards the established church*. Its entire constitution is at variance with the New Testament. Its practical working is death to the souls of thousands. *Its presence and power form the greatest impediments to the progress of true religion in this country*. On these grounds, as religious men, you ought to hold the institution in abhorrence. Additional reasons have lately been supplied by itself for your hostility to it. It has made a direct assault upon your rights, and liberties, and institutions. *Always the great patron of ignorance*, it has now claimed the right to be the sole instructress of her people; and in this character it has instigated the government to attempt the destruction, by law, of your whole system of education, and to set up, at the national expense, and submit to the superintendence and entire control of its priesthood, another system, the *great design of which was to abridge the liberties, pervert the minds, and corrupt the religion of Englishmen*. Your unanimous and indignant opposition to the attempt has gone far to overturn the government which was so insatuated as to propose such a measure. But the church has hereby declared open war with you; and not only the defence of your constitutional rights and liberties, but the civil and spiritual welfare of generations yet unborn, require from you a vigorous and united opposition to its delusions and oppressions, and to the essentially unholy and unjust principles upon which every similar establishment is based. Let not your respect for *the remnant of good men who yet linger in such an unchristian church* mitigate your righteous aversion to so baneful an institution. If you would promote religion, you must encounter the establishment; if you would honour Christ, you must assail the usurpers of his authority; if you would spread truth, you must oppose the errors of the Prayer-book; if you would preserve and enlarge the liberties of your country, you must resolutely resist the whole system of priestly bondage embodied in the hierarchy. As men, as Britons, but especially as Christians, it is your primary duty to your species, to your country, and to your God, to expose the delusions, resist the oppressions, repel the encroachments, deny the pretensions, and labour to effect the removal, of that most fruitful source of all social evils—the established church."

This is quite sufficient to show the character of this tract, of which it is said in the title-page, "Its apology to the public for so often appearing, is their own demand for it. Its recommendation is its circulation." Certainly it is its *only* recommendation, for a more ill-spirited falsification of facts it would be difficult to meet with, even in the Tablet, or the correspondence of the Repeal Association. But its general character is not so remarkable at present, as the tone of its language regarding the church in Ireland. The following extracts are well worthy of preserving as a record of the present temper of the dissenting bodies:—

"What is the cause of the poverty and wretchedness of Ireland at this day but the oppressive exactions of a *state church*, which the people abhor?—p. 12.

"Contemplate the blood which has been shed in Ireland by the protestant clergy in collecting tithes from a Catholic population. Look at the horrors of RATHCORMAC, where fourteen men were shot dead, and twenty-one badly wounded, under the direction of a *state priest*—a dignitary of the church of

England, in obtaining forty shillings of tithes from a poor widow. Did this wolf in sheep's clothing think on the misery he would carry into many families by his murderous attack on defenceless men? Did he think on the mothers that would be widows, on the children that would be fatherless, by his conduct? Are the groans of dying men, the cries of widows and orphans, music in the ears of a state priest? How little do such clergymen think of HIM who said, 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.' It is an insult to Christianity to call such men ministers of the gospel of peace; they are ministers of the tithe and tax system, of the powder and shot system, but call them not ministers of HIM who 'went about doing good,' and who came into the world to save men's lives, and not to destroy them.—p. 13.

"Look at the church of Ireland—wallowing in riches, while the people are perishing for bread. Was there ever such an instance of monstrous iniquity presented to the world as that church exhibits? An overfed and pampered hierarchy, with only seven hundred thousand worshippers, compel seven millions of dissenters to contribute, by tithes and taxes, to their support! Another such instance of injustice is not to be found in the world; no nation would bear such treatment but the Irish. No wonder we have to pay thirty thousand soldiers to keep down the Irish in order to keep up the church, and to collect tithes for the state priests. This they call religion—the religion of the New Testament. It has nothing to do with Christianity or the church of CHRIST; it is the religion of a state church and no other."

The dissenters have been very anxious to induce churchmen to join them in their anti-Maynooth movement, and some persons have been so ill-advised as to do so. The foregoing passages ought to convince such persons that, whatever may be the motive which impels the dissenters to such activity against the Maynooth endowment, it is not affection for the church.

SUBSCRIPTION, AND THE TRACT NO. XC.

It was with no feelings of personal unkindness to the author of the Ninetieth Tract, that the writer expressed his conviction in a former number of this Magazine, that justice to Mr. Ward and to the character of the University of Oxford, made it necessary for the condemnation of the non-natural system of subscription to be formally pronounced, against the work and the author which had first recommended that pernicious subterfuge. True it is, the Hebdomadal Board had very distinctly expressed its censure of the principle of the tract when it first appeared; but it is equally true, that the advocates of that principle, and those who feared that their own reputation might be damaged by any stigma attached to their leader, affected to treat the sentence of the Hebdomadal Board as of no authority. Their language was this—"Of what value is the sentence of the Board? Bring the question before convocation, and see whether the author of the tract will not gain a triumphant majority in his favour." That question has now been set at rest. The principle has been condemned in the degradation of Mr. Ward; and it is well known that had not the proctors thought it necessary to interpose, the same

assembly which condemned Mr. Ward would have condemned Mr. Newman and No. 90.

An address was subsequently sent up to the heads of houses, calling on them to bring the question again before convocation. To this the Board have returned the following answer:—

“That the board gladly recognise in this memorial the cordial desire of members of convocation to co-operate with the heads of houses and proctors in their endeavours to maintain the statutes of the University, and to secure integrity of subscription to the Articles of Religion.

“That the board retain the same opinion of the Ninetieth Tract for the Times, which they expressed to the University at the time of its first publication, and upon which they appealed in February last to the judgment of convocation.

“Trusting, however, to the moral effect of the decision then pronounced by the University upon a kindred subject, and considering also that the question of a faithful subscription to the Articles of Religion is at present submitted to a high ecclesiastical tribunal, the board are of opinion that a formal censure upon the tract need not, under existing circumstances, be brought before convocation.”

Under these circumstances, secure of a condemnation of the tract if they should bring it before convocation, the heads of houses have probably consulted more for their own dignity by resting on the censure they had pronounced on the first appearance of the tract. The object is not to make a martyr of any one, or to visit with condemnation a party whose influence is now gone, and whose conduct has already received the condemnation of all persons of any weight in the church, but to vindicate the character of the University for orthodoxy, impartiality, and integrity. The heads of houses are of opinion that this object has been sufficiently secured without resorting to further proceedings, and on this opinion they have acted.

Besides the vindication of the character of the University, however, it is most important that persons of high station and influence should express themselves distinctly on a question of such moment. The writer has read with much satisfaction the following passage in the Bishop of Salisbury's late Charge, where, in speaking of the duties of the clergy, his lordship says:—

“And, lastly, they will remember that the articles of our church are the appointed safeguard to us of these and other blessings, and that any attempt to tamper with the plain meaning of these formularies, or with the good faith in which they are subscribed, is alike to be condemned as dishonest, and dreaded as dangerous.

“In speaking on this subject somewhat more than three years ago, in a charge to the candidates at my ordination, I laid down the rule that subscription to the articles is to be made in the sense intended by the church, which is the party imposing the obligation, quoting the words of Waterland: ‘The church requires subscription to her own interpretation of Scripture; so the subscriber is bound, in virtue of his subscription, to that, and that only;’ and having made some remarks on the method of ascertaining what this sense is, I concluded by saying, ‘We are not at liberty to evade it by nice and subtle distinctions, or to explain it away; but are bound to receive and subscribe it in the sense which we believe to have been intended by the church.’ I do not, on consideration, see any occasion to alter anything I then said. Nor would it appear needful

to me, in the abstract, to add anything to it. But the extraordinary views on this subject which have of late been propounded with so much confidence in some quarters, seem to make it not unsuitable to say, that, while I do not doubt that the parties who maintain such opinions think that they are justified in conscience in doing so, the adoption of such a theory is a moral phenomenon which I am unable to comprehend, and that the views themselves justly deserve the most distinct and unqualified condemnation."—pp. 16, 17.

Such language cannot fail of giving the utmost satisfaction to all true churchmen.

With no less gratification has the writer perused an admirable and well-timed pamphlet, lately published by Dr. Ogilvie, Regius Professor of Pastoral Theology in the University of Oxford,—“Considerations on Subscription to the Thirty-Nine Articles, submitted to the Serious Attention of Candidates for Holy Orders;” but which are most earnestly recommended to the no less serious attention of all the clergy, especially the younger ones. The design of Dr. Ogilvie is to show what the opinion of such men as Waterland was, of this latitudinarian theory of subscription. One passage the writer cannot refrain from transcribing. Dr. Ogilvie is speaking of Waterland's opinion of Sancta Clara, from whom there can be little doubt that Mr. Newman borrowed his theory of subscription:—

“He [Waterland] saw in the explanations of Sancta Clara the very explanations which the author of Tract 90 either offers or indirectly suggests. He considered those explanations. He formed an estimate of their value. He pronounced them to be vain, frivolous, nay, absurd. And as such he would have treated them, if the affair, to which they related, had not appeared to him too grave for scorn and ridicule.

“There is indeed in one respect a difference between the state of things which Dr. Waterland contemplated, and that which it falls to our lot to witness. To the notice of Dr. Waterland were presented principles and modes of interpretation of the thirty-nine articles coming *from a Romanist*, who addressed *Romanists*, for the avowed purpose of inducing them to hope and believe that a subscriber to the articles of the church of England might possibly after all not reject what Romanists considered and called *Catholic tenets*. Sancta Clara never thought of subscribing the articles himself. He never dreamt of persuading Romanists to think that they might safely or innocently do so. He was doubtless aware that to make either of these attempts would have been to commit an outrage upon public decency; and that the result would have been to bring down upon his head an overwhelming storm of indignation from the whole of Christendom for an abandonment of common honesty. As it was, he had enough to undergo from the suspicion and jealousy excited against him in the communion to which he had gone over; and from the dislike with which his endeavours were received in the church of England. Widely different is the state of things which we behold. The same principles and modes of interpretation are now put forward for the express purpose of reconciling to subscription certain parties, who are conscious of such disposition towards or such adoption of *Roman*, conceived by them to be *Catholic*, doctrines, as renders them doubtful and uneasy with regard to the line of duty. Their *first* impression is that they cannot subscribe without some sacrifice of their integrity. The slightest sacrifice of this sort they are naturally and laudably unwilling to make. Whilst they are in this painful condition of mind, they are addressed by casuists, who entreat them to reflect that their *first* impression may be wrong; that certain distinctions between *popular* and *genuine Romanism* are to be carefully drawn; that beneath

a surface of apparent Protestantism, which deceives most observers, the articles of the church of England hide the principal features of *genuine Romanism*; features, which some few clear-sighted individuals, in the course of three centuries, have from time to time been able to detect, and which are now once more brought to light. And what has been the effect of the address thus made through Tract 90 and the pamphlets that have appeared in its defence? How many tender and scrupulous consciences have been relieved? How many doubts have been resolved? How many perplexities unravelled? How much disquietude allayed? Rather may it not be inquired, how many minds have been filled with scruples? How many fresh doubts have been awakened? How many new intricacies woven? How much additional uneasiness excited? It may be difficult to answer these questions to the entire satisfaction of all parties concerned. Thus much however is manifest—that a *two-fold* result has taken place. On the one hand, there has been a passing over from the church of England to that of Rome of a succession of individuals, who have not been able to rest with final satisfaction in the school, of which they were for a while confiding disciples. On the other hand, there have been instances within the church of England of persons adopting one notion or impression or opinion or doctrine after another, until at last an acceptance of that whole doctrine, of which a specious distinction into *Roman* and *Romish* was attempted, has been openly avowed; and a right to hold the whole, consistently with subscription to the Thirty-nine Articles, has been claimed and vindicated. Such as go to this length do not deny (the fact is too plain to be denied) that they avail themselves of the principles of Tract 90 to an extent beyond that, which its author originally ventured to propose, and probably therefore to contemplate. They moreover declare that they are ignorant how far they have the sanction of the master, for whom their professed deference leads the public to believe that, as in the analogous case of Dr. Clarke, ‘one *half sheet*, one *small advertisement* from his hand, to discountenance this kind of subscription, would have done the business at once, and have saved (others) the labour of doing anything.’* The *least* that can be inferred from *his* silence and from *their* acquiescence in an ignorance, which they impute to that silence, is that they meet with no reproof from him.

“Much indeed is it to be regretted that the author of Tract 90 should leave open to surmise and conjecture certain motives and views of his, which he might easily explain, and of which the public seems to have a right to demand some account. The consequence of his reserve is not unlike that which took place in another instance long ago. An opinion is beginning to prevail that ‘the eager and rash zeal of the disciples makes known what the master’s silence conceals. What they have heard in the secret chambers, they proclaim on the house-tops; in order that the doctrine, if it be approved by the hearers, may redound to the teacher’s credit; and, if it be disapproved, may bring blame not upon the master but upon his scholars only.’† Numerous and anxious inquirers are ready to demand: Does the author of Tract 90 agree with some of his followers in their distinction between *holding* and *teaching* Roman doctrine? Does he, with them, claim the right to *hold*, consistently with subscription, what he confesses that he cannot, consistently with the same subscription, *teach*? Does he really believe that the *religious teaching* of any earnest and upright man can be independent of or unconnected with the *religious tenets*, which occupy that man’s mind and engage

* “Waterland’s Works, p. 384, of vol. ii.

† “Magistrorum silentia profert rabies Discipulorum. Quod audierunt in cubiculis, in tectis prædicant: ut, si placuerit auditoribus quod dixerint, referatur ad gloriam Magistrorum; si displicuerit, culpa sit Discipuli non Magistri. S. Hieron. Ep. ad Ctesiphonta adv. Pelag.

his heart? Does he entertain the monstrous hypothesis that the church of England imposes on her *teachers* a condition of being admitted to the office of *teaching*, which is to reduce any of them to silence and to disqualify them for the discharge of the duties of that very office, to which they are on such condition admitted?

"Or, having proved the fruitlessness of the effort to 'throw himself into the system'* of those, whose language he once employed, and being emancipated from a thralldom ill-suited to his talents and temper, does he now copy the example of Dr. Clarke, and rest in a position formerly and once for all attained through the means of a subscription, which he is not prepared to renew? It may be so. The precedent is not destitute of value; although Dr. Clarke's refusal of higher promotion has never rendered clear to the apprehension of simple-minded people the perfect integrity of retaining that prominent station in the church, which up to the time of his death he actually held. Is it surprising that inquirers, still left in suspense and uncertainty, should be tempted to urge, in the middle of the nineteenth century, the appeal which, in the beginning of the fifth century and in the instance lately noticed, was once heard?

"*Tu ergo aut defende quod locutus es et sententiarum tuarum acumina astrue eloquio subsequenti, ne, quando tibi placuerit, neges quod locutus es: aut, si certe errasti quasi homo, libere confitere et discordantium inter se redde concordiam. Fratrum inter se cernis jurgia.*"†

"The melancholy truth is that licence has been allowed to a dangerous casuistry; and that the warnings of sound moral philosophy have been too long disregarded: 'In all common ordinary cases,' says Bishop Butler, 'we see intuitively, at first view, what is our duty, what is the *honest* part. This is the ground of the observation that the *first* thought is often the *best*. In these cases, doubt and deliberation is itself *dishonesty*. That which is called *considering what is our duty* in a particular case is very often nothing but endeavouring to explain it away. Things were so and so circumstantiated: great difficulties are raised about fixing bounds and degrees. And thus every moral obligation whatever may be evaded. Here is scope, I say, for an unfair mind to explain away every moral obligation to itself.'"‡

It would be melancholy, indeed, if there were any reason to doubt that the "unsophisticated sense of right and wrong," is "still alive and active in the breasts" of the great majority of the clergy; most melancholy if any persons or party could retain their influence who attempted to tamper with truth and honesty as Mr. Newman and his friends have done; but still at such a crisis it is very far from sufficient that persons whose opinions must be a matter of anxiety to the public, should rest satisfied any longer with the consciousness of their own integrity. It is high time for them to speak very plainly and distinctly, unless they are willing to be thought indifferent to truth, and to the peace of the church.

* "I said to myself: I am not speaking my own words. I am but following a *consensus* of the divines of my church. They have ever used the strongest language against Rome; even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe."—Paper, dated Dec. 12, 1842, and ascribed to the author of Tract 90 by his friends.

† "S. Hieronym. Ep. ad Ctesiph. adv. Pelag. . .

‡ "Sermon upon the character of Balaam," p. 185, of vol. ii. of Works of Bp. Butler.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of Canterbury, Lambeth Palace	...	May 18th.
Archbishop of Dublin, Christ Church	... ..	April 27th.
Bishop of Hereford, for the Bishop of Ely, St. George's Church, Hanover-square	... ..	May 11th.
Bishop of Sodor and Man, St. Nicholas Chapel, Bishop's Court	... ..	—
Bishop of London, St. Paul's Cathedral	... ..	May 18th.
Bishop of Lichfield, Lichfield Cathedral	... ..	—
Bishop of Gloucester and Bristol, St. Margaret's Church, Westminster	... ..	—
Bishop of Worcester, Worcester Cathedral	... ..	—
Bishop of Oxford, Christ Church Cathedral	... ..	—
Bishop of Salisbury, for the Bishop of Bath and Wells, Wells Cathedral	... ..	—
Bishop of Exeter, Exeter Cathedral	... ..	—
Bishop of Kilmore, Cavan Church	... ..	—
Bishop of Chichester, Chichester Cathedral	... ..	—
Bishop of Lincoln, Lincoln Cathedral	... ..	—
Bishop of Down and Connor, and Dromore, Holywood Church	... ..	—

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Orduining Bishop.</i>
Arrowsmith, James ...	B.A.	St. Edmund Hall	Oxford	{ Lichfield, by l. d. from Bp. Llandaff
Banks, James	B.A.	Lincoln	Oxford	Glouces. & Bristol
Barker, Henry Chr.	M.A.	Caius	Camb.	Lincoln
Barrow, John	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Barrow, Edward John	B.A.	St. John's	Camb.	Ely
Beale, James.....	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Beamish, Samuel H...	B.A.	Clare Hall	Camb.	Worcester
Bere, John	B.A.	Emmanuel	Camb.	Exeter
Bourdillon, Francis ...	B.A.	Emmanuel	Camb.	Ely
Branthwaite, John ...	B.A.	Queen's	Oxford	Oxford
Brooks, Edward Aug.	M.A.	Clare Hall	Camb.	Glouces. & Bristol
Brunker, Brabazon W.	B.A.	Trinity	Dublin	Abp. of Dublin
Bumpstead, James J.	B.A.	King's	Camb.	Lincoln
Burnett, Arthur B....	M.A.	St. John's	Camb.	Salisbury
Carden, James	M.A.	Merton	Oxford	Glouces. & Bristol
Castlehow, William ...	M.A.	Trinity	Camb.	Glouces. & Bristol
Childe, Edward G. ...	B.A.	Trinity	Camb.	Lichfield
Cholmondeley, H. P.	M.A.	All Souls'	Oxford.	Oxford
Clifford, Edmund.....	B.A.	Trinity	Camb.	Glouces. & Bristol
Clutterbuck, Lewis B.	B.A.	Wadham	Oxford	{ Gl. & Br. by l. d. from Bp. of Ripon
Cole, John	B.A.	St. John's	Camb.	Exeter
Comins, John	B.A.	Queen's	Oxford	Exeter
Conway, William A. } (Literate) .....	...	... ..	... ..	{ Lichfield, by l. d. Bp. of Llandaff
Cooper, Alfred.....	B.A.	St. John's	Oxford	London
Cornwall, Peter M....	B.A.	St. John's	Camb.	Salisbury
Creery, Thomas F. ...	B.A.	... ..	Dublin	Kilmore
Darling, Frederick ...	B.A.	New Inn Hall	Oxford	Glouces. & Bristol
Davies, Samuel Price	B.A.	Christ Church	Oxford	London
Davy, Thomas	B.A.	Catherine Hall	Camb.	Lichfield
Dawson, Jonathan ...	B.A.	Exeter	Oxford	Worcester

DEACONS

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Dixon, Thomas	B.A.	Jesus	Camb.	Ely
Dixon, William	B.A.	Trinity	Camb.	Glouces. & Bristol
Dobbin, Wm. P. H.	B.A.	Trinity	Dublin	Abp. of Dublin
M'Donagh, Charles...	B.A.	... ..	Dublin	Kilmore
Drake, William H. ...	B.A.	Sidney Sussex	Camb.	Exeter
Drake, John Tyrwhitt	S.C.L.	Trinity Hall	Camb.	Lincoln
Duck, John Hare.....	B.A.	Trinity	Dublin	Abp. of Dublin
Eager, Joseph	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Edgell, Michael S. ...	B.A.	Oriel	Oxford	Salisbury
Edwards, William H.	M.A.	Queens'	Camb.	Ely
Ellis, Robert.....	M.A.	St. John's	Camb.	Ely
Fancourt, William J. } (Literate) .....	...	... ..	... ..	Worcester
Fisher, Francis.....	B.A.	Emmanuel	Camb.	Salisbury
Fletcher, J. P. (Lit.)	...	... ..	... ..	London
Frere, Constantine ...	B.A.	Trinity	Camb.	Glouces. & Bristol
Froude, J. Anthony...	M.A.	Exeter	Oxford	Oxford
Garvey, Charles.....	B.A.	Exeter	Oxford	Lincoln
Gidley, Lewis	B.A.	Exeter	Oxford	Exeter
Gifford, Hon. John ...	M.A.	Emmanuel	Camb.	Worcester
Godly, James	B.A.	... ..	Oxford	Kilmore
Gray, John Durbin...	B.A.	Balliol	Oxford	Glouces. & Bristol
Green, Henry Annel	LL.B.	Trinity Hall	Camb.	Worcester
Green, William	B.A.	Pembroke	Oxford	Ely
Grogan, John	M.A.	... ..	Dublin	Kilmore
Gutteries, Fred. E.	S.C.L.	New Inn Hall	Oxford	Salisbury
Hall, Charles Antill...	B.A.	St. John's	Camb.	{ Ely, by l. d. from Bishop of Ripon
Hannan, Francis	B.A.	Trinity	Dublin	{ Dublin, by l. d. Bp. of Limerick
Harper, Hugo Daniel	B.A.	Jesus	Oxford	Oxford
Harper, Thomas N....	B.A.	St. Mary Hall	Oxford	Exeter
Harris, Thomas	B.A.	Magdalen Hall	Oxford	{ Salisbury, by l. d. from Bp. Llandaff
Hartnell, M. Anthony	B.A.	Magdalen Hall	Oxford	Exeter
Heaton, Hugh E. ...	B.A.	Jesus	Oxford	Oxford
Henson, Francis	B.A.	Corpus Christi	Camb.	Lichfield
Heron, Jonah	B.A.	Trinity	Dublin	{ Dublin, by l. d. from Abp. Tuam.
Hewson, John	B.A.	... ..	Dublin	Kilmore
Hine, Vesey Germain	B.A.	Trinity	Camb.	Exeter
Holmes, Melville	B.A.	St. John's	Camb.	Salisbury
Hooper, Richard H.	B.A.	Lincoln	Oxford	Exeter
Hopkins, Richard.....	B.A.	Brasenose	Oxford	Ely
Hotham, W. Francis	M.A.	All Souls'	Oxford	Oxford
Howard, George R....	B.A.	New Inn Hall	Oxford	Worcester
Hutchings, Robert S.,	B.A.	Christ Church	Oxford	Exeter
James, Robert .....	...	{ Church Mis- sionary, Is- lington. }	... ..	London
Ireland, Thomas W...	B.A.	... ..	Dublin	Kilmore
Irvine, Gorges	B.A.	... ..	Dublin	Kilmore
Ivatt, Alfred William	B.A.	Sidney Sussex	Camb.	Ely
Ker, John Mac.....	B.A.	Trinity	Dublin	Worcester
Law, George Henry	B.A.	St. John's	Camb.	Salisbury
Lighton, Sir Chr. R.	B.A.	St. John's	Camb.	Worcester
M'Soorley, John J....	B.A.	Trinity	Dublin	Abp. of Dublin
Manning, F. James...	B.A.	Lincoln	Oxford	London
Marsh, George Henry	M.A.	St. John's	Camb.	Ely
Matthews, John	B.A.	Exeter	Oxford	Exeter
Metcalf, Frederick ...	M.A.	Lincoln	Oxford	Oxford

DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Miles, Henry Edmund	B.A.	Magdalen Hall	Camb.	Lichfield
Miller, W. Sanderson	B.C.L.	New	Oxford	Oxford
Mitchell, Thomas.....	B.A.	Trinity	Camb.	Lincoln
Mockler, George	B.A.	Trinity	Dublin	Worcester
Money, C. Forbes S.	B.A.	Corpus Christi	Camb.	Glouces. & Bristol
Munro, George A. ...	B.A.	Brasenose	Oxford	Glouces. & Bristol
Nicholas, Tressilian G.	B.A.	Wadham	Oxford	Oxford
Nicholls, Arthur Bell	B.A.	Trinity	Dublin	Lichfield
Oakley, W.	B.A.	Jesus	Oxford	Oxford
O'Neill, James.....	...	{ Church Mis- sionary, Is- lington }	... ..	London
Oswell, E. Waring ...	B.A.	Christ Church	Oxford	London
Parnell, T. Augustus	B.A.	St. John's	Oxford	Oxford
Parsons, Henry G. J.	M.A.	Magdalen	Oxford	Oxford
Pearson, Henry D. ...	B.A.	Worcester	Oxford	Abp. of Canterbury
Peckston, Thomas ...	M.A.	Trinity	Camb.	Lincoln
Penruddock, Isaac ...	B.A.	St. Peter's	Camb.	Glouces. & Bristol
Perry, Thomas W. } (Literate)..... }	...	... ..	... ..	Chichester
Phillott, Francis	B.A.	St. John's	Oxford	Salisbury
Pitman, Frederick ...	B.A.	Exeter	Oxford	Exeter
Pollen, J. Hungerford	M.A.	Merton	Oxford	Oxford
Ponsonby, Hon. W. B.	M.A.	Trinity	Camb.	Glouces. & Bristol
Powell, F. Richard...	M.A.	Jesus	Camb.	Exeter
Pritt, Lonsdale.....	B.A.	Sidney Sussex	Camb.	Glouces. & Bristol
Quicke, Edward H...	B.A.	Wadham	Oxford	Lichfield
Randolph, Edmund...	B.A.	Jesus	Camb.	London
Randolph, John	B.A.	Brasenose	Oxford	Chichester
Rebman, John .....	...	{ Church Mis- sionary, Is- lington }	... ..	London
Rhenius, Charles .....	...	{ Church Mis- sionary, Is- lington }	... ..	London
Richardson, T. P. ...	M.A.	Trinity	Camb.	Ely
Robinson, George W.	B.A.	St. John's	Camb.	{ Gl. & Br. by l. d. from Bp. Ripon }
Robinson, Ottywell ...	M.A.	Trinity	Camb.	Lincoln
Rodwell, Robert M...	B.A.	Exeter	Oxford	London
Rooker, James Yates	...	Catherine Hall	Camb.	Lichfield
Rufford, William	B.A.	Magdalen Hall	Oxford	Worcester
Russell, Abraham D.	B.A.	Trinity	Dublin	{ Dublin, by l. d. from Bp. Limerick }
Schurr, Frederick ...	...	{ Church Mis- sionary, Is- lington }	... ..	London
Scott, Francis Bagge,	M.A.	St. John's	Camb.	London
Skelton, Thomas W.	B.A.	... ..	Dublin	Kilmore
Slater, S. (Lit.) .....	...	King's	... ..	London
Smith, Fletcher W....	B.A.	Magdalen Hall	Oxford	London
Smith, William	M.A.	Trinity	Camb.	Ely
Spencer, Edward	B.A.	Sidney Sussex	Camb.	Ely
Spicer, William Webb	B.A.	Christ Church	Oxford	Chichester
Stackpoole, William C.	M.A.	Trinity	Dublin	Abp. of Dublin
Stannus, B. W.	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore }
Stopford, Arthur F...	B.A.	All Souls'	Oxford	Oxford
Sullivan, James	B.A.	... ..	Dublin	Kilmore
Swansborough, G. S.	M.A.	Pembroke	Camb.	Salisbury
Taswell, George.....	B.A.	Brasenose	Oxford	Abp. of Canterbury
Tatham, R. Raisbeck	B.A.	St. John's	Camb.	London

DEACONS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Taylor, John.....	B.A.	St. John's	Camb.	Worcester
Taylor, John W. A.	B.A.	Trinity	Camb.	Abp. of Canterbury
Tessier, G. F. De.....	M.A.	Corpus Christi	Oxford	Oxford
Thompson, Joseph H.	B.A.	Magdalen Hall	Oxford	Worcester
Thornhill, Charles....	...	Queens'	Camb.	Worcester
Tindal, Henry.....	B.A.	Brasenose	Oxford	London
Tonkin, Franklin.....	B.A.	Corpus Christi	Camb.	Salisbury
Tripp, John.....	B.A.	Exeter	Oxford	Salisbury
Tristram, Henry B. ...	B.A.	Lincoln	Oxford	Exeter
Trollope, Charles.....	...	... ..	... ..	Sodor and Man
Turner, Augustus....	B.A.	Sidney Sussex	Camb.	Gloucester & Bristol
Tweed, John E.	B.A.	Christ Church	Oxford	Oxford
Vautier, Richard.....	B.A.	St. Peter's	Camb.	Exeter
Venn, E. Sherman ...	M.A.	Wadham	Oxford	London
Walcot, John.....	B.A.	Lincoln	Oxford	Worcester
Walker, Henry Martin	B.A.	Oriel	Oxford	Gloucester & Bristol
Walsh, William.....	M.A.	St. John's	Camb.	Worcester
Warren, John Thos.	B.A.	... ..	Dublin	Kilmore
Wasey, John S.	B.A.	Trinity	Oxford	Lincoln
Wickes, Frederick....	B.A.	St. Alban Hall	Oxford	Worcester
Williams, Wadham P.	B.A.	Lincoln	Oxford	Salisbury
Wilshire, A. R. M. ...	B.A.	Pembroke	Oxford	{ Ely, by l. d. Bp. of Durham
Windsor, Samuel B.	B.A.	Christ Church	Oxford	Chichester
Wodehouse, Walker ...	B.A.	Merton	Oxford	Oxford
Wood, Richard N.	M.A.	Jesus	Camb.	Salisbury
Wratislaw, Albert H.	B.A.	Christ's	Camb.	Ely
Wright, William H.	B.A.	Jesus	Camb.	Lichfield
Wynne, John H.	B.C.L.	All Souls'	Oxford	Oxford

PRIESTS.				
Allen, Charles.....	B.A.	Brasenose	Oxford	Worcester
Allen, Charles.....	B.A.	Trinity	Dublin	Abp. of Dublin
Alston, Robert.....	B.A.	St. John's	Camb.	London
Andrew, W.	M.A.	Worcester	Oxford	Oxford
Andrews, C. R.	B.A.	Emmanuel	Camb.	Lincoln
Archer, S. H.	B.A.	Exeter	Oxford	Exeter
Badger, William C. ...	B.A.	Queens'	Camb.	Gloucester & Bristol
Balfour, William.....	B.A.	Magdalen	Oxford	Lincoln
Barrett, Henry A.	B.A.	St. John's	Camb.	Chichester
Beacroft, Thomas....	B.A.	Queen's	Oxford	Worcester
Bernays, Leopold J.	B.A.	St. John's	Oxford	London
Bevan, William L.	M.A.	Magdalen Hall	Oxford	Ely
Braddy, C.	M.A.	St. John's	Camb.	London
Bremridge, James P.	M.A.	Exeter	Oxford	Exeter
Bruton, William.....	B.A.	Exeter	Oxford	Salisbury
Butler, Edward W....	B.A.	... ..	Dublin	Kilmore
Carew, Robert Palk	B.A.	Downing	Camb.	Exeter
Carroll, Henry George	B.A.	Trinity	Dublin	Abp. of Dublin
Carter, Saml. Robert	M.A.	Emmanuel	Camb.	Gloucester & Bristol
Carpenter, George....	B.A.	St. John's	Camb.	London
Chater, Andrew F. ...	B.A.	Trinity	Dublin	Abp. of Dublin
Chichester, George V.	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Clarke, Jas. Sanderson	B.A.	St. John's	Camb.	London
Clementson, William	B.A.	Trinity	Dublin	Lincoln
Cocks, J. J. T. Somers	B.A.	Brasenose	Oxford	Exeter
Cooke, William.....	B.A.	Trinity	Camb.	London
Cooke, G. Theophilus	B.A.	Magdalen	Oxford	Oxford
Corbett, Robert.....	B.A.	Christ Church	Oxford	Lichfield
Corvan, W. Walsh....	B.A.	... ..	Dublin	Kilmore

PRIESTS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Cowan, Thomas	B.A.	...	Dublin	Kilmore
Cox, Frederick H.	B.A.	...	Oxford	Chichester
Cox, William Matthew	...	Catharine Hall	Camb.	Worcester
Cummings, Chas. Jas.	B.A.	Brasenose	Oxford	Exeter
Davies, Alexander G.	B.A.	Queens'	Camb.	Lichfield
Dudman, Lumsden S.	B.A.	Wadham	Oxford	Abp. of Canterbury
Dunwell, Francis H.	B.A.	Queens'	Oxford	Lincoln
Evans, Daniel	B.A.	Sidney Sussex	Camb.	Lichfield
Faulkner, William B.	B.A.	Sidney Sussex	Camb.	London
Fenton, John Albert	B.A.	Corpus Christi	Camb.	Lichfield
Fisher, Osmond	M.A.	Jesus	Camb.	Salisbury
Ford, George John ...	M.A.	Exeter	Oxford	Chichester
Gale, John Henry	B.A.	Wadham	Oxford	Abp. of Canterbury
Gibson, Charles D. ...	B.A.	St. John's	Camb.	Lichfield
Gisborne, John B. ...	B.A.	Trinity	Camb.	Lichfield
Greaves, Joshua	B.A.	Trinity	Camb.	Worcester
Green, Edward Dyer,	...	Queens'	Camb.	Salisbury
Griffenhoofe, Thos. J.	B.A.	Pembroke	Oxford	London
Hardesty, W. Lane...	B.A.	St. John's	Camb.	London
Harries, J. H. A.	M.A.	Trinity	Oxford	Lichfield
Harvey, Samuel	B.A.	Corpus Christi	Camb.	Lichfield
Hall, T. B. L.	B.A.	Sidney Sussex	Camb.	Lincoln
Haslehurst, R. Kay ...	B.A.	Trinity	Camb.	Lichfield
Hayward, William	B.A.	Trinity	Camb.	Worcester
Heawood, Edward B.	B.A.	Christ Church	Oxford	Abp. of Canterbury
Hickey, John Steuart	B.A.	Trinity	Dublin	{ Dublin, by l. d. Bp. of Clogher
Hilliard, John Crosier	B.A.	St. John's	Oxford	Salisbury
Hoare, George Tooker	B.A.	St. John's	Camb.	Salisbury
Hodgson, Henry W.	B.A.	Balliol	Oxford	Abp. of Canterbury
Homfray, F. S. W. C.	B.A.	Catharine Hall	Camb.	Exeter
Hort, Charles J.	B.A.	Trinity	Dublin	Abp. of Dublin
Horwood, Edward R.	B.A.	Brasenose	Oxford	Lincoln
Howard, Henry	B.A.	Magdalen	Camb.	Lincoln
Hudson, John Crozier	B.A.	Trinity	Dublin	{ Dublin, by l. d. Bp. of Clogher
Hutton, Thomas	B.A.	Trinity	Dublin	Lichfield
Jenkins, William J. ...	...	Balliol	Oxford	Oxford
Johnson, Chas. Henry	B.A.	St. Edm. Hall	Oxford	Glouces. & Bristol
Johnstone, William H.	B.A.	St. John's	Camb.	Abp. of Canterbury
Jones, Edward G.	B.A.	Trinity	Dublin	{ Dublin, by l. d. Bp. of Cork
Jones, Timothy	M.A.	Magdalen Hall	Oxford	Salisbury
King, Chas. William	M.A.	Trinity	Camb.	Ely
Kitcat, John	B.A.	Oriel	Oxford	Chichester
Langhorne, Robert J.	B.A.	Jesus	Oxford	Glouces. & Bristol
Langley, Thomas B.	B.A.	Trinity	Dublin	Lincoln
Lawrence, H. (Liter.)	...	...	...	London
Lee, Melville L.	B.A.	Mary Magdalen	Camb.	Exeter
Lister, Henry	B.A.	Catherine Hall	Camb.	Lincoln
Mackarness, John F.	B.A.	Exeter	Oxford	Worcester
M'Call, W.	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
M'Donough, Joseph ..	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Malim, Henry	B.A.	St. John's	Oxford	Chichester
Mansell, H. L.	B.A.	St. John's	Oxford	Oxford
Marsh, Chas. Earle ...	B.A.	Pembroke	Camb.	{ Salisbury, by l. d. Bp. of Llandaff
Marsh, H. Augustus	M.A.	Trinity	Camb.	Ely
Martell, Alfred	B.A.	St. John's	Camb.	Lincoln

PRIESTS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Martin, William	M.A.	Corpus Christi	Camb.	Glouces. & Bristol
Mason, John	M.A.	New Inn Hall	Oxford	Lincoln
Meara, William	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Mockler, James	B.A.	Trinity	Dublin	Lichfield
Molesworth, Paul W.	B.A.	St. John's	Camb.	Exeter
Naylor, Fred. Leeds	B.A.	Trinity	Camb.	London
Neely, A. C.	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Newbold, W. W.	M.A.	Trinity	Camb.	Ely
Newman, William J.	B.A.	Wadham	Oxford	Exeter
Nicholls, Jasper H. ...	M.A.	Queen's	Oxford	Oxford
Noesgen, C. (Literate)	...	... ..	... ..	London
Norman, H. Wilkins	B.A.	New	Oxford	Oxford
Oldham, Geo. Alfred	B.A.	... ..	Camb.	Chichester
Onion, Thos. Clarke	B.A.	Catherine Hall	Camb.	Worcester
Ornsby, Robert	M.A.	Trinity	Oxford	Oxford
Ovens, Thomas	B.A.	Trinity	Dublin	Lincoln
Palk, Henry	S.C.L.	St. Mary Hall	Oxford	Worcester
Paxton, W. Archibald	B.A.	Trinity	Oxford	Oxford
Pearson, John Parkin	B.A.	Catherine Hall	Camb.	Lichfield
Perry, G. Greasley	M.A.	Lincoln	Oxford	Oxford
Pope, Thomas Alder	B.A.	Jesus	Camb.	London
Purches, G. Christian	B.A.	... ..	Oxford	Chichester
Rainsford, Mark	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Raynbird, Robert	B.A.	Christ's	Camb.	Ely
Randolph, W. Cater	M.A.	Trinity	Oxford	Glouces. & Bristol
Reade, William	B.A.	Catherine Hall	Camb.	Lincoln
Richards, George	B.A.	Pembroke	Oxford	Chichester
Richards, John	B.A.	Trinity	Camb.	Glouces. & Bristol
Roberts, John L.	M.A.	New Inn Hall	Oxford	Lincoln
Roberts, John Harris	B.A.	Clare Hall	Camb.	Lichfield
Rogers, H. St. Aubin	B.A.	Exeter	Oxford	Exeter
Secretan, George F....	B.A.	Wadham	Oxford	London
Sheppard, Charles A.	...	... ..	Oxford	Oxford
Shiffner, G. Croxton	B.A.	Christ Church	Oxford	Chichester
Skottowe, C. Mills	M.A.	Jesus	Oxford	Oxford
Smyth, Edward	B.A.	Trinity	Dublin	{ Down & Connor, & Dromore
Socket, Henry	B.A.	Exeter	Oxford	Chichester
Stepney, Henry P. ...	B.A.	Trinity	Dublin	Abp. of Dublin
Stokes, Henry John ...	B.A.	St. John's	Camb.	Lichfield
Tanqueray, Truman ..	B.A.	Pembroke	Camb.	Ely
Taylor, Samuel B.....	M.A.	Trinity	Camb.	Lichfield
Teape, Hudson	B.A.	Trinity	Dublin	{ Down, Connor, & Dromore
Tower, Ferdinand E.	B.A.	... ..	Oxford	Chichester
Turner, George H. ...	M.A.	Balliol	Oxford	Salisbury
Turner, Henry	B.A.	Queen's	Oxford	Glouces. & Bristol
Turner, Isaac Biass ...	B.A.	Trinity	Camb.	Lichfield
Tweed, James Peers	M.A.	Exeter	Oxford	Oxford
Warde, Augustus W.	M.A.	New Inn Hall	Oxford	Abp. of Canterbury
Wills, Henry Mark ...	B.A.	Trinity	Camb.	Glouces. & Bristol
Wenham, John G.	B.A.	Magdalen	Oxford	Oxford
Westrop, Chas. John	B.A.	Caius	Camb.	Worcester
White, Newport B. ...	B.A.	... ..	Dublin	Kilmore
Wilson, Thomas	B.A.	Brasenose	Oxford	Lichfield
Wrigley, Alfred	M.A.	St. John's	Camb.	Abp. of Canterbury
Wyatt, C. F.	M.A.	Christ Church	Oxford	Oxford
Wyatt, J. I. P.	B.A.	Magdalen	Camb.	Chichester
Yarranton, Thomas C.	B.A.	Sidney Sussex	Camb.	Exeter
Yates, H. Whannel ...	M.A.	Catherine Hall	Camb.	London

ORDINATIONS APPOINTED.

Bishop of Peterborough, Sunday, June 22, at Peterborough.

Bishop of Durham, Sunday, July 13, at Durham.

Bishop of Winchester, Sunday, July 13, at Winchester.

Bishop of Norwich, Sunday, Aug. 24, at Norwich.

Bishop of Ripon, Sunday, Sept. 21, at Ripon.

Bishop of Lincoln, Sunday, Sept. 21, at Lincoln.

PREFERMENTS & CLERICAL APPOINTMENTS.

Rev. Samuel Wilberforce, Archdeacon of Surrey, to the Deanery of Westminster.

Very Rev. John Lamb, D.D., Dean of Bristol, to the V. of Olveston-cum-Alveston, Gloucestershire.

Addenbrooke, Rev. Edw., to the C. of Smethwick, Staffordshire.

Angley, Rev. John G., M.A., of Trin. Coll., Camb., to the C. of Great Munden, near Ware, Hertfordshire.

Barrow, Rev. Edw. John, B.A., of Trin. Coll., Camb., to the C. of Little Stukely, Huntingdonshire.

Bevan, Rev. Wm. Latham, to the V. of Hay, Brecon; pat., J. Bailey, Esq., M.P.

Blakesley, Rev. Jos. Williams, M.A., Fell. and Senior Tutor of Trin. Coll., Camb., to the V. of Ware-cum-Thundridge, Hertfordshire.

Bourdillon, Rev. Fras., of Emmanuel Coll., Camb., to the C. of Fenstanton-cum-Hilton, Hunts.

Bricknell, Rev. Wm. Simcox, to the V. of Ensham, Oxfordshire.

Brooks, Rev. Edw. Augustus, B.A., of Clare Hall, Camb., to the C. of Christian Malford, Wilts.

Browne, Rev. R. W., Professor of Classical Literature in King's College, to a Prebendal Stall in St. Paul's Cathedral.

Carden, Rev. Jas., to the C. of Oddington, Gloucestershire.

Carrington, Rev. Hen., R. of Monk's Eleigh, Suffolk, to the Deanery of Bocking.

Carter, Rev. J. E., of Exeter Coll., Oxf., to the R. of Sanderstead, Surrey.

Chichester, Rev. Chas., late of Downing Coll., Camb., to the R. of Barton Mills, Suffolk.

Clifford, Rev. Edmund, B.A., of Trin. Coll., Camb., to the Curacies of Alderton and Littleton Drew, Wilts.

Commins, Rev. E., V. of North Shoebury and Little Wakering, to be Domestic Chaplain to the Earl of St. Germans.

Cooke, Rev. J., to the C. of Swanage, Dorset.

Cresswell, Rev. W., of Magdalene Coll., Camb., to the C. of Fawkham, near Dartford, Kent.

Crofts, Rev. Joseph, of Queens' Coll., Camb., to the C. of Cooling, Kent.

Crosthwaite, Rev. B., to the P. C. of the New Parish of St. Andrew, Leeds.

Cumberlege, Rev. John, to the V. of Tilsworth, Bedfordshire, vacant by the resign. of Rev. T. L. J. Sunderland; pat., Sir E. P. Turner.

Dalton, Rev. C. B., Examining Chaplain to the Lord Bishop of London, to a Prebendal Stall in St. Paul's Cathedral.

Daniel, Rev. John Edge, M.A., V. of Weybread, Suffolk, to the P. C. of Wingfield, in the same county.

Darling, Rev. Fred., of New Inn Hall, Oxf., to the C. of Trinity Church, Tewkesbury.

Dusautoy, Rev. Wm., to the P. C. of the Holy Trinity, Richmond, Yorkshire; pat., L. Cooke, Esq.

Edmunds, Rev. Edw., C. of Chester-le-Street, Durham, to the C. of Lesbury, Northumberland.

Evans, Rev. David, to the C. of Kilkennin, Cardiganshire.

Flemyng, Rev. H., to the V. of Kilcosky, Roscommon.

Fortescue, Rev. R. H., Assistant C. of Bideford, Devon, to be Chaplain to the Lord Bishop of Colombo.

Fowle, Rev. Wm. Cecil, of Wadham Coll., Oxf., to the V. of Ewyas Harold, Herefordshire.

Fowler, Rev. Chas. Augustus, of Oriel Coll., Oxf., to the C. of Madley, Herefordshire.

Gibbons, Rev. H. Thos., of Trin. Coll., Camb., to be the Mathematical Master of the King's School, Sherborne.

Gilbert, Rev. John Denny, M.A., to the R. of Cantley, Norfolk.

Gipps, Rev. Henry, M.A., V. of Cor-

- bridge, to the stall in Carlisle Cathedral, vacant by the death of the Dean of Wells.
- Gisborne, Rev. John Bowdler, to the P. C. of Edale, Derbyshire; pat., the Trustees.
- Grane, Rev. John Willis, to the C. of Christ Church, Woodhouse, Huddersfield.
- Gray, Rev. John Durbin, of Balliol Coll., Oxf., to the P. C. of St. Peter, Bristol.
- Groome, Rev. John Hindes, of Pemb. Coll., Camb., to the R. of Earl Soham, Suffolk.
- Groome, Rev. Robt. Hindes, M.A., of Gonville and Caius Coll., Camb., to the R. of Monk Soham, Suffolk.
- Hall, Rev. Chas. Antill, to the C. of Yafforsb, in the parish of Danby Wiske, Yorkshire.
- Hall, Rev. T. G., Professor of Mathematics in King's College, to a Prebendal Stall in St. Paul's Cathedral.
- Hamilton, Rev. Wm. J., to the V. of Ivinghoe, Bucks; pat., the Countess of Bridgewater.
- Harington, Rev. Edw. Chas., Incumbent of St. David's, Exeter, to be Prebendary of Exeter Cathedral.
- Harrison, Rev. John Newman, of Caius Coll., Camb., to the C. of Reigate, Surrey.
- Harston, Rev. E., to the P. C. of Tamworth, Staffordshire; pat., Mr. E. H. A'Court, M.P.
- Hayne, Rev. W. B., to the Divinity Lectureship in the Parish Church of Ashbourne, Derbyshire.
- Hervey, Rev. Thos., M.A., C. of Woodhouse, Leeds, to the Curacies of Hawkhurst and Newenden, Kent.
- Hill, Rev. H., late C. of Rock, to the V. of Ocle Pitchard, Herefordshire.
- Hocking, Rev. Charles, C. of St. Mary, Truro, to the P. C. of Chacewater; pat., the Rev. Prebendary Cornish.
- Hopkison, Rev. Francis, to the Curacies of Walcot, Folkingham, and of Willoughby Scot, Folkingham, Lincolnsh.
- Howlett, Rev. John H., M.A., to the R. of Meppershall, Bedfordshire.
- Hussey, Rev. Wm. Law, to the C. of Witham, Essex.
- Ivatt, Rev. Alfred Wm., to the C. of Cottenham, Cambridgeshire.
- Ivers, Rev. C., to the R. of Glenarm, county Antrim.
- Jebb, Rev. R., to the V. of Ballinderry, county Antrim.
- Jones, Rev. W. Henry, to the C. of Alderley, Cheshire.
- Keeling, Rev. Wm., Fell. and Senior Dean of St. John's College, to the R. of Barrow, Suffolk.
- Kenyon, Rev. C. O., to the R. of Habberley, Salop.
- Lathbury, Rev. Nathaniel Peter Edw., to the C. of Denton, Norfolk.
- Leathem, Rev. M., to the R. of Upper Langfield, Tyrone.
- Lethbridge, Rev. Thos. Prowse, to the R. of Combe Florey, Somerset.
- Lockwood, Rev. Charles Bloomfield, to be Chaplain to the Thingoe Union.
- Marshall, Rev. John, Head Master of the Free Grammar School of Bentham, and Incumbent of Chapel-le-Dale, to be Head Master of Darlington Grammar School.
- Marshall, Rev. Wm., to be the Resident Curate of Kenwyn, during the absence of the Vicar, the Rev. Prebendary Cornish.
- Massey, Rev. Thomas, B.A., to the Incumbency of Rowley Regis Chapel, in the parish of Clent, Worcestershire.
- Medley, Rev. G. R., to the C. of Buriton, Hants.
- Melvill, Rev. Edmund, to be Chancellor and Canon in the Cathedral Church of St. David's.
- Money, Rev. Charles F. Septimus, of Corpus Christi Coll., Camb., to the C. of Cheltenham, Gloucestershire.
- M'Neill, Rev. R., to the V. of Shitlington-with-Gravenhurst, Beds.; pats., Trin. Coll., Camb.
- Nairne, Rev. Chas., P. C. of St. Peter's at Gowt's and St. Botolph's, Lincoln, to be a Surrogate for that Diocese.
- Newbold, Rev. S. W., late C. of St. Paul's Church, Leeds, to the P. C. of Goole, Yorkshire.
- Nicholas, Rev. T. G., B.A., of Wadham Coll., Oxf., to the C. of St. Lawrence, Reading.
- Palmer, Rev. H., M.A., to the C. of Bishop's Cleeve, Gloucestershire.
- Payne, Rev. W. R., of Trinity Coll., to the Chaplaincy of Her Majesty's ship "Caledonia."
- Pearson, Rev. J., V. of Newton, Penrith, to the Living of Orton, near Carlisle; pat., Sir W. Briscoe, Bart.
- Pearson, Rev. H., of St. Catherine Hall,

- Camb., to the C. of Atlow, Derbyshire.
- Pearson, Rev. John R., of Horndean, nr. Chelmsford, to a rural Deanery, in the county of Essex.
- Penruddock, Rev. Isaac, of St. Peter's Coll., Camb., to the C. of Westport, Wilts.
- Pettat, Rev. C. R., to the R. of Ashe, Hants.
- Phelps, Rev. W. W., of Corpus Christi College, to the P. C. of the Holy Trinity, Reading.
- Pierpoint, Rev. Richard W., to the C. of Kirkby-Overblows, Yorkshire.
- Pooley, Rev. John Henry, B.D., R. of Scotter, Lincolnshire, to an Honorary Canonry in the Cathedral Church of Lincoln.
- Ponsonby, Hon. and Rev. Walter Brabazon, of Trin. Coll., Camb., to the C. of Heythorp, Gloucestershire.
- Pulleine, Rev. Robt., of Emmanuel Coll., Camb., to the R. of Kirby Wiske, Yorkshire; pat., Lord Prudhoe.
- Reynolds, Rev. John Collett, of Christ's Coll., Camb., to the R. of Holton, Suffolk; pat., the Lord Chancellor.
- Roberts, Rev. John, to the R. of Llan-sadwrn, Anglesea; pat., Bp. of Bangor.
- Robinson, Rev. Dr., the Lord Almoner's Professor of Arabic, and formerly Archdeacon of Madras, to the Mastership of the Temple Church, London.
- Rooke, Rev. F. J., to the R. of Rampisham-cum-Wraxhall, Dorsetshire.
- Samuel, Rev. J., to the R. of Heythrop, Oxford.
- Sandham, Rev. James M., to the C. of Islip, Oxfordshire.
- Sanders, Rev. F. W. R., of Harford, to be Chaplain of the Plympton St. Mary Union.
- Shafto, Rev. Arthur, C. of Houghton-le-Spring, to the Incumbency of the New District Church of Byers' Green, Newcastle.
- Skeffington, the Hon. and Rev. T. C., of Worc. Coll., Oxf. to be Domestic Chaplain to the Viscount Massereene and Ferrard.
- Smith, Rev. John, Master of the Mercers' School, London, and Chaplain to the Company, to the V. of Kirton-in-Holland, Lincolnshire.
- Smith, Rev. Jas. Ind., Librarian of Trinity Coll., Camb., to the V. of Marsworth, Bucks.
- Swanton, Rev. F., B.C.L., Canon of Winchester, to the V. of Barton Stacey, Hants; pats., D. and C. of Winchester.
- Thomas, Rev. B., to the V. of Stainton-cum-Johnstone, Pembrokeshire.
- Thompson, Rev. Jas., B.D., Chaplain of all Saints, Oxford, to the R. of Cublington, Bucks; pats., Lincoln Coll., Oxford.
- Titcomb, Rev. Jonathan Holt, formerly of St. Peter's Coll., Camb., to the P. C. of St. Andrew-the-Less, Cambridge.
- Turner, Rev. Augustus, of Sidney Sussex Coll., Camb., to the C. of Amberley, Gloucestershire.
- Vaughan, Rev. Edward Thomas, M.A., of Christ's Coll., Camb., to the V. of St. Martin's, Leicester.
- Victor, Rev. H. Hasted, M.A., (of Clare Hall, Camb.) to the C. of Badsey and Wickhamford, Worcestershire.
- Wallace, Rev. Arthur Capel Job, M.A., formerly of Corpus Christi Coll., Camb., to the R. of Monks Eleigh, Suffolk.
- Walker, Rev. H. M., to the C. of Hardenhuish, Wilts.
- Wallis, Rev. Arthur Wellington, late Boden Sanscrit Scholar, and of Bishop's College, Calcutta, to be Principal of the College, at the City of Benares, on the River Ganges.
- Webber, Rev. W. C. Fynes, of Ch. Ch., Oxf., to the P. C. of St. Botolph, Aldersgate; pats., D. and C. of Westminster.
- Weighell, Rev. J., V. of Marsworth, to the R. of Cheddington, Bucks; pat., the Countess of Bridgewater.
- Williams, Rev. Chas., Fell. and Tutor of Jesus Coll., Oxford, to the living of Holyhead, North Wales.
- Williams, Rev. Robert, late P. C. of Stokenchurch, to the V. of Aston Rowant, Oxfordshire; pat. the Crown.
- Willis, Rev. W. M., to the V. of Corcomhide, Limerick.
- Wilshere, Rev. Edward Chapman, M.A., formerly of St. John's Coll., to the C. of Chester-le-street, Durham.
- Winslow, Rev. Geo. Erving, to the R. of Alexton, Leicestershire; pat., Lord Berners.
- Worship, Rev. Wm. Taylor, to the R. of

Beeston St. Andrew, Norfolk; pat.,
F. R. Reynolds, Esq.
Wright, Rev. Martin C., of Sunderland, to
the P. C. of Ingleton, nr. Staindrop.

CLERGYMEN DECEASED.

Atkinson, Rev. Rich., C. of Laughton,
near Gainsborough.
Banks, Rev. John Cleaver, of Coldred,
Kent.
Benson, Rev. Francis, Incumbent of
Beltingham and Greenhead Chapels,
Northumberland.
Boardman, Rev. W. J., at Liscard, Che-
shire, formerly C. of Heaton Norris
Chapel.
Bythesea, Rev. John Lewis, LL.B., R.
of Bagendon, Gloucestershire, and of
Leigh-Delamere, Wilts.
Covey, Rev. Edward, St. James's Par-
sonage, Ratcliff.
Eade, Rev. Thos. French, R. of Thran-
destone, Suffolk.
Elms, Rev. Ewd., R. of Itchingfield,
near Horsham,

Egerton, Rev. Chas., of Kendal Lodge,
Epping.
Goodenough, Very Rev. Edmund, D.D.,
Dean of Wells, and Prebendary of
York and Carlisle.
Masters, Rev. Frederick, V. of Runcorn,
Cheshire.
Monck, Rev. Wm., V. of Owston.
Moultrie, Rev. G., V. of Cleobury Mor-
timer, Salop.
Nicholson, Rev. William, M.A., R. of
St. Maurice, Winchester.
Ogle, Rev. Jas. Sayer, Fell. of New
Coll., Oxford, at Naples.
Parry, Rev. Wm. H., R. of Bothal,
Northumberland, formerly Dean and
Fellow of St. John's Coll., Camb.
Piggott, Rev. Solomon, P. C. of Dun-
stable, Beds.
Price, Rev. Dan. Prytherch, V. of Caye
and Llansawell.
Scott, Rev. Chas. Lionel, formerly R.
of Wootton Courtney, Somersetshire.
Tucker, Rev. Marwood, V. of Harpford,
nr. Sidmouth.
Wetherell, Rev. Chas., C. of Staunton, in
the Diocese of Worcester.

UNIVERSITY NEWS.

OXFORD.

May 3.

In a Convocation holden yesterday,
the Rev. Carter Hall, M.A., of Trinity
College, Dublin, was admitted *ad eun-
dem*.

In a Congregation holden at the same
time, the following degrees were con-
ferred:—

Masters of Arts—E. Peel, Brasenose,
(grand comp.;) Godfrey Meynell, Bra-
senose; Rev. J. Wallas, Queen's; Rev.
J. Merry, Queen's; Rev. P. Chabert
Kidd, Ch. Ch.; W. Latham Bevan,
Magdalen Hall; J. Bateman, Magda-
len; Rev. J. Peers Tweed, Fellow of
Exeter; Rev. J. Francis Kitson, Exeter;
Martin J. Routh, Scholar of Pembroke;
Rev. E. Hutton Burnett, Merton.

Bachelors of Arts—W. J. Evelyn,
Balliol, (grand comp.;) E. M. Evans,
University, (grand comp.;) J. Barmby,
University; J. Riddell, Balliol; C.
Spackman, New Inn Hall; R. Hake,

St. Edmund Hall; T. Hanbury, St.
Edmund Hall; S. T. Brandram, Wad-
ham; W. De Lancy West, St. John's;
H. J. Ball, St. John's; G. J. Blomfield,
Exeter; J. H. Brookes, J. W. Barlow,
E. Swetenham, R. S. W. Sitwell, and
Assheton Pownall, Brasenose.

May 10.

At a meeting of the Board of Houses
and Proctors, held on Monday, the fol-
lowing reply was agreed upon, in answer
to the requisition for the formal condem-
nation of Tract 90:—

“That the Board gladly recognise in
this memorial the cordial desire of Mem-
bers of Convocation to co-operate with
the heads of Houses and Proctors in
their endeavours to maintain the statutes
of the University, and to secure integrity
of subscription to the Articles of Re-
ligion.

“That the Board retain the same
opinion of the Ninetieth Tract for the
Times which they expressed to the Uni-

versity at the time of its first publication, and upon which they appealed in February last to the judgment of Convocation.

"Trusting, however, to the moral effect of the decision then pronounced by the University upon a kindred subject, and considering also that the question of a faithful subscription to the Articles of Religion is at present submitted to a high ecclesiastical tribunal, the Board are of opinion that a formal censure upon the Tract need not, under existing circumstances, be brought before Convocation."

THE CLASS LIST.
Easter Term, 1845.

CLASS I.—Arnold, T., Scholar of University; Jacobs, H., Exhibitioner of Queen's; Riddell, J., Scholar of Balliol; Smith, Goldwin, Demy of Magdalen.

CLASS II.—Barmby, J., Scholar of University; Eddrup, E. P., Commoner of Wadham; Freeman, E. A., Scholar of Trinity; Hayman, H., Scholar of St. John's; Lawley, Hon. Stephen W., Commoner of Balliol; Robinson, W., Ireland Exhibitioner, Oriel; West, W., D., Bible Clerk of St. John's; Williams, R. V., Commoner of Christ Church.

CLASS III.—Barlow, J. W., Commoner of Brasenose; Boger, E., Fellow of Exeter; Brookes, J. H., Commoner of Brasenose; Burnard, J., Commoner of Magdalen Hall; Douglas, H. A., Commoner of Balliol; Fraser, W., Commoner of Worcester; Hartley, C., Commoner of St. John's; How, W. W., Commoner of Wadham; Mackarness, G. R., Postmaster of Merton; Moberly, H. E., Scholar of New College; Monck, W. S., Commoner of University; Pakenham, Hon. H. R., Commoner of Brasenose; Pearse, G. W., Scholar of Corpus Christi; Prentice, G. H., Commoner of Trinity; Rice, R., Scholar of Queen's; Taylor, A., Exhibitioner of Queen's; Walford, E., Scholar of Balliol.

CLASS IV.—Andrews, G. R. W., Commoner of St. John's; Ball, H. J., Commoner of St. John's; Brandram, S. T., Commoner of Wadham; Ede, F. J., Scholar of Pembroke; Eld, J. H., Scholar of St. John's; Faussett, H. G., Student of Ch. Ch.; Green, Eldred, Scholar of Queen's; Hake, R., Commoner of St. Edmund Hall; Hardie, J., Commoner

of St. Mary Hall; Huxley, T. S., Commoner of Exeter; Lowry, C. H., Scholar of Queen's; Ludlow, T., Servitor of Ch. Ch.; Morgan, J., Scholar of Jesus; Osborn, Montagu F. F., Commoner of Balliol; Sedgwick, J., Demy of Magdalen; Smart, G., Exhibitioner of Lincoln; Thompson, G., Gentleman Commoner, Magdalen Hall.

H. G. LIDDEL,
C. DAMAN,
J. M. WILSON,
A. W. HADDAN, } **Examiners.**

Mrs. Denyer's Theological Prize for the present year has been awarded to the Rev. R. Wheler Bush, M.A., Scholar of Worcester. Mr. Bush obtained Dr. Elerton's Theological prize last year.

Mr. Maurice Day, of King's College, London, was yesterday elected Scholar of Exeter College.

Mr. C. Fort, from Winchester College, and Mr. C. Francis Willis, Commoner of Brasenose, were yesterday elected to the Corpus Christi College Scholarships.

May 17.

In a Convocation holden on Saturday, it was unanimously resolved, that the sum of 200*l.* should be granted out of the University chest, in aid of a fund for the extension of parochial burial grounds in the city of Oxford, upon condition that the sum be paid as soon as the first additional burial ground shall have been consecrated.

At the same time, it was unanimously agreed, to grant out of the University chest to the Bishop of Sodor and Man, the sum of 150*l.*, to be expended in books printed at the University press, towards the restoration of a library in King William's College, Douglas, lately destroyed by fire.

In the same Convocation, the following members of the University, having been first duly nominated as curators of Sir Robert Taylor's foundation, were approved:—The Rev. F. C. Plumptre, D.D., Master of University; R. Bullock Marsham, Esq., D.C.L., Warden of Merton; Rev. F. Jeune, D.C.L., Master of Pembroke; Rev. J. Smith, B.D., Fellow of Trinity; Rev. H. G. Liddell, M.A., Student of Christ Church.

At the same time, the nomination of the Rev. Dr. Jeune, Master of Pembroke, to be a select preacher in the

room of the Rev. A. Short, Student of Christ Church, was unanimously approved.

In a Congregation holden the same day, the following degrees were conferred:—

Bachelor in Civil Law—T. Spinks, St. John's.

Masters of Arts—W. Milton, Exeter; Offley Crewe, Merton; F. W. Garnett, Balliol.

Bachelors of Arts—C. W. Cavendish Bentinck, New Inn Hall; J. Willington, New Inn Hall; J. Milner, Queen's; J. Tombs, Queen's; H. Jacobs, Michel Exhibitioner of Queen's; W. E. Batty, A. Taylor, and Julius Conran Lowe, Queen's; Eldred Green, Scholar of Queen's; G. W. Dixon, Queen's; Granville R. H. Somerset, Trehawke Keke-wich, H. Morland Austen, and Divie Robertson, Ch. Ch.; E. A. Freeman, Scholar of Trinity; C. G. Merewether, W. Walsham How, and E. Paroissen Eddrup, Wadham; T. Naish, Lincoln; Goldwin Smith, Demy of Magdalen; Hon. H. Pakenham, Brasenose; W. S. Hoole, Brasenose; T. C. Layton, Pembroke; F. J. Ede, Pembroke; J. H. Eld, Fellow of St. John's; C. Hartley, St. John's; J. Henly, J. Richardson Major, and Arthur Harbottle Estcourt, Exeter; F. Clarke Walsh, W. Haydon, and G. W. Winter, University; E. Walford, Scholar of Balliol; Hon. Stephen W. Lawley, Montagu F. F. Osborn, and H. Dalrymple Des Vœux, Balliol; G. R. Mackarness, Postmaster of Merton; E. S. James, Postmaster of Merton; J. B. Hayley, Worcester; A. Hinckley, Worcester.

In a Convocation holden on Wednesday, being the first day of Act Term, the following gentlemen were nominated masters of the schools for the year ensuing:—The Rev. T. Branker, M.A., Fellow of Wadham; Rev. H. Harris, M.A., Demy of Magdalen; Rev. H. Hubert Cornish, M.A., Magdalen Hall.

At the same time, the Rev. J. T. Bainbridge Landon, M.A., Fellow of Magdalen, was nominated to the office of a Pro-Proctor by the Senior Proctor. And in the same Convocation, Wales Christopher Hotson, Esq., M.A., of Pembroke, Camb., was admitted *ad eundem*.

In a Congregation holden the same

day, the following degrees were conferred:—

Masters of Arts—Rev. J. Ind Weldon, St. John's, (grand comp.) incorporated from St. John's, Camb.; Rev. J. Udney Robson, Magdalen Hall, (grand comp.); Rev. W. Lloyd Collett, Queen's (grand comp.); R. Blaney, Exeter, (grand comp.); Rev. J. Hext Bushnell, Worcester (grand comp.); Rev. T. Holmes, Ravenhill, Worcester; W. Scarlett Vale, Worcester; Rev. W. H. Jones; Queen's; Rev. F. T. M'Dougall, F. W. Vaux, and Rev. T. Helmore, Magdalen Hall; Rev. W. Brassey Hole, Exeter; Rev. R. Wetherell, St. Edmund Hall; Rev. Seth W. Stevenson, St. Mary Hall; Rev. F. Kenny, Ch. Ch.; Rev. Brymer Belcher, Wadham; Rev. W. Bushnell, University; C. Edward Leopold Wightman, Lincoln; Rev. W. Bousfield, Fellow of Lincoln; Rev. G. Murray Houghton, Lincoln; H. Fort, Balliol; Rev. P. Sidney Ashworth, St. Alban Hall; C. Godfrey Price, Jesus; Rev. Vero Gurdon Driffild, Scholar of Brasenose; G. F. de Teïssier, Scholar of Corpus Christi; Rev. Hatfield Edge Pettman, Trinity; Rev. T. Pantin, Pembroke.

Bachelors of Arts—J. J. Ebsworth, E. Bittleston, and J. Lovick Johnson, St. Edmund Hall; J. J. G. Graham, Queen's; E. Baskerville Mynors, St. Mary Hall; J. Hesselgrave Thompson, Magdalen Hall; W. De Porre, Magdalen Hall; J. H. Bainbrigge, Wadham; T. Binfield Ludlow, Ch. Ch.; H. A. Douglas, Balliol; C. Tuffnell, Balliol; C. J. Stuart, University; Armine Wale Mountain, University; Gansell Jebb, Lincoln; H. Hayman, Fellow of St. John's; C. Gore, Gambier, T. A. Walker, and G. Pardoe, St. John's; A. W. Green, W. Brown, P. Smith, and W. Johnston, Trinity, T. Hughes, Oriel; W. Buckle, Oriel; F. W. Peel, Worcester; D. Price, Jesus; C. Chambres, Jesus.

The following gentlemen have been elected Students of Christ Church from Westminster:—Gower W. Randolph; G. Downing Bowles; Edmund C. Burton.

May 24.

In a Convocation holden on Thursday last, the nomination of Dr. Daubeny, of Magdalen College, and of Dr. Greenhill, Trinity College, to be Examiners in the

faculty of Medicine, at the next examination was approved.

In the same Convocation the following gentlemen were admitted *ad eundem*:—
Rev. S. T. Bloomfield, D.D., of Sidney Sussex College, Camb.; Rev. Fred. Braithwaite, M.A., of Clare Hall, Camb.; F. E. Long, Esq., M.A., of King's College, Camb.

In a Congregation holden at the same time, the following degrees were conferred:—

Bachelor in Civil Law—T. F. Crosse, Exeter.

Masters of Arts—Rev. W. Savage, Queen's; Rev. R. Shuttleworth Sutton, Fellow of Exeter; J. Rendall, Fellow of Exeter; P. Augustine Kingdon, Fellow of Exeter; Rev. T. Francis W. Walker, Exeter; Rev. E. J. G. H. Rich, Fellow of New College; Rev. G. T. Cooke, Demy of Magdalen; Rev. E. Royds, Brasenose; Rev. G. Shaw Munn, Trinity; John F. Burgoyne Blackett, Fellow of Merton; R. Meredyth Richards, Merton; Rev. H. J. Gore, Merton.

Bachelors of Arts—W. J. Ripley, Wadham (grand comp.); H. Godfrey Faussett, Student of Ch. Ch.; R. Vaughan Williams, Ch. Ch.; Benjamin Blyth, Magdalen; J. Hughes, Oriel; Rev. W. T. Redfern, Magdalen Hall; J. Burnard, Magdalen Hall; W. Stewart Ferrers, Exeter; T. Scott, Huxley, Exeter; G. Richmond Webbe Andrews, St. John's; C. T. Corrance, Trinity; R. Higgins, Worcester; J. Leslie Hallward, Worcester; A. Joseph, Brasenose.

UNIVERSITY PRIZES.—Yesterday the following prizes were awarded:—

English Essay—Mr. S. Lucas, B.A., Queen's.

Latin Essay—Mr. G. Bradley, B.A., Fellow of University.

English Verse—Mr. J. W. Burgon, Commoner, Worcester.

Latin Verse—Mr. Goldwin Smith, B.A., Demy of Magdalen.

The following gentlemen were on Monday elected scholars of Trinity College:—Isaac Gregory Smith, G. W. Cox, and T. Ansell Marshall.

On Monday, E. Augustus Freeman, B.A., Scholar of Trinity, was elected a Fellow of that Society.

QUEEN'S COLLEGE.—Mr. S. James Bowles, Commoner of Ch. Ch., and late

of Rugby School, was on Thursday elected an Exhibitioner on the Michel Foundation, Queen's College.—There were sixteen candidates.

The following gentlemen were yesterday elected Postmasters of Merton:—J. Trotter, from Charterhouse School; Herbert Plater, from King's College; and H. Bailey Bevan, from Rugby.

MATHAMATICAL CLASS LIST.

CLASS I.—*b.* Barmby, J., Scholar of University; Case, G., Commoner of Brasenose; *c.* Prentice, G. H., Commoner of Trinity; *c.* Taylor, A., Scholar of Queen's; *b.* West, W. D., Bible Clerk of St. John's.

CLASS II.—*b.* Hayman, H., Fellow of St. John's; *d.* Lowry, C. H., Scholar of Queen's; Story, Mervin H. N., Commoner of Wadham.

CLASS III.—*d.* Hake, R., Commoner of St. Edmund Hall; *d.* Ludlow, T. B., Servitor of Christ Church; *a.* Riddell, J., Scholar of Balliol; Spackman, C., Commoner of New Inn Hall.

CLASS IV.—Blyth, Benj., Clerk of Magdalen; Hughes-D'Aeth-N., Commoner of Wadham; Gilbert, Cooper W., Commoner of Magdalen Hall; Goring, J., Commoner of Corpus Christi; Cardew-Haydon, J., Commoner of Exeter; Hill, T., Smythe, Clerk of Magdalen; *d.* Smart, G. Exhibitioner of Lincoln,

H. REYNOLDS,
NICOLAUS POCOCK, } Examiners.
W. F. DONKIN.

a. 1st. Class in Classics—*b.* 2nd Class in Classics—*c.* 3rd Class in Classics—*d.* 4th Class in Classics.

CAMBRIDGE.

May 3.

KING'S COLLEGE.

DOWNING-STREET, April 24.—Her Majesty has been pleased to constitute the island of Ceylon to be a Bishop's See, to be called the Bishopric of Colombo; and to appoint the Rev. James Chapman, Doctor in Divinity, to be ordained and consecrated Bishop of the said See.

May 10.

On the 2nd inst., the following members of this University were called to the

degree of Barristers-at-Law, by the Hon. Society of the Inner Temple:—

J. Dunnington Fletcher, M.A. [B.A. 1840], of Christ's; C. F. Rothery, of St. John's; W. Bassett Hewson, B.A. [1842], of St. John's; W. James Metcalfe, B.A. [1842], of St. John's.

And on Sunday, by the Hon. Society of the Middle Temple:—

J. Peard Ley, M.A. [B.A. 1833], of Queens'.

And on Tuesday, the Hon. Society of Lincoln's Inn:—

H. Fenwick, B.A. [1842], of St. John's; Freeman Oliver Haynes, M.A. [B.A. 1840], of Caius; Effingham, J. Lawrence, M.A. [B.A. 1839], of Trinity.

At a Convocation holden at Durham last week, Prideaux Selby, M.A., of St. John's, was admitted *ad eundem* by vote of the House.

The annual examination of Senior Queen's Scholars, at Westminster, was held on Wednesday week, when the Master of Trinity College, in exercise of his right of first choice, elected Mr. George O. Edwards, son of Mr. Edwards, solicitor, of Framlingham, to a Scholarship of that College, he having "passed a highly creditable examination in mathematics."

May 17.

At a Congregation on the 7th inst., the following degrees were conferred:—

Bachelor in Divinity—Hutchinson, J. Robinson, M.A., Fellow of St. John's.

Masters of Arts—Denman, Hon. G., Fellow of Trinity; Mansfield, H., Fellow of Trinity; Newbould, W. Williamson, Trinity; Brett, W. Baliol, Caius; Montagu, E. W., Caius; Fenwick, J., Fellow of Corpus Christi; Surtees, R., Corpus Christi; Bennett, T., Queens'; Ridley, J. Matthew, Jesus.

Bachelor in Civil Law—Blencowe, J., Christ's.

Bachelors of Arts—Ewart, C. Bethune, Trinity; Manley, Mortimer, Queens'; Veness, H. T., Queens'; Vale, J. Bartholomew, Emmanuel.

Ad Eundem M.A.—Jackson, W. Dealtry, M.A., St. John's Coll., Oxford; Scott, W., M.A., Queen's Coll., Oxford.

Henry T. Gibbins, Esq., Scholar of Trinity College [B.A. 1845], has been appointed Mathematical Master in the King's School, Sherborne.

May 24.

At a Congregation on Wednesday last, the following degrees were conferred:—

Hon. Masters of Arts—Earl Gifford, Trinity Hall, eldest son of the Marquis of Tweeddale; Hon. W. Stuart, Trinity, (grand comp.,) second son of the late Lord Blantyre; R. Clive, St. John's, eldest son of the Hon. Robert Henry Clive, and grandson of Edward, Earl of Powis.

Masters of Arts—G. Boden, Trinity; W. Langston Scott, Caius; J. Chalice Street, Queens'.

Bachelor in Civil Law—Rev. Jacob Macdonald, Trinity Hall, (grand comp.)

Ad Eundem M.A.—Harcourt Skrine, Wadham Coll., Oxford.

Bachelors of Arts—J. Arthur Yonge, King's, Orlando Manley, H. Strickland, J. Stephens, and G. Dawson Rowley, Trinity; C. Dales Butterfield, W. Pender Roberts, W. T. Cookson, H. Cooper, Lewis Rugg, Willingham Franklin, and T. Frith Salmon, St. John's; W. A. W. H. Brunton, J. J. Merest, and W. Stow, St. Peter's; Josiah Yeomens Robins, Clare Hall; R. Cooper Douglas, Josiah Downing, and R. Harding, Corpus; Lemuel Brocklebank, Queens'; A. W. Wilson, Queens'; J. Gray Goodricke, C. W. Palin, and E. Wilson, Catherine Hall; H. Tweed Brunwin, Jesus; G. Clifford Pease, Magdalen; Arthur Barr, Emmanuel.

At the same Congregation, the following Graces passed the Senate:—

At the recommendation of the Fitzwilliam Syndicate, to grant to the British Association for the advancement of science, during its meeting in June next, the use of the New Fitzwilliam Museum, in addition to the buildings granted for their use by a Grace of 6th May, 1844.

To appoint the Vice-Chancellor, the Master of Christ's College, Professor Willis, and Dr. Paget, a Syndicate to take care that the several buildings granted for the use of the British Association suffer no injury.

On Wednesday last, two of the Hebrew Scholarships founded under the will of the late Rev. Robert Tyrwhitt, M.A., Fellow of Jesus College, were adjudged as under:—1. Richard Tarn Cockle, B.A., St. John's; 2. Hyacinth Kirwan, B.A., King's. The Examiners at the same time awarded to the Rev. W.

Castlehow, Incepting M.A., Fellow of Emmanuel, the sum of 30*l.*, in consideration of the knowledge of the Hebrew language displayed by him in the examination.

D U R H A M.

At a Convocation holden on Tuesday, the 16th, the following persons were presented and admitted *ad eundem* :—

Masters of Arts—The Rev. J. Dixon Clarke, University Coll., Oxford; the Rev. Herbert S. Hawkins, Jesus Coll., Oxford.

Bachelor of Arts—H. Baker Tristram, Lincoln Coll., Oxford.

The following persons were nominated by the Warden, and approved by the house, for their respective offices :—

To be Examiners in Theology—The Professor of Divinity; the Rev. Robert Hussey, B.D., Ch. Ch., Oxford, Professor of Ecclesiastical History in the University of Oxford; the Rev. Thomas Legh Cloughton, M.A., Trinity Coll., Oxford.

To be Examiners in Arts—The Professor of Greek; the Professor of Mathematics; the Rev. Piers Calveley Cloughton, M.A., University Coll., Oxford; the Rev. Edward Cockey, M.A., Wadham Coll., Oxford.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Athawes, Rev. John, at Loughton R., Bucks.
 Bigsby, Rev. Charles, at Southborough P.
 Le Breton, Rev. W. C., at St. Olave's, Southwark.
 Chatfield, Rev. R. M., at Woodford V., near Salisbury.
 Fellowes, Rev. Thomas Lyon, at Lingwood.
 Grueber, Rev. C. S., at Curry Rivel, Somerset.
 Gray, Rev. Charles, at Godmanchester V.
 Hewson, Rev. Frank, at Southall, Middlesex.
 Holbech, Rev. C. W., at Farnborough V.
 Lund, Rev. Thomas, B.D., at Morton R. Derbyshire.
 Lowe, Rev. George, at Up-Ottery V.
 Miller, Rev. Edward, at Bognor P.
 Milman, Rev. H. H., at the Cloisters, Westminster Abbey.
 Morgan, Rev. F. D., at Bedford-place, Kensington.
 Morris, Rev. James, in Brunswick-square, Brighton.
 Purton, Rev. J., at Oldbury R., Salop.
 Potter, Rev. R., at Eaton Bishop, Herefordshire.
 Proby, Rev. J. C., C. of Farnham.
 Thompson, Rev. Frederick, at Garrywilliam, Kilpatrick.
 Thackeray, Rev. George, at Hemingby R.
 Vincent, Rev. O. P., in Lincoln's-inn Fields.
 Walters, Rev. Thomas D'Oyly, at Pillerton, Warwickshire.

OF DAUGHTERS—The Lady of

Alford, Rev. C. R., M.A., Incumbent of St. Matthew's, Rugby, at Rugby.
 Baker, Rev. R., at Friston, Suffolk.
 Blackburne, Rev. Robert, at Selham R., Petworth, Sussex.

Brown, Rev. John, V. of St. Mary's, at Leicester.
 Burridge, Rev. Edward, at Baldock, Herts.
 Cartwright, Rev. Theodore John, at Preston Bagot R., Warwickshire.
 Clements, Rev. Jacob, at Upton P., St. Leonards, near Gloucester.
 Dunne, Rev. J. R., at Chadderton, near Oldham.
 Fowler, Rev. H. R., 7, Manchester-square.
 Hamilton, Rev. R., at Hale, Hants.
 Hooper, Rev. Francis, at Upton Warren R.
 Laprimandaye, Rev. C. J., at Leyton.
 Ommaney, Rev. Edward Aislaby, at Chew-Magna, Somersetshire.
 Pole, Rev. Reginald, at Hurdcott House, near Salisbury.
 Rowsell, Rev. Thomas James, M.A., Incumbent of St. Peter's, Stepney.
 Rowsell, Rev. E. E., M.A., at Elstree Hill, Herts.
 Stable, Rev. Benjamin, at Great Horton, Bradford, Yorkshire.
 Tennant, Rev. William, in Dean's-yard, Westminster.
 Webster, Rev. S. K., at Barnack R., Stamford.

MARRIAGES.

Acland, Rev. P. L. D., fourth son of Sir Thomas D. Acland, Bart. of Killerton, Devon, to Julia, d. of the Rev. Benjamin Barker, r. of Shipdham, Norfolk.
 Alsop, Rev. T., incumbent of Westhoughton, to Miss Brance, of the vicarage, Leigh.
 Anson, Rev. Frederick, r. of Sudbury, and canon of Windsor, to Caroline Maria Vernon, eld. d. of the Rt. Hon. Lord Vernon.
 Barker, Rev. Alleyne Higgs, M.A., r. of Wouldham, Kent, to Marianne, second d. of the late Hieronimus Burmister, Esq.
 Bellman, Rev. Arthur H., of Aldeby, Norfolk

to Helen Frances, only d. of Thomas Utton, Esq. of Broome.
 Bradford, Rev. W. B., to Mary Elizabeth, only child of the late Rev. Charles Woodcote Key-sall.
 Briscoe, Rev. James Rhynd, to Barbara, d. of the late — Ricky, Esq.
 Bunbury, Rev. Robert Shirley, incumbent of St. Thomas's, St. Helen's, Lancashire, to Millicent Adele, third d. of the late Samuel Tertius Galton, Esq. of Leamington.
 Clarke, Rev. E. T., fourth son of General Clarke, Madras Artillery, to Eliza Rebecca, only child of the late Richard Chase, Esq. Bengal Civil Service.
 Cotter, Rev. John Rogerson, second son of the late Sir James Lawrence Cotter, Bart. of Rockforest, county of Cork, r. of Innishannon, to Caroline, second d. of Colonel Sir Robert Shaw, Bart. of Bushy Park, Dublin.
 Deck, Rev. Henry, M.A., incumbent of St. Barnabas' Church, Manchester, to Anne Jane, d. of R. C. Young, Esq. of Hull.
 Drew, Rev. G. S., B.A., of St. Pancras, Middlesex, to Mary, eld. d. of W. Peek, Esq. of Norwood, Surrey.
 Dundas, Rev. Thomas Henry, B.A., incumbent of Warton, and third son of Major Dundas, Holly Court, Dublin, to Dinah Frances, second d. of James Cummings, Esq., Carr Hill, Kirkham.
 Ebsworth, Rev. John Joseph, c. of St. Thomas's Church, Stourbridge, Worcestershire, to Sarah, y. d. of Thomas Matthews, Esq. Chipping Norton, Oxfordshire.
 Evans, Rev. Henry Herbert, M.A., incumbent of Leytonstone, to Fanny, only d. of Nicholas Charrington, Esq. of Ley Spring, Leytonstone.
 Fell, Rev. R. C., c. of Chelsham, Surrey, to Eleanor, d. of the late Lieutenant-Colonel Watta, and relict of the late Samuel Brooke, Esq. of Oakfield, Croydon.
 Fitch, Rev. Frederic, B.A., of Cromer, Norfolk, to Mary, y. d. of the late Edward Colson, Esq. of South Lambeth.

Hemery, Rev. James, Dean of Jersey, and Fellow of Trinity College, Cambridge, to Ellen Charlotte, y. d. of Thomas Newcomb, Esq.
 Hervey, Rev. Thomas, M.A., of Clare Hall, Cambridge, to Anne, second d. of George Hirst, Esq. of Leeds.
 Lamb, Rev. William D., incumbent of Sneyd, Staffordshire, to Alice Mary, d. of the late Richard Moon, Esq.
 Lillingston, Rev. E., to Lydia, d. of the late Rev. Ley Brooks.
 Limerick, Rev. John, of Crewe, Chester, to Emma, y. d. of the late Archdeacon Corbett, of Longnor Hall, Shropshire.
 Mann, Rev. Robert, of Saxmundham, to Harriet, fifth d. of the Rt. Hon. Sir Edward Sugden.
 Mills, Rev. John, M.A., r. of Orton Waterville, to Emma, eld. d. of the Rev. William Strong, of Standground, and chaplain in ordinary to her Majesty.
 Morice, Rev. Charles, to Augusta Mary Anne, y. d. of the late Richard Zouch, Esq. of Dublin Castle, Ireland.
 Parks, Rev. William, B.A., incumbent of Openshaw, to Jane, second d. of George Whyatt, Esq. of Openshaw.
 Pulteney, Rev. R. T. P., B.A., to Emma, third d. of M. D. D. Dalison, Esq. of Hamptons, Kent.
 Ramsbotham, Rev. Thomas, to Eliza, y. d. of the late Theophilus Smith, Esq. of Middleton Hall.
 Read, Rev. Frederick Rudston, to Louisa, second d. of the Hon. and Rev. Henry David Erskine.
 Townshend, Rev. George Fyler, to Georgiana, second d. of the late John Ditmas, Esq. of Walkington Lodge, Beverley.
 Williams, Rev. George, v. of Wichensford, Worcestershire, to Mary, eld. d. of the late John Lowale, Esq. of Minchinhampton, Gloucestershire.
 Waller, Rev. D., c. of Oldham, to Timmissona, d. of Mr. Thomas Lowe, of Sleaford.

EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT

Have been received by the following Clergymen:—

A silver cake basket was, on Ascension-day, presented, full of the choicest flowers in the parish, to the Rev. Abney William Brown, M.A., vicar of Pytchley. It was the gift of the female part of the inhabitants, and the subscription comprised not only the principal families, but nearly all those above the station of labourers. A silver cake fork was added by a friend

connected with the parish, though not resident.

On May the 9th, a service of communion plate, for the Cathedral Church of Columbo, was presented to the Rev. Dr. Chapman, of King's College, late rector of Dunton, Essex, the recently appointed Bishop of Ceylon. We are indebted to the *Essex Herald* for the following account of the interesting proceedings:—

“The Archdeacon of Essex, attended

by four Rural Deans and about twenty other clergymen, assembled at the house of the Rev. John Pearson, rector of East Horndon, who succeeds Dr. Chapman in his office of Rural Dean.

"The proceedings of the day commenced with appropriate prayers from the liturgy of our church; after which the Archdeacon, in a most admirable and truthful address, presented the Bishop with the communion service in question; his lordship's touching acknowledgment of which drew tears from most of those who had the happiness of being present on the affecting occasion. At the conclusion of the bishop's address, and the apostolical benediction which followed it, the Revds. C. T. James, of Brentwood, P. W. Ray, of Greensted, and W. B. Dalton, of Little Burstead, severally stated to his lordship that collections had been made, or were now making, in their respective spheres of ministerial duty, in aid of the projected cathedral church of Columbo.

"The whole party then partook of a repast, elegant and substantial in its character. The Rev. R. Croft, rector of North Ockendon, in proposing the health of the Archdeacon, which he did in a speech replete with eloquent feeling, requested that he, the Archdeacon, would allow his address to the Bishop to be printed, and that the clergy present might be furnished with copies of it; to which a tacit assent was understood to be yielded.

"The assembled guests were further gratified by appropriate addresses from several of the clerical subscribers to that testimonial of their sincere regard, which had originated the meeting; and after the health of their munificent host and hostess had been proposed and most feelingly responded to, the company retired to their respective homes.

"The communion-plate, which was very handsome, and peculiarly chaste, was supplied by Messrs. Garrard, of the Haymarket, and bore the following inscription:—

"In Dei opt. max. honorem et in ecclesiæ usum Jacobo primo sedis Colom-bonensis Episcopo ex Anglia profecturo amici ejus quidam in agro Essexiensi sacerdotes pietatis ergo pecunia conlata detulerunt A.D. MDCCCXLV."

Rev. Clotworthy Gillmor, late Rector of Shelton, Staffordshire.

A deputation from the congregation of Trinity Church, Leeds, have waited upon the Rev. Joseph Holmes, D.D., to present to him a testimonial on his retiring from the curacy of that church, consisting of

two silver waiters, tea and coffee service, inkstand and basket, in value about 150/.

Rev. E. Jenkins, Rector of Dowlais, Glamorganshire.

Rev. W. D. Lamb, late Curate of Colridge, Staffordshire.

WARWICKSHIRE.—"The parishioners of Nuneaton have testified their respect to the Rev. G. P. Lockwood, upon his leaving that parish, by presenting to him an elegant silver salver, after a public dinner, held for the purpose, at the town-hall. The poor parishioners, and the children, have also presented him with testimonials of their regard."

Rev. Thos. Nunns, of St. Paul's Church, Leeds.

Rev. Octavius Freire Owen, for sometime officiating minister of St. John's, Southwark.

A handsome silver tea-service, with salver to match, has been presented to the Rev. Alfred Phillips, D.D., formerly of Jesus College, late Principal of the Cheltenham College, by the proprietors of that establishment and other friends of the rev. gentleman, in testimony of the able, zealous, and successful manner in which he superintended the college.

The inhabitants of St. Botolph, Aldersgate, have presented the Rev. James Sutherland, their curate, with a purse of 120 guineas, in token of personal esteem, and of gratitude, for the fidelity of his ministrations among them.

The indefatigable zeal and earnestness of the Rev. R. H. Tuck, M.A., Fellow of King's College, during the short period of five months for which he has held the curacy of Waterbeach, near Cambridge, has called forth a strong feeling of respect and gratitude from the whole of the parishioners. He preached his farewell sermon on Sunday last, to a full congregation; after the service an address, signed by the inhabitants generally, accompanied by a Communion-service for private administration, was presented to him as a testimony of their gratitude for ministerial energy and untiring zeal in carrying out the parochial system amongst the poor and the sick.

Rev. J. Weighell, late Vicar of Marsworth, Bucks.

BUCKINGHAMSHIRE.

SETTING FIRE TO A CHURCH.—Government have offered a reward of 50/., and the like sum from the churchwardens of the parish of West Wycombe, for the apprehension and conviction of the parties who set fire to the parish Church, between the 13th and 17th days of May; also for

the robberies committed therein. Superintendent Davies, of the Wycombe police, has used his utmost exertions to trace the diabolical offenders, but unfortunately without success. A free pardon is promised to any accomplice (except the individual who attempted to fire the sacred edifice.)

CAMBRIDGESHIRE.

CAMBRIDGE.—Jesus College Chapel is now in course of being rescued from the melancholy state in which it has been for many years. From a legacy, benefaction, and other sources, the Master and Fellows are enabled, and have determined to spend about 1000*l.* on its restoration; the works were commenced in the Easter vacation under the superintendence of Mr. Salvin, who was employed on the Holy Sepulchre, and are to be continued in the long vacation: the ceilings are to be removed, and the arcades set free, and the whole to be brought more nearly to its ancient character. Jesus College succeeded a nunnery, dissolved 1496; the chapel was the parish church of St. Rhadegund, which was given to the monastery in 1241, and on the change of the nunnery into a college, the church became the chapel; it consists of a chancel, nave, north and south transepts, and a tower at the rood, and was built in the eleventh and twelfth centuries; it has however much later additions. There is a very old stone bearing the following inscription in the chapel:—‘*Moribus ornata Jacet hic bona Berte Rosata.*’

It was stated, incorrectly, in the papers that the Faculty for the restorations of the Round Church had been prayed for on the part of the vicar. It has been granted to the parties representing the Restoration Committee, on the petition of the (late) churchwardens, as a guarantee for the integrity of the restorations effected, and is now in their possession. — *Cambridge Chronicle.*

We understand the appeal threatened against Sir Herbert Fust's judgment on the Round Church stone altar at Cambridge, has been finally abandoned. This decision may now be considered as the law of the land.

DEVONSHIRE.

THE BISHOP OF EXETER AND THE MAYNOOTH BILL.—His lordship, in a letter to a gentleman who had requested him to present a petition against the increased grant to Maynooth, says, “I shall have much pleasure in presenting the petition which you mention. I return to Bishopstowe on Monday, or the following day. I shall, however, if God give me health,

come again hither, for the sole purpose of joining in a resistance (however hopeless of success) to the Ministers' measure, when the bill shall reach the Lords.”

It has been decided at the Archdeacon of Exeter's Visitation Court, in the case of the parish of St. Paul's Exeter, that a parish having by custom the right to elect a churchwarden or wardens, once ceasing to exercise that right, if it only were for a year, lost it for ever.

DORSETSHIRE.

DORCHESTER.—The parish Church of All Saints, in this town, was consecrated by the Lord Bishop of Salisbury, on the 7th May, and his lordship held his visitation in the same church, on the following day.

DURHAM.

The Bishop of Durham has contributed 500*l.*, and the Rev. George Fielding, the incumbent, 100*l.*, towards the enlargement of St. George's Chapel, Bishop Auckland.

GLOUCESTERSHIRE.

The Lord Bishop of Gloucester and Bristol has just administered the ordinance of confirmation, in the churches of Bitton, Pucklechurch, and Yate, to nearly 800 candidates, from those and other parishes in the deanery of Hawsworth.

HAMPSHIRE.

The Worshipful John Haggard, LL.D. [LL.B. 1813], of Trinity Hall, Chancellor of Lincoln, will succeed the Rev. Dr. Dealtry in the chancellorship of the diocese of Winchester.

HEREFORDSHIRE.

KILPECK.—We are gratified in being able to announce that a meeting will be held on the 14th of June, for the purpose of determining on a plan for the restoration of Kilpeck Church, one of the most interesting edifices in the county. We trust that subscriptions will be furnished to such an amount as may complete this work in a manner worthy of the taste and liberality of the county of Hereford. *Hereford Journal.*

KENT.

PROJECTED MISSIONARY COLLEGE AT CANTERBURY.—Proposals are in circulation for the establishment of a missionary college, on the ruins of St. Augustine monastery at Canterbury, principally in connection with the Society for the Propagation of the Gospel in Foreign Parts; and his Grace the Archbishop has given his sanction to the scheme, upon the understanding that it is to be conducted in all respects upon the principles of the Es-

established Church, and to be under the superintendence of the Archbishops of Canterbury as visitors.

NEW CHURCH, AT WOOLWICH.—The foundation-stone of a new Church, to be named St. John's, was laid on Wednesday, the 7th of May, on a piece of ground granted by the Board of Ordnance, and situated on the south-side of Wellington-street, opposite Brewer-street.

LANCASHIRE.

DEPARTURE OF THE LORD BISHOP OF FREDERICTON.—Liverpool, May 20.—This morning the Rt. Rev. Dr. Medley, the first elected Bishop of Fredericton, New Brunswick, preached a sermon in St. Peter's Church, previous to his departure to assume the duties of his newly-formed see. A number of the most influential of the clergy and laity were amongst the congregation, and the sermon was in aid of the Society for the Propagation of the Gospel in Foreign Parts. At the close of the service the Bishop received the holy Eucharist from the hands of the Rev. A. Campbell, one of the rectors of Liverpool; and at three o'clock he proceeded to the pier-head, accompanied by a large body of clerical and lay friends, whence he embarked on board the royal mail steam ship, *Cambria*, which will land him at Halifax. The proceedings throughout created great interest. The collection at the church amounted to 59*l*.

LEICESTERSHIRE.

ST. MARY'S CHURCH, LEICESTER.—Within the last few days an interesting discovery has been made by workmen who are employed in repairing this ancient church. In the north aisle, a little below the surface, were found two stone coffins, in which, when first exposed, the skeletons were found entire. The bodies were those of a male and a female, the latter having died young. This church was built by Robert de Bellomont, Earl of Leicester. His son, when coming to the Earldom, made extensive additions to the Abbey of St. Mary de Pratis, and selected it as his place of sepulture; so that it may be presumed that the remains recently discovered are those of the father, Robert de Bellomont, and his wife or daughter. The remains are to be placed in a mortuary chest, and preserved, as those of the Saxon monarchs and chieftains have been, in the cathedral of Winchester.

MIDDLESEX.

KING'S COLLEGE.—At the fourteenth annual Court of governors and proprietors of King's College, held in the large theatre

of the institution, Somerset-house, his Grace the Archbishop of Canterbury presided, and was supported by the Bishop of London, the Bishop of Lichfield, the Bishop of Winchester, Lord Radstock, Sir R. H. Inglis, M.P., the Rev. Dr. Shepherd, the Dean of Chichester, the Rev. Dr. Jelf (Principal of the College), &c. The report showed the increasing prosperity of the institution, which was attended by a greater number of students than during the corresponding term of the last two years. The number of matriculated students was 307; in general literature and science, 125; civil engineering, 30; and in medicine, 152. Of occasional students there were 35 in the general classes, and 36 medical; and in the juvenile school the numbers were 471; making the total number of students amount to 849. The efficiency of the medical department had been mainly attributable to the establishment of the hospital, which, in order to show the estimation in which it was held by the poor, had received 1,000 patients more this year than during the year preceding. The total receipts for the year, including the fees of pupils, was 22,276*l*. 6*s*. 7*d*., and the expenditure 21,434*l*. 13*s*.; leaving a balance in favour of the College of 1,441*l*. 13*s*. 7*d*. There was now funded, in Exchequer-bills, 4,442*l*.; whilst the estimated liabilities of the establishment was 4,275*l*. 6*s*. 6*d*. Mr. Alderman Thompson, M.P., having been re-elected treasurer, a ballot took place for the election of seven members of the Council, in the room of that number who went out by rotation.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the last general meeting of this society it was announced that her Majesty had graciously presented a donation of 100 guineas towards its funds. At the monthly (May) meeting of the members of this society letters were read from the Lord Bishops of New Zealand, Nova Scotia, Toronto, and Tasmania. The Bishop of New Zealand stated that the liberality of the society in aiding the establishment of colleges in other dioceses encouraged him to hope that some assistance might be granted towards the building of St. John's College, New Zealand. The nucleus of this institution had already been formed in the buildings belonging to the Church Missionary Society at the Waimate, but it was desirable that a permanent position should be taken up nearer to the seat of government. The Bishop intended to reside in the college himself, so that the expense of the establishment would be comparatively small. The com-

mittee gave notice that they would propose, at the next general meeting, that the sum of 500*l.* should be granted to the Bishop of New Zealand towards the erection and endowment of the proposed college. Grants were made to the other Right Rev. Prelates, in compliance with applications contained in their respective letters. The secretaries laid before the meeting the annual account of the society for the past year, from which it appeared that on balancing the receipts and disbursements there remained in favour of the society, in cash and bills, the sum of 3,429*l.* 3*s.* 2*d.* The circulation of books and tracts between the audit of 1844 and 1845 had been as follows:—Bibles, 118,148; New Testaments, 101,385; Common Prayer-books, 283,985; Psalms, 6,133; books and tracts, 3,438,817. Donations for the month were announced, amounting to 482*l.* 9*s.* 10*d.* Various grants of books and money were voted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Tuesday, 20th of May, the 144th anniversary of this society was celebrated in St. Paul's Cathedral. There were present—the Archbishops of Canterbury and Dublin, the Bishops of London, Winchester, Durham, Bangor, Llandaff, Rochester, Ely, and St. David's; the Deans of Chichester, Westminster, and Hereford; Archdeacons Hale, Sinclair, and Robinson; the Lord Mayor, Aldermen, Recorder, and other civic functionaries. The sermon was preached by the Bishop of Peterborough.

The Annual Festival of the Sons of the Clergy was celebrated on Thursday, the 8th of May, by a choral service at St. Paul's Cathedral, before his Royal Highness the Prince Albert; the Archbishop of Canterbury; the Bishops of London, Winchester, and others; the Lord Mayor, Sheriffs, Aldermen, &c. The sermon was preached by the Rev. Dr. Jelf, canon of Christ Church, Oxford, and principal of King's College, London. In the evening, the friends of the charity dined together. A collection was made at the doors of the Cathedral, and we understood produced no inconsiderable sum.

GOVERNESSES' BENEVOLENT INSTITUTION.—On Thursday, the 8th of May, the annual general meeting of the members of this society was held at the Hanover Square rooms. His Royal Highness the Duke of Cambridge was in the chair. The report stated that the receipts during the year, including 6,000*l.* ladies' payments for annuities, amounted to 11,959*l.*, and the expenditure, deducting the sums in-

vested, left a balance in favour of the society of 1,074*l.*

The annual meeting of the London Society for Promoting Christianity among the Jews, was held on Friday, May 9, at Exeter Hall. The great room was densely crowded. The president of the society, Sir T. Baring, Bart., was in the chair; which was subsequently filled by the Right Hon. Lord Ashley, M.P., on the former being compelled to retire from indisposition.

Resolutions were moved and seconded by the Lord Bishop of Chester, Lord Ashley, Rev. E. Bickersteth, Rev. Hugh Stowell, Rev. T. S. Grimshawe, Rev. F. C. Ewald, (Missionary to the Jews at Jerusalem,) Rev. Dr. Wolff, Rev. Hugh M'Neile, Rev. W. W. Pym, and Rev. Dr. Marsh.

It appeared from the report that the income of the society during the past year was 25,711*l.* 2*s.* 8*d.*, being an increase of 385*l.* 14*s.* 8*d.* above the receipts for the preceding year. The following are the stations occupied by the society:—London, Liverpool, Bristol, Jerusalem, Safet, Hebron, Amsterdam, Rotterdam, Frankfort-on-the-Maine, Creuznach, Strasburgh, Berlin, Breslau, Posen, Frankfort-on-the-Oder, Stettin, Königsberg, Dantzic, Gothenburg, Warsaw, Lublin, Kalisch, Cracow, Smyrna, Beyrout, Aleppo, Bagdad, and Morocco. The number of missionaries and agents is 75. The baptisms of Jews, referred to in the report as having taken place during the year at some of the stations of the society, exceed 120; 36 of these took place at the Jews' Chapel, in Palestine-place, Bethnal-green. The number of adult unconverted Jews who have attended at the services in Hebrew, English, and German, is stated as having often been very considerable. The other institutions of the society in Palestine-place are the Hebrew Schools (in which 50 boys and 50 girls, children of Jewish parents are educated,) and the Hebrew College, for training missionaries. The principal of the College is the Rev. Dr. M'Caul, Prebendary of St. Paul's. There is another establishment on the premises of the society, (the Operative Jewish Converts' Institution,) but which is quite distinct in its management from the Jews' Society. Jewish converts are there taught the trade of bookbinding; they receive religious instruction, and their conduct is watched over, both before and after baptism.

PRAYER-BOOK AND HOMILY SOCIETY.—On May 12, the anniversary meeting of the Subscribers to this society took place in the lower room Exeter Hall.—The

Marquess of Cholmondeley in the chair. The report stated that homilies and prayer-books had been sent in large numbers to many parts of the globe, and great numbers circulated in this country; the former being chiefly translations into the vernacular language of the people to whom they were sent. 12,027 copies of the prayer-book and 32,128 tracts had issued from the depository during the year. The income of the society within the same period amounted to 1,941*l.*, and the expenditure to the larger sum of 2,171*l.* The report was received and approved of; after which the meeting separated.

The annual meeting of the Church Missionary Society was held May 6, in Exeter Hall; the Earl of Chichester in the chair. The income of the past year was 105,249*l.* and the expenditure 92,000*l.* Since the last report, the number of communicants had increased more than during the last thirty years.

The meeting of the London Hibernian Society, in aid of the Church Education Society for Ireland, took place on Monday, May 5, at Freemasons' Hall. It was very thinly attended. On the platform were the Marquess of Cholmondeley, Lord Teignmouth, the Bishop of Cashel, Sir Edwin Pearson, G. A. Hamilton, Esq., M.P. for the University of Dublin, &c.

The Marquess of Cholmondeley having taken the chair, called on the Rev. H. Hughes, the Secretary, to open the meeting with prayer.

The Rev. H. Hughes read the report; which, after stating that the London Hibernian Society had, two years since, united itself to the Church Education Society of Ireland and had undertaken to raise funds in England for the assistance of that society, in affording the blessings of scriptural instruction to the great body of the Irish poor, went on to say, that with regard to funds, there was reason for encouragement, and to hope that, with exertion, and the assistance of a deputation from Ireland, there would be a gradual increase in the sums remitted for the support of scriptural schools. The receipts in England in the past year amounted to 3,311*l.* 1*s.* 9*d.*, being an increase on the sum received from Auxiliaries of 125*l.* 3*s.* 4*d.*; and on the whole amount a decrease of 405*l.* 15*s.*, which was owing to a falling off in the amount of legacies. In Ireland, the contributions to Diocesan Societies and their schools, amounted to 30,447*l.* 13*s.* 6*d.* The receipts of the Parent Society in Dublin, not including the sale of books or the payment made by Diocesan Societies on account of inspection, amounted to 2,259*l.*

19*s.* 7*d.*, and the subscriptions to schools to 3,064*l.* 7*s.* 9½*d.*,—total, 5,771*l.* 18*s.* 10½*d.*; showing an increase over the previous year of 7,706*l.* 2*s.* 4*d.* A further sum of 9,000*l.* had been raised in Ireland, for the permanent endowment of the society. This fund originated in a proposition of the Dean of Leighlin in 1844, to contribute 1,000*l.*, provided 8,000*l.* or 9,000*l.* could be raised in addition. 7,000*l.* was raised, and an anonymous donation of 1,000*l.* completed the required sum. The total number of schools, either in connexion with the Parent Society or the Diocesan Associations, amounted to 1,812, with 104,968 children on the rolls; of whom 13,668 are Protestant Dissenters, and 32,834 Roman Catholics,—showing an increase on the previous year of eighty-three schools, and 2,440 children. A training-school for female teachers had been opened in Dublin, and the number of male and female teachers in the training-schools were forty-eight. The number of books issued in 1844 was 114,950,—of which 62,171 were sold, and 52,579 free grants. Competent inspectors had been appointed for periodical inspections of the schools; they were six in number, at a cost of 816*l.* 4*s.* 9*d.* The report of the inspectors states, they visited, in the diocese of Clogher, seventy-eight schools, containing 5,665 children; 3,345 being members of the Church, 850 Dissenters, and 1,470 Roman Catholics. In the diocese of Elphin, seven schools, 667 children; 192 members of the Church, 475 Roman Catholics. In the diocese of Dublin, thirty-seven schools, 1,942 scholars; 1,232 of the Church, 11 Dissenters, 699 Roman Catholics;—total, 122 Schools, 8,274 scholars. Dissenters, 861; members of the Church, 4,769; Roman Catholics, 2,644. The report concluded by directing attention to the address of the prelates of Ireland, and quoted a great portion of it at length. Sir Edward Pearson moved the first resolution—"That the report now read be adopted, and printed and circulated under the direction of the Committee." George Hamilton, Esq., M.P. for the University of Dublin, seconded the resolution. Lord Teignmouth, the Rev. D. Browne, rector of Enniscorthy, the Bishop of Cashel, the Rev. H. Verschoyle, the Rev. E. Auriol, and the Rev. E. Tottenham were the other speakers.

The Archdeacon of Middlesex held a visitation on Thursday, 8th of May, at St. Paul's, Covent-garden. In the charge delivered to the numerous body of clergy assembled on the occasion, the archdeacon gave a detailed account of the operations

of the National Society for the last few years; and, amongst other important facts tending to shew the successful efforts that have been made, and the extensive good that has been effected by means of the society, he stated, that from the 5th of July, 1843, to Christmas last, (a period of only sixteen months,) above 197,000*l.* has been raised, and that no less than 845 school-rooms had either been built or enlarged, and accommodation provided for 108,937 scholars. The venerable archdeacon then adverted to the recent formation of ruridecanal meetings in the diocese of London, pointing out the advantages to be gained and the cautions to be observed by the clergy in their deliberations at such meetings; and concluded by some advice upon the absorbing subjects of rubrical observances, recommending no changes to be made without the sanction of the bishop, as the proper authority to be appealed to where any point is "diversely taken," and concluded by urging unity as the great means of healing the present divisions and of restoring peace to the church.

On Friday, 9th of May, the Rev. S. Wilberforce, D.D., the new dean of Westminster, was installed into his new dignity in Westminster Abbey. Nearly the whole of the prebendaries were present.

On the 30th of April, the Lord Bishop of London confirmed nearly 300 young persons of both sexes, at Trinity Church, Cloudeley-square, Islington. There were present a large congregation of highly respectable inhabitants of the parish to witness the holy rite performed.

The Bishop of London held a confirmation, on the 29th April, in the parish Church of St. James, Piccadilly, when between 300 and 400 young persons were admitted members of the church.

We understand that the authorities of the Hon. Societies of the Temple have, in the room of the Rev. Mr. Benson, resigned, appointed the Rev. Dr. Robinson, formerly archdeacon of Madras, to the mastership of the Temple Church.—*Times*.

The Bishop of London, on Saturday, 10th of May, consecrated the new edifice, which has just been erected in Endell-street, leading from Long-acre into Broad-street, Holborn, &c., by voluntary contributions, for the purpose of affording the poor of the surrounding neighbourhood the means of attending Divine service, &c. The church, which is of plain design, is in the Gothic style. All the sittings will be free.

An interesting public meeting was held on the 30th April, at Crosby-hall, Bishopsgate-street, to provide the means of erecting a Church for the accommodation of seamen frequenting the port of London. Lord Haddington presided, and was supported by the Bishop of London, several admirals, and other naval officers, members of parliament, merchants, &c. The object of the meeting was fully accomplished.

A deputation from the parishioners of St. Leonard's, Shoreditch, had an interview with the Bishop of London, a few days since, to present a memorial, based on a series of resolutions agreed to at a meeting held in March last, relative to certain innovations in the Church service, which the vicar refuses to discontinue. The deputation, which consisted of the past and present churchwardens, some members of the Trustee Board, and other influential inhabitants, were received by the Right Rev. Prelate with much courtesy. His lordship, who paid much attention to the memorial, assured the deputation that he should be most happy, if any interposition on his part should have the effect of restoring peace to the parish; he deeply regretted the existence of these unhappy differences upon mere points of form, the more especially as the diocesan was not, in all cases, at liberty to interpose authoritatively. There were certain ceremonies which, though fallen into desuetude, were allowed, if not enjoined, by the Rubric. Should the clergyman conscientiously conceive that he was bound to adhere to those ceremonies, he was to that extent justified. The diocesan might recommend a discontinuance of the practice objected to by the parishioners, but he had no authority to suppress it absolutely. His lordship, however, promised to give the matter his most serious attention, suggesting that the memorial laid before him was too general, and expressing a wish that the allegations should be more specifically stated. The deputation then withdrew. Another memorial, in which, agreeably to the rev. prelate's suggestion, the objectionable forms were more distinctly set forth, has been forwarded to his lordship, whose decision is looked forward to with very great anxiety. Should the Bishop of London decline to interfere in the matter, the parishioners have resolved to present a memorial to the Queen, praying for inquiry and redress.—*Times*.

NORFOLK.

The Norwich Diocesan Church Building Association, since its establishment,

have made grants to thirty-two places in Norfolk and Suffolk, to promote the building, enlargement, or repair of churches, amounting in the whole to 1,110*l.*; seven of which were to parishes in this city and neighbourhood; five grants are promised, viz., Wood Dalling, 40*l.*; Gorleston, 60*l.*; Lynn, 100*l.*; Alborough, 15*l.*; Wytsham, 40*l.* The income for the past year was 203*l.* 13*s.* 10*d.*

An accident recently happened to St. Julian's Church, King-street, by the falling in of the entire of the eastern wall, burying in the *debris* the Communion-table and one or two pews contiguous thereto. The church has about it many traces of extreme antiquity, the low round tower and heavy arch betokening early Saxon architecture.—*Norwich paper.*

NORTHAMPTONSHIRE.

PETERBOROUGH.—On Tuesday, 20th of May, the visitation of the Ven. Archdeacon of Northampton took place at the Church of St. John the Baptist, in this city. The clergy met at the Talbot hotel, and walked in procession to the church. The sermon was preached by the Rev. R. Bell, perpetual curate of Eye; his text was 1st Timothy, 4 chap., 16th verse. The archdeacon, in his charge, called attention to the duty incumbent upon all Christians of the nation to supplicate the Almighty "that he would be pleased to direct and prosper the consultations of our parliament."

Considerable improvements have been effected within the last few days, by the removal of an accumulation of earth from the basement of the north and south sides of Peterborough Cathedral. This had been for some time a growing eye-sore to the admirers of the architectural beauties of this venerable pile. The fine Norman door is now seen, as no doubt it was originally intended, but which has for some time been in a great measure hid by this earth. The very rev. the Dean has, in addition to this, caused the hollow places on the ground at the south side to be filled up and the sods relaid.

OXFORDSHIRE.

The Very Rev. the Dean of Westminster (Dr. Wilberforce) has consented to preach at St. Mary's Church, Oxford, at the forthcoming anniversary of the Radcliffe Infirmary, which will be held on Tuesday, June 3.

SOMERSETSHIRE.

In consequence of the inability of the Ecclesiastical Commissioners to make an immediate grant towards the endowment

of St. John the Baptist's Church, Eastover, Bridgewater, the consecration is postponed until the funds at the disposal of the commissioners shall enable them to give the requisite assistance. In the meantime the church has been opened, by licence from the Bishop. The district of Eastover, in the town of Bridgewater, which is separated by the river Parrett from the remainder of the town, contains a population of about 8,000, and had no church within its limit, while the population being almost exclusively of the labouring classes there was no probability of their being ever able to provide the means of public worship from their own resources. Under these circumstances, the Rev. J. M. Capes proposed to erect a church at his own expense, in which all the sittings should be free, provided a small endowment could be raised by subscription. This offer was promptly and gratefully responded to, under the full sanction of the bishop of the diocese. It is understood that the munificent donor has expended on this undertaking about 7,000*l.* Mr. F. Capes has presented the church with a powerful organ, at a cost of 600*l.* The Rev. W. A. Hammond has given 50*l.* for communion plate, T. S. Forman, Esq., M.P., the same sum for a font, and the worthy family of the late Mr. Ruscombe Poole have raised amongst themselves a sum of money for erecting a school, in the neighbourhood, of the church.

Under the Ecclesiastical Duties Act, the new Dean of Wells will cease to be a canon of that cathedral. The late Dean, Dr. Goodenough, was also a canon of Carlisle, and a non-resident prebend of York. Both of these stalls fall to the patronage of the bishops of the respective dioceses. The revenues of the latter dignity, however, will lapse to the commissioners, and it will become an honorary canonry.

STAFFORDSHIRE.

His Grace the Duke of Cleveland has given 100*l.* to the schools about to be attached to the Collegiate Church, Wolverhampton, and become a subscriber of 20*l.* per annum.

SUFFOLK.

CHURCH DECORATIONS.—The Bishop of Norwich in his charge, recently delivered at Woodbridge, says, with regard to this subject, that—"He admired the motive of those who sought to repair the ruined and dilapidated condition of those venerable places of worship, many of which were utterly unfit for the sacred

purposes to which they were devoted. In this, the advocates of a less enlightened religion had displayed a zeal which those who boasted of a purer faith might have done well to avoid. He could not exactly comprehend the arguments of those who could oppose the development of their acquirements to their fullest extent in the service of Him from whom they derived their talents. On that ground he would encourage the taste for decorations, whether external or internal. Who could behold without gratification the finest specimens of art, whether architectural or pictorial, or regard without pleasure the productions of the painter or the sculptor, and not feel that religion had patronised these sister arts? There was he admitted, an antiquated objection to such decorations, because they had formerly been the objects of superstitious worship. In a previous age, when men's minds were under the control of superstition, when they were enslaved by the priesthood, such an argument might have had some weight; but in the present more enlightened era there was little foundation for such apprehensions. The friends of the Protestant Church might now look without danger upon what had been once dangerous, and they should have no sympathy with the spirit which went forth as the destroyer of all that was beautiful. In fact, the restoration of churches was the restoration of Protestantism, not of Popery. Of Protestantism they might say with Luther—"that it would be well to any external ideas, in order the more vividly to impress spiritual truths upon the mind."

A meeting was held on Monday, the 12th of May, at the Guildhall, in this town, convened by the subscribers and friends for the restoration of St. Mary's Church, for the purpose of considering the best measures to be adopted for raising the deficiency of the funds; James Borton, Esq. in the chair; when the following resolutions were unanimously carried:—That the best thanks of the subscribers and parishioners are due to the rev. incumbent and the churchwardens for the assiduous attention bestowed by them upon the works during their progress, and for the correct taste and judgment by which the works have been directed. — That extensive dilapidations and defects have been discovered after the commencement of the works, the sum of 1,700*l.*, voted by the vestry, became greatly inadequate to the necessary reparations, and the voluntary subscriptions have fallen far short of the amount required for the proper restoration of so magnificent a church; and that a deficiency of upwards

of 1,300*l.* having thus arisen, it is due to the incumbent and churchwardens that immediate measures be taken for relieving them from the heavy responsibility which they have incurred. — That a further general subscription be therefore entered into and appeals for assistance be made to all who value the work of church restoration.—And a committee was formed for carrying all the requisite arrangements into effect, with a request that they would associate with themselves such other gentlemen as might be desirous of co-operating with them. It was also determined to hold another meeting on Saturday next, to arrange the method of operation.—*Bury Herald.*

SURREY.

KINGSTON-UPON-RAILWAY.—The new Church erected in this rapidly increasing place was consecrated by the Lord Bishop of Winchester on Friday, May 2.

WARWICKSHIRE.

It has been resolved to erect additional wings to the Queen's Hospital, Birmingham, to contain eight wards, for the accommodation of fifty beds. The Rev. Dr. Warneford, with his usual munificence, has given the sum of 500*l.* towards the expense.

WORCESTERSHIRE.

WORCESTER.—At the last quarterly meeting of the committee of the Church Building Society; present,—The Rev. E. W. Ingram, Hon. and Rev. J. Fortescue, Reverends H. J. Stevenson, J. D. Simpson, T. L. Wheeler, and J. Pearson; H. B. Tymbs, Esq. and H. Eginton, Esq., consulting architects to the society; the Rev. W. H. Havergal was elected a member of the committee in the place of the Rev. W. J. Phillpotts, who has left the diocese. A conditional grant of 150*l.* was made towards repairing the church of Holy Cross, Pershore, if the plan proposed by Mr. Egerton be carried out, whereby more than 100 additional free sittings would be obtained. At the meeting of the Diocesan Board of Education; present,—the Right Hon. Lord Littleton, the Hon. and Rev. Canon Fortescue, the Rev. Canon Wood, &c.; the annual report, with a digest of the report of the Inspectors of Schools for the last year, was read by the secretary, the Rev. H. J. Hastings, and agreed to. David Thomas was elected an exhibitor; and a plan for assembling schoolmasters and mistresses for instruction during the harvest month was adopted, provided a suitable number of persons should be found to avail themselves of it.

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